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A DESCRIPTIVE CATALOGUE OF  
THE ORIENTAL MSS. BELONGING TO  
THE LATE E. G. BROWNE

LONDON  
Cambridge University Press

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A DESCRIPTIVE CATALOGUE OF  
THE ORIENTAL MSS. BELONGING TO  
THE LATE E. G. BROWNE

BY

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COMPLETED & EDITED  
WITH A MEMOIR OF THE AUTHOR  
AND A BIBLIOGRAPHY OF  
HIS WRITINGS

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# TABLE OF CONTENTS

	PAGES
Errata and Addenda . . . . .	vi
Introduction, including Memoir and Bibliography . . . . .	vii
A. Qur'áns and Commentaries . . . . .	1-4
B. Sunní Theology, etc. . . . .	5-10
C. Shí'a Theology, etc. . . . .	10-24
D. Mysticism . . . . .	24-42
E. The Older Heretical Sects (Ismá'ílís, Nuṣayrís, Druzes, and Ḥurúfís)	43-52
F. Shaykhí and Bábí MSS. . . . .	53-87
G. General History . . . . .	88-104
H. History of Special Periods, Dynasties, etc. . . . .	105-119
I. Local Histories . . . . .	119-126
J. Biographical Works . . . . .	126-140
K. Geography and Travels. . . . .	141-146
L. Official Papers, Letters, etc. . . . .	146-150
M. Encyclopaedias . . . . .	150-152
N. Philosophy . . . . .	152-155
O. Mathematics and Astronomy . . . . .	156-161
P. Medicine, Natural Science, Mineralogy, etc. . . . .	162-198
Q. Occult Sciences . . . . .	199-203
R. Art, Calligraphy, Music, etc. . . . .	203-206
S. Dictionaries . . . . .	207-211
T. Acrostics, Rhyme, Rhetoric, etc. . . . .	211-213
U. Arabic Poetry . . . . .	213-218
V. Persian Poetry . . . . .	219-271
W. Turkish Poetry . . . . .	272-276
X. Stories and Epistolary Models . . . . .	276-286
Y. Collectanea, Miscellanea, and Unclassified . . . . .	286-295
Z. Non-Islamic Books . . . . .	295
Appendix (Supernumerary MSS.) . . . . .	296-299
Index I (Titles of the MSS. described in the Catalogue) . . . . .	300-307
Index II (Names of Persons, Titles of Books, etc.) . . . . .	308-325

## ERRATA AND ADDENDA

- P. 3, l. 1. *After* pp. 13-16 *add* [pp. 12-15 in the original edition].
- P. 14, l. 13. *For* 'Ísá *read* 'Ísà.
- P. 23, foot-note. *Insert* 1 *before* Read.
- P. 28. *For* 82 (page-number) *read* 28.
- P. 115, note. *After* p. 184 *add* [p. 168 in the original edition].
- P. 124, l. 20. *For* *Lala-báshí* *read* *Lálá-báshí*.
- P. 126, l. 3 from foot. *For* al-Yázají *read* al-Yázijí.
- P. 150, ll. 4-5. I have translated the passage referring to the *sufra-sabzí* or "Feast for the Daughter of the Fairy King" in an article entitled "Some Notes on Arabian and Persian Folklore" (*Folk-Lore*, vol. xli, No. 4, pp. 355-358).
- P. 164, l. 7. *For* 'Ísá *read* 'Ísà.
- P. 169, l. 14 and p. 170, l. 11. *For* *Kámilu's-Şand'at* *read* *Kámilu's-Şind'at*.
- P. 200, l. 12. *For* Jaldakí *read* Jildakí.
- P. 201, l. 6. *For* Sháhmírzáda *read* Sháhmírzadí.
- P. 268, l. 19. *Delete* and probably he belongs to the 19th century.  
     Ṭarzí was an Afshár Turk, born near Urúmiyya in Ádharbáyján, who flourished in the reigns of Sháh Şafí and Sháh 'Abbás II (A.D. 1629-1667). His *Díwán*, with an excellent biographical notice, in which the editor praises his originality as a poet, was published by the "Tamaddun" Press in 1309/1891.
- P. 276, l. 19. The *Kamálu'l-Balágha* of al-Yazdádí was printed in Cairo in 1341/1922.
- P. 278, l. 13 from foot. *For* *Naqli'z-Ziráf* *read* *Nuqli'z-Ziráf*.
- P. 293, l. 2. *Add* The text has been edited and translated by C. D. Cobham in *J.R.A.S.*, Vol. xxix, 1897, pp. 81-101, where further information is given concerning Umm Ḥarám, her shrine, and the MSS. of this work.



## INTRODUCTION

Born on February 7, 1862, Edward Granville Browne came of good English stock, a Gloucestershire family "producing soldiers and business men, with divines and doctors of medicine in former generations," but leaving no record that might seem to anticipate their descendant's genius for Orientalism. His schooldays were less happy than those of most boys, for even then he went his own ways, which could not be fitted into any orthodox system of work and play. Browne was destined for engineering, his father's profession, and accordingly left Eton before he was sixteen. What first turned his thoughts to the East was the Russo-Turkish war of 1877-8; admiration for the bravery of the Turks and disgust with the attempts made in this country "to confound questions of abstract justice with party politics" started him upon the study of the Turkish language. From that day he never looked back. On coming up to Pembroke College, Cambridge, in 1879, though Medicine claimed most of his time, he began to read Arabic with Professor E. H. Palmer and later with Professor William Wright, while Persian (one of the subjects for the Indian Languages Tripos which he took in 1884) was rapidly mastered with the help of "a very learned but very eccentric old Persian," Mírzá Muḥammad Báqir of Bawánát, then living in Limehouse. A visit to Constantinople in 1882, after passing his second examination for the M.B., gave him a glimpse of the promised land; but now it was Persia on which his heart was set. When he went down from Cambridge to work for three years in London hospitals, he found consolation in the poetry of Persian mystics, in the society of Persian friends, and above all in the dream that some day he would make a pilgrimage to Shíráz and Iṣfahán. That dream came true sooner than he had dared to hope. In May, 1887, he was elected Fellow of his College and the way to the East lay open before him.

*A Year amongst the Persians*, published in 1893, reflects his experiences and impressions with extraordinary vividness. Every one knows this fascinating book, in which the inmost spirit of Persia and the Persian people is revealed by a young Englishman who, incomparably beyond any other Western traveller, had absorbed it and made it part of his own feeling and thinking. Hence the book is a revelation of Browne himself; already we see his whole-hearted sympathy with the Oriental mind and, conversely, the fixed point of view from which his judgements on the West were formed and delivered. His falling in with the Bábís, though some readers may have regretted it, was a great piece of luck; for who else could have won their confidence, learned so much about them, and penetrated into the mysteries of their faith as he did? On returning to Cambridge with many precious manuscripts, he became University Lecturer in Persian, a post which he held till 1902, when he succeeded Charles Rieu as Sir Thomas Adams's Professor of Arabic.

I first met him in 1891 and well remember how I was struck by his appearance and personality, so attractive and so unlike anything I had expected. At that time he had few pupils, mostly beginners, and some of us found his methods a little disconcerting. Impatient of grammar and syntax, he would read and translate with amazing speed, only pausing to take up a point that interested him, which he would illustrate by anecdotes and quotations and draw out into an eloquent digression lasting as often as not to the end of the hour. But he possessed in a singular degree the born teacher's gift of communicating enthusiasm to his pupils; and when he saw that they desired knowledge for its own sake, he would spare no pains to remove their difficulties and help them in every possible way. As time went on, his teaching and organizing activities encroached more and more upon his leisure for literary work. He founded and directed a school, with Oriental instructors, where probationers for the Levant Consular Service and the Egyptian and Soudan Civil Services received special training in Arabic, Persian, and Turkish. During Term, lectures would keep him busy the whole morning, and to these, in his later years, there was added the supervision of Government of India Research Students, who produced admirable work under his guidance and inspiration. In 1904 the foundation of the E. J. W. Gibb Memorial Trust set on foot a great enterprise, in which Browne naturally took the leading part, for publishing editions and translations of Oriental texts. Besides contributing several important volumes and collaborating with Mírzá Muḥammad Khán of Qazwín and others in many more, he was actively and often very intimately concerned in one way or another not only with most of the forty-five volumes which appeared before 1926 but also with some of those that have been published since. Indeed the whole series is as much a memorial to Browne as to Gibb himself.

In 1906 came the most fortunate event in his life, his marriage to Alice Blackburne-Daniell, and thenceforth he was always associated in the minds of those who knew him with his home, Firwood, and the delightful library where he and his wife entertained a host of friends from far and near. The same year witnessed the publication of the second volume of his *Literary History of Persia*; but then the work was broken off by his enthusiastic championship of Persia in her struggle for independence, followed after a brief interval by the world-war. What this catastrophe meant to him may be gathered from the words he wrote on the death of Charles Rieu, his predecessor in the Chair of Arabic at Cambridge—"in the realm of science at least we see some foreshadowing of that universal brotherhood of mankind which elsewhere is but dreamed of and hoped for, wherein the limitations of nationalities and tongues vanish away, and even East and West, so widely separated by thought, custom, feeling, and belief, are reconciled in the Light of that Knowledge which is the Creator's Supreme Attribute and the student's ultimate goal." After the war, scholars of many nations joined in writing a volume of Oriental Studies, which was presented to him on February 7, 1922, his sixtieth birthday. At this



time he was busy with his manuscripts, and in a paper read on November 14 in the same year, he refers to "the Catalogue, with facsimiles and photographs, which I hope to publish before long." Though he wrote as easily as he talked, it must always remain a mystery how he contrived to get through the work he did, without ever denying himself to friends, pupils, or any one who sought his help. But he had felt the strain; there was a limit even to *his* output of energy. Two years later he collapsed and slowly sank till he passed away on January 5, 1926.

Of Browne's character and achievements as a scholar I will write briefly because they speak for themselves. He was the most human of men, and if he ranks among the greatest Orientalists it is because he was also, I suppose, the greatest humanist who has ever devoted himself to studying the life, thought, and literature of the East. He was no grammarian, and philology did not interest him except incidentally. He would have admitted the value of grammar as a necessary discipline for scholars to whom exact linguistic knowledge is either an end in itself or a means of promoting philological studies; but his own mastery of three Oriental languages was not gained by those methods against which as a schoolboy he had instinctively revolted. In his view, to know a language was to possess its literature, and through the literature a key to the minds and hearts of men; hence, though he admired profound scholarship, however "pure," he himself really cared for it in proportion as it was capable of being used to throw light upon Islamic, and especially Persian, culture and civilization. During the forty years which he spent in illuminating this immense subject, he was continually drawing information from the best sources available, including, besides books and manuscripts, a large number of Oriental correspondents and personal friends; for he spoke and wrote Arabic, Persian, and Turkish with equal facility, while they were charmed to find in him one who was familiar with their thoughts and sympathized with their ideals. As may be seen from the Bibliography (pp. xii-xv), the whole of Browne's literary work, not excepting his Lectures on Arabian Medicine, is concerned with Persia and falls into three main divisions:

- I. Works on Religion.
- II. Works on Literature and History.
- III. Works on Politics and Journalism.

The religious works are the earliest, the political the fewest, while the most numerous and extensive belong to the domain of literary history. No attempt will be made to describe them in detail; there is only room for some general remarks under each head.

I. Browne's indifference (to use no stronger word) to Sunnī theology was not surprising, but it is characteristic of him that, without ignoring the orthodox Shí'a, he was far more attracted by its heretical sects: Ismá'ílís, Ḥurúfís, and Bábís. These mysterious and fantastic doctrines excited his curiosity, and their appeal to him became irresistible when he saw them inspiring a faith for which its votaries

were ready to suffer torture and death. To me, at any rate, his enthusiasm for the Bábís has never seemed difficult to understand, nor its consequences to be a matter for regret. That he should eagerly grasp the opportunity given him to study on the spot, and in close touch with members of the sect, a typically Persian religion, which, though no longer in its infancy, was still young enough to feel growing pains; that he should realize its interest and historical importance to students of Comparative Religion; and that he should therefore exert himself to collect, examine, edit, and translate its earliest documents and records—all this is only what any one who knew Browne must have expected of him. His work on Bábism may be supplemented in the future; it can never be superseded. I am not sure whether, taking a long view, we ought not to regard it as the most original and valuable of all his contributions to our knowledge of Persia. The *Maqála-i-Shakhṣī Sayyáh* ("A Traveller's Narrative"), edited and translated in 1891, the *Ta'ríkh-i-Jadíd* ("New History"), translated in 1893, which is a later and garbled recension of the same author's *Nuqtatu'l-Káf*, edited by Browne from the unique Paris MS. in 1910, bring out striking analogies between the history and historical records of Bábism and those of the early Christian Church. *Materials for the Study of the Bábí Religion* (1918), his last book on the subject which he had made his own, gives an account of many new and hitherto unpublished documents in his possession and includes a chapter on the Bahá'í propaganda in America. His magnificent collection of Bábí MSS. is described on pp. 53–87 of the present Catalogue.

II. About 1900 the *Literary History of Persia*, which Browne had contemplated since he was in his teens, took definite shape. The work, as he conceived it, was not to be a History of Persian Literature in the narrower sense; it should deal with "the manifestations of the national genius in the fields of Religion, Philosophy, and Science"; with ideas and movements rather than books; and, of course, not exclusively with books written in Persian. According to the arrangement made with his publisher, the complete work was to consist of a single volume of 500 pages; but few of Browne's friends, and certainly none of his pupils, can have been astonished when in 1902 a volume of the stipulated size duly appeared, comprising the Prolegomena to a History of Persian Literature and carrying the work no further than A.D. 1000. The second volume (1906) covers the period of three hundred years from Firdawsí to Sa'dí; the third and fourth, entitled respectively *Persian Literature under Tartar Dominion* and *Persian Literature in Modern Times*, were published by the Cambridge University Press in 1920 and 1924. Browne had embarked on what he afterwards called "the labour of a life-time." For the most part, he found it necessary to provide his own materials. The History is built on his multifarious researches before and during the twenty-two years which elapsed between the appearance of the first and last of its four volumes. These researches produced a great number of subsidiary publications, amounting to many thousands of pages and constituting, by themselves, a service of unparalleled



importance to Persian studies. I need only mention his three catalogues of the Muḥammadan MSS. in the Cambridge University Library; his editions of the *Lubáb* of 'Awfí and the *Tadhkira* of Dawlatsháh; his translations of the *Chahár Maqála* and the *Ta'ríkh-i-Guzída*; and his numerous articles in the *Journal of the Royal Asiatic Society*. In this way he traversed a vast extent of ground; and the deficiency of printed and lithographed texts he supplied, so far as was practicable, with original matter derived from the rare manuscripts which he was continually adding to his private Collection. Since it is always interesting to see how the personality and work of a famous scholar impress those who, though not of his own race, are specialists in the same branch of learning, I will give the gist of some critical remarks on the *Literary History* by a distinguished German savant, Professor Franz Babinger, who enjoyed Browne's friendship and, on his death, contributed an appreciative notice to the Oriental journal *Der Islam* (vol. XVI, 1927, pp. 114-122). The writer regards Browne as "one of the greatest (bedeutendsten) Orientalists of all time," and declares that the verdict passed on the History by the Anglo-Saxon world is entirely justified, though elsewhere, perhaps, the work would have received more censure than praise. "How fortunate for Browne that he thought and wrote as a true Englishman!" Too much, however, is left to chance; the book is unequal; "man kann es als eine Reihe von Essays bezeichnen, die der Verfasser über ihm lieb gewordene Gestalten geschrieben hat"; moreover, a certain capriciousness, excusable in the circumstances, is shown in the author's choice of the sources which he has utilized. Without disputing the justice of these criticisms from an academic standpoint, I cannot admit that they are relevant here. Browne himself would have swept them aside. It was not his object to compile an exhaustive and systematic work either on the lines of Brockelmann's *History of Arabic Literature* or on any other plan. He ranges freely along the paths to which his tastes and predilections beckon him, but there is a method in his wanderings, and those who accompany him to the end will feel that they have surveyed the historical evolution of the Persian people and have obtained such a wide and commanding view of Persian thought and literature as they could hardly have imagined to be possible in the limits of a single book.

III. The principles which impelled Browne to follow the fortunes of the Persian national movement of 1905-1909 with intense sympathy, take an active part in organizing and influencing British opinion, and devote two considerable volumes to writing the history of the "Risorgimento" and illustrating its character, are expressed in the following sentences. "Whether it be a question of individuals or nations, the destruction of a distinctive type is a loss to the universe and therefore an evil." "There can be no doubt that politically both Greece and Italy profited much from a sympathy largely based on a recognition of what human civilization owed them for their contributions to art and literature. It is my contention that Persia stands in the same category and that her disappearance from the society of

independent states would be a misfortune not only to herself but to the whole human race." The fact that his *Persian Revolution* is deeply coloured by the fervour with which he held these convictions, as well as by the origin of some of the papers and letters whence he drew the materials for his narrative, does not impair its authority as a faithful and masterly presentation of the events described. During the years 1909–1912, when the crisis was at its height, he published several pamphlets, of which the titles are given below. In his *Press and Poetry of Modern Persia* the literary side of the movement is attractively exhibited in text and translation.

## BIBLIOGRAPHY

The following Bibliography is based on the list of Browne's writings at the end of his *Materials for the Study of the Bábí Religion* (1918), but differs from it in some respects. It comprises all his own books, editions, and translations; the articles which he contributed to the *J.R.A.S.* (*Journal of the Royal Asiatic Society*); his political pamphlets and his papers read to and published by the Persia Society. These, together with a few more, have been classified and arranged chronologically under three heads, *viz.*: **I. Persian Religion; II. Persian Literature, History, Science, and Travel; III. Persian Politics and Journalism.** The titles of books, of which the Introductions alone were written by Browne<sup>1</sup>, are not included; and I have also omitted E. J. W. Gibb's *History of Ottoman Poetry*, of which Vols. II–VI were edited by Browne after the author's death. Although the present Bibliography is not complete, it contains, I hope, nearly everything of importance except reviews of books, letters published in newspapers, and a few scattered articles. Of these last, two, though not included in the Bibliography, deserve mention here. The first is a paper entitled, "On the Turkish Language and Turkish Philology" (*Transactions of the Philological Society*, 1882–1884, pp. 544–572); the second, "A Chapter from the History of Cannabis Indica," published in the *St Bartholomew's Hospital Journal* for March, 1897.

## I. PERSIAN RELIGION

1. **The Bábís of Persia.** I. Sketch of their History, and Personal Experiences among them.  
II. Their Literature and Doctrines. *J.R.A.S.*, Vol. XXI, 1889, pp. 485–526 and 881–1009.
2. **A Traveller's Narrative written to illustrate the Episode of the Báb.** Edited in the original Persian and translated into English, with an Introduction and Explanatory Notes.

<sup>1</sup> The most important of these Introductions were written for the Persian texts edited by Mirzá Muḥammad of Qazwín in the E. J. W. Gibb Memorial Series: Vol. VIII, the *Marzubán-náma* (1909); Vol. X, *al-Mu'jam fi Ma'áyiri Ash'ári'l-'Ajam* (1909); Vol. XI, the *Chahár Maqála* (1910); and Vol. XVI, 1 and 2, the *Ta'ríkh-i-Jahán-gushá* (1912 and 1916). Browne also contributed Introductions to the reprint of Morier's *Hajji Baba* (1895) in the Series of English Classics edited by W. E. Henley; to *The Life and Teaching of Abbas Effendi* by Myron H. Phelps (New York, 1903); and to *Dar-ul-Islam* (1904), a record of a journey through ten of the Asiatic provinces of Turkey, by his friend Sir Mark Sykes.



- Vol. I, Persian Text, pp. ۲۱۱ + iv. Vol. II, English Translation and Notes, pp. lv + 447. Cambridge University Press, 1891.
3. *Šúfiism in Religious Systems of the World* (Swan Sonnenschein, 1892), pp. 314–332.
  4. Some Remarks on the Bábí Texts edited by Baron Victor Rosen. *J.R.A.S.*, Vol. XXIV, 1892, pp. 259–332.
  5. Catalogue and Description of 27 Bábí Manuscripts. *J.R.A.S.*, Vol. XXIV, 1892, pp. 433–499 and 637–710.
  6. *Ta'ríkh-i-Jadíd or New History of Mírzá 'Alí Muḥammad the Báb*. Translated from the Persian, with an Introduction, Illustrations and Appendices. Pp. liii + 459 + ۲۶. Cambridge University Press, 1893.
  7. Personal Reminiscences of the Bábí Insurrection at Zanján in 1850. Translated from the Persian. *J.R.A.S.*, Vol. XXIX, 1897, pp. 761–827.
  8. Some Notes on the Literature and Doctrines of the Ḥurúfí Sect. *J.R.A.S.*, Vol. XXX, 1898, pp. 61–89.
  9. Further Notes on the Literature of the Ḥurúfís and their connection with the Bektáshí Order of Dervishes. *J.R.A.S.*, Vol. XXXIX, 1907, pp. 533–581.
  10. Báb, Bábís in the *Encyclopaedia of Religion and Ethics*, edited by James Hastings, Vol. II, 1909, pp. 299–308.
  11. The *Kitáb-i-Nuqṭatu'l-Káf*, being the earliest history of the Bábís, compiled by ḤÁJJÍ MÍRZÁ JÁNÍ of Káshán between the years 1850 and 1852. Edited from the unique Paris MS. (Suppl. Pers. 1071). Pp. ۲۹۷ + xcv. E. J. W. Gibb Memorial Series, Vol. XV, 1910.
  12. The Religious Influence of Persia, a paper read before the Persia Society on May 20, 1914. Pp. 57–72 of a collection of four papers published for the Society.
  13. *Materials for the Study of the Bábí Religion*. Pp. xxiv + 380. Cambridge University Press, 1918.

## II. PERSIAN LITERATURE, HISTORY, SCIENCE, AND TRAVEL

1. *A Year amongst the Persians: Impressions as to the Life, Character and Thought of the People of Persia*, received during twelve months' residence in that country in the years 1887–8. Pp. x + 594. London, A. and C. Black, 1893. Reprinted, with a Memoir by Sir E. Denison Ross (Cambridge University Press, 1926).
2. Description of an Old Persian Commentary on the Qur'án. *J.R.A.S.*, Vol. XXVI, 1894, pp. 417–524.
3. Some Notes on the Poetry of the Persian Dialects. *J.R.A.S.*, Vol. XXVII, 1895, pp. 773–825.
4. *A Catalogue of the Persian Manuscripts in the Library of the University of Cambridge*. Pp. xl + 472. Cambridge University Press, 1896.
5. A Specimen of the *Gabrí* Dialect of Persia. *J.R.A.S.*, Vol. XXIX, 1897, pp. 103–110.
6. The Sources of *Dawlatsháh*, with some Remarks on the Materials available for a Literary History of Persia, and an Excursus on Bárbad and Rúdagí. *J.R.A.S.*, Vol. XXXI, 1899, pp. 37–69.
7. Yet More Light on 'Umar-i-Khayyám. *J.R.A.S.*, Vol. XXXI, 1899, pp. 409–420.
8. The *Chahár Maqála* ("Four Discourses") of Nidḥámí-i-'Arúđí-i-Samarqandí, translated into English. *J.R.A.S.*, Vol. XXXI, 1899, pp. 613–663 and 757–845. See No. 28 *infra*.
9. *A Hand-list of the Muḥammadan Manuscripts in the Library of the University of Cambridge*. Pp. xviii + 440. Cambridge University Press, 1900.

10. Some Account of the *Niháyatu'l-irab fí Akhbári'l-Furs wa'l-'Arab*, particularly of that part which treats of the Persian Kings. *J.R.A.S.*, Vol. XXXII, 1900, pp. 195-259.
11. Biographies of Persian Poets, contained in Ch. v, § 6, of the *Ta'ríkh-i-Guzída* or "Select History" of Ḥamdu'lláh Mustawfí of Qazwín. *J.R.A.S.*, Vol. XXXII, 1900, pp. 721-762, and Vol. XXXIII, 1901, pp. 1-32.
12. The *Tadhkiratu'sh-Shu'ará* ("Memoirs of the Poets") of Dawlatsháh of Samarqand. Edited by E. G. BROWNE. Pp. ٦ + 621 + 16. Persian Historical Texts Series, Vol. I. Luzac & Co., 1901.
13. Account of a rare manuscript History of Iṣfahán, presented to the Royal Asiatic Society on May 19, 1827, by Sir John Malcolm. *J.R.A.S.*, Vol. XXXIII, 1901, pp. 411-446 and 661-704.
14. A Literary History of Persia.  
 Vol. I, from the earliest times until Firdawsí. Pp. xiv + 521. London, T. Fisher Unwin, 1902.  
 Vol. II, from Firdawsí to Sa'dí. Pp. xiv + 568. London, T. Fisher Unwin, 1906.  
 Vol. III, Persian Literature under Tartar Dominion (A.D. 1265-1502). Pp. xi + 586. With 12 illustrations. Cambridge University Press, 1920.  
 Vol. IV, Persian Literature in Modern Times (A.D. 1500-1924). Pp. ix + 530. With 16 illustrations. Cambridge University Press, 1924.  
 The whole work is now issued by the Cambridge University Press in four volumes, uniform in style and appearance.
15. Catalogue of Two Collections of Persian and Arabic Manuscripts, preserved in the India Office Library. By E. D. ROSS and E. G. BROWNE. Pp. vii + 189. London, 1902.
16. Account of a rare manuscript History of the Seljúqs in the Schefer Collection of MSS. in the Bibliothèque Nationale at Paris. *J.R.A.S.*, Vol. XXXIV, 1902, pp. 567-610 and 849-887.
17. The *Lubábu'l-Albáb* (the oldest Biography of Persian Poets, compiled about A.D. 1221) by Muḥammad 'Awfí. Edited by E. G. BROWNE and MÍRZÁ MUḤAMMAD of Qazwín. Vol. I, pp. ٤٣ + ١٢٣ + xi. Vol. II, pp. ٥ + ١٢٧ + 78. Persian Historical Texts Series, Vols. II and IV. Luzac & Co., 1903 and 1906.
18. Note on the Contents of the *Ta'ríkh-i-Jahán-gushá* of 'Aṭá Malik-i-Juwayní. *J.R.A.S.*, Vol. XXXVI, 1904, pp. 27-43.
19. An Abridged Translation of the History of Ṭabaristán of Muḥammad ibn Ḥasan ibn Isfandiyár. Pp. xv + 356. E. J. W. Gibb Memorial Series, Vol. II, 1905.
20. Nāṣir-i-Khusraw, Poet, Traveller, and Propagandist. *J.R.A.S.*, Vol. XXXVII, 1905, pp. 313-352.
21. Mas'úd-i-Sa'd-i-Salmán, by MÍRZÁ MUḤAMMAD IBN 'ABDU'L-WAHHÁB of Qazwín. Translated by E. G. BROWNE. *J.R.A.S.*, Vol. XXXVII, 1905, pp. 693-740, and Vol. XXXVIII, 1906, pp. 11-51.
22. A Hand-list of the Turkish and other printed and lithographed books presented by Mrs E. J. W. Gibb to the Cambridge University Library. Pp. viii + 87. Cambridge University Press, 1906.
23. Suggestions for a complete edition of the "*Jámi'u't-Tawáríkh*" of Rashídu'd-Dín Faḍlu'lláh. *J.R.A.S.*, Vol. XL, 1908, pp. 17-37.
24. The *Ta'ríkh-i-Guzída* ("Select History") of Ḥamdu'lláh Mustawfí, reproduced in facsimile from a MS. written in A.D. 1453, with an abridged translation by E. G. BROWNE and



- Indices by R. A. NICHOLSON. Vol. I (facsimile), pp. ٢٤ + ٨٥٣ + xix. Vol. II, pp. xxi + 237 + ٢٨٦. E. J. W. Gibb Memorial Series, Vols. XIV, 1 and XIV, 2, 1910 and 1913.
25. **The Literature of Persia**, a Lecture delivered to the Persia Society on April 26, 1912. Pp. 43.
  26. **The Persian Manuscripts of the late Sir Albert Houtum-Schindler, K.C.I.E.** *J.R.A.S.*, Vol. XLIX, 1917, pp. 657-694.
  27. **Persian Literature under Tartar Dominion**, 1920. *See* No. 14 *supra*.
  28. **Revised Translation of the Chahár Maqála** ("Four Discourses") of Nizámí-i-'Arúdí of Samarqand, followed by an abridged translation of Mírzá Muḥammad's Notes to the Persian text. Pp. 184 + xv. E. J. W. Gibb Memorial Series, Vol. XI, 2, 1921. *See* No. 8 *supra*.
  29. **Arabian Medicine**, being the FitzPatrick Lectures delivered at the College of Physicians in 1919 and 1920. Pp. viii + 138, with Frontispiece. Cambridge University Press, 1921.
  30. **Note on an apparently unique Manuscript History of the Šafawí Dynasty of Persia.** *J.R.A.S.*, Vol. LIII, 1921, pp. 395-418.
  31. **Supplementary Hand-list of the Muḥammadan Manuscripts** preserved in the Libraries of the University and Colleges of Cambridge. Pp. xi + 348. Cambridge University Press, 1922.
  32. **Persian Literature in Modern Times**, 1924. *See* No. 14 *supra*.
  33. **The Tajáribu's-Salaf**, a Persian version of the Arabic Kitábu'l-Fakhrí, composed by Hindúsháh ibn Sanjar aṣ-Šáhibí al-Kírání in 723/1323. *J.R.A.S., Centenary Supplement*, 1924, pp. 245-254.
  34. **A Parallel to the Story, in the Mathnawí of Jalálu'd-Dín Rúmí, of the Jewish King who persecuted the Christians.** *Islamica* (April, 1926), Vol. II, fasc. 1, pp. 129-134.

### III. PERSIAN POLITICS AND JOURNALISM

1. **A Brief Narrative of Recent Events in Persia**, followed by a translation of "The Four Pillars of the Persian Constitution." Pp. 101. Luzac & Co., 1909.
2. **The responsibility of the Russian Government for the "chaos" now existing in Persia.** Pp. 11. For private circulation only. Newcastle-upon-Tyne, 1909.
3. **The Persian Revolution of 1905-1909.** Pp. xxvi + 470. With 46 illustrations. Cambridge University Press, 1910.
4. **The Persian Crisis of December, 1911**, how it arose and whither it may lead us, compiled for the use of the Persia Committee, privately printed at the University Press, Cambridge, and published on New Year's Day, 1912. Pp. 18.
5. **The Reign of Terror at Tabríz: England's Responsibility:** with Photographs and a brief Narrative of the events of December, 1911, and January, 1912, compiled for the use of the Persia Committee and published in October, 1912, by Messrs Taylor, Garnett, Evans, & Co., Blackfriars Street, Manchester, and Messrs Luzac & Co., London. Pp. 15.
6. **The Persian Press and Persian Journalism**, a Lecture delivered to the Persia Society on May 23, 1913. Pp. 28.
7. **The Press and Poetry of Modern Persia**, partly based on the Manuscript Work of Mírzá Muḥammad 'Alí "Tarbiyat" of Tabríz. Pp. xl + 357 + ٥. Cambridge University Press, 1914.
8. **The Persian Constitutional Movement.** *Proceedings of the British Academy*, Vol. VIII, 1917-1918, pp. 311-330. Read on February 6, 1918.

All Orientalists will regret that Browne did not live to finish and see in type the Catalogue of his Oriental Manuscripts, upon which he had been engaged for several years before his last illness, and which is now published in accordance with injunctions given by him to his literary executors, Dr Ellis Hovell Minns of Pembroke College and myself. We have done our best to carry out his wishes, and since I am writing on behalf of us both, it is an obvious duty to say a few words here regarding my colleague's share in the work. On him fell the main burden of making the preliminary arrangements for its publication, and though he has taken no part in preparing it for the press, he has helped to settle many points of difficulty which arose in connection with it, and at every stage his collaboration has proved invaluable. Without entering into the reasons which determined our choice of the Cambridge University Press as publishers, perhaps I may say that we took into account the probability that the Browne Collection will ultimately find a permanent home in the University Library, as well as the fact that Browne's three catalogues of the Muḥammadan MSS. in the Library were published by the University Press. The Trustees of the E. J. W. Gibb Memorial Fund agreed to contribute the sum of £150 towards the cost of publication in return for an equivalent number of copies, which will be presented to Oriental scholars and institutions in different parts of the world; and a further sum of £50 was promised by the Managers of the E. G. Browne Memorial Fund. The materials handed over to us comprised (1) the entire Collection of Oriental Manuscripts; (2) a slip-catalogue, dated July, 1922, containing the titles and brief descriptions of most of these MSS.; (3) a catalogue, written on 311 pages of foolscap, containing 386 articles in their final form. It is this, supplemented by 82 articles for which I am responsible, that is published in the present volume.

Now, in the first place, something should be said concerning the formation, contents, and character of the Browne Collection. It began modestly enough with two volumes of Persian Poetry, namely, the *Laylā u Majnūn* of Maktabī (V. 44), which Browne acquired on his first visit to Constantinople in 1882—this, by the way, is almost the only one of his MSS. that contains miniatures—and a copy of the *Būstān* with Sūdī's Turkish translation and commentary, purchased soon afterwards from Quaritch. The real nucleus, however, was formed in 1888, his "year amongst the Persians," and the period immediately following, when his keen interest in the Bábí movement led to the acquisition of about 30 MSS. bearing on the history and doctrines of the sect, a number which subsequently was more than doubled, as on his return from Persia he kept up an active correspondence with both Azalís and Bahá'ís; and even after this had slackened, he continued to receive copies of their latest books and tracts at frequent intervals till within a year or two of his death. From 1890 onwards the Collection expanded steadily, but although 39 MSS., of which nearly half belong to Classes V and W (Persian and Turkish Poetry), were purchased, for the most part between 1901 and 1911, from J. J. Naaman of



Baghdád, it received its most important accessions during and after the European War. In January, 1917, Browne acquired *en bloc* the small but valuable collection of Schindler MSS., 64 in all, which he has described in the *Journal of the Royal Asiatic Society* (October, 1917, p. 657 foll.). Sir Albert Houtum-Schindler possessed a singularly deep and extensive knowledge of Persia, where he spent over forty years of his life in the service of the Persian Government. His tastes were objective; hence in this group of MSS., as Browne remarks, "historical, biographical, and geographical works enormously preponderate; the remaining volumes represent lexicography, anecdotes, and various scientific subjects, *viz.*, medicine, astronomy, music, and notably mineralogy and the natural history of precious stones." As the provenance of the Schindler MSS. is not always stated in the Catalogue, I append a complete list of the class-marks under which they are described: C 1; D 8; G 6, G 8, G 10-12, G 14, G 15, G 17; H 2-4, H 6, H 8, H 10-12, H 14-17, H 19, H 21, H 22; I 1-4, I 6, I 7; J 5, J 6, J 8, J 18; K 2, K 3, K 5-9; L 1-3, L 6; N 1; O 3; P 12, P 13, P 29-32; R 1; S 3, S 5; V 59, V 69; X 4, X 6; Y 3; Sup. 3, Sup. 4.

A collector of very different type was Hájjí 'Abdu'l-Majíd Belshah (*ob.* 1923), whose name appears oftener than any other in the pages of this Catalogue. Though, like many professional dealers in Oriental manuscripts, he may sometimes have been inclined to overestimate their worth, "his *flair* for good books was only equalled by his energy in seeking them out," and the present Collection (not to speak of those in the British Museum and the India Office Library) is indebted to him for many of its choicest treasures. From Belshah, directly or indirectly, Browne obtained at least 100 MSS., the great majority of which were purchased in 1920. About half of them are works on Medicine (26), Shí'a Theology (12), and Mysticism (9), while Arabic and Persian Poetry are represented by 15 volumes and Mathematics and Astronomy by 5. Further large acquisitions, the last of their kind, were made in December, 1923, and January, 1924, when 57 MSS. were bought from the Trustees of the British Museum.

The facts which have been noticed indicate the provenance of some 330 MSS., *i.e.* over two-thirds of the whole Collection. Many others, including five acquired (May, 1901) at the sale of a Bektáshí dervish's effects, were picked up at auctions in London, Constantinople and elsewhere, or purchased from booksellers and private individuals. An extraordinarily high proportion—not less, I think, than 75 or 80—were personal gifts to Browne from his friends. Dr Rizá Tevfík, the well-known Turkish patriot, philosopher, and man of letters, presented him with 31 volumes; a great many gifts of this kind came from Persia; and the same generosity, which he never failed to appreciate, was shown by many of his English and European friends, such as (to mention only a few names), Mr Guy le Strange, E. J. W. Gibb, Sir Albert Houtum-Schindler, Professor A. von Le Coq of Berlin, Mr H. L. Rabino, Sir Mark Sykes, Professor E. H. Minns, C. D. Cobham, and Rev. W. St Clair Tisdall.

The motives and considerations by which Browne was guided in forming his Collection are apparent from numerous passages in his works. He points out that "those whose studies are concerned with Western literature, whether ancient or modern, often hardly realize how dependent the Orientalist is on manuscript materials. Of most important ancient and mediaeval Western writings some tolerable printed edition exists, even though it be rare and not equal to the highest standard of textual accuracy. But in the case of Oriental, especially Persian, books of reference it is far otherwise; many indispensable works exist only in manuscript and can only be consulted in large libraries like the British Museum." When he described Sir Albert Houtum-Schindler's MSS. as "a working library, containing many very rare books carefully selected during a long period of time...for a definite purpose of study, and clearly reflecting the outlook of him who formed it," he was no doubt conscious that these words might be applied with the same propriety to his own Collection. In his view a manuscript was primarily a scientific instrument, and unless it had some intrinsic value as such, its merits as an object of art would seldom kindle his enthusiasm, though he was not insensible to the charms of calligraphy when they met his eye, for example, in a fine old Persian codex of the 13th century. It was his thirst for knowledge, and the depth and breadth of his interest in Islam, that created the Collection and gave it so much of the personal character and individuality that we find everywhere in his writings, just as it was his study of the materials which he gradually accumulated in the course of his life-work that enabled him to strike off from the familiar highways of Orientalism and penetrate into regions hitherto little known or altogether unexplored.

The total number of MSS. designated by class-marks is 468. Some are in two or more volumes, and the number of separate works is, of course, very much greater, as many MSS. contain several by one or more than one author. Taking a general survey of their subject-matter, we observe that Religion, including Theology and Mysticism, claims 149; Poetry 115; History and Biography 76; Medicine and Natural Science 43; while the remnant are distributed in comparatively small numbers under such heads as Geography and Travels, Philosophy, Lexicography, and Belles-Lettres. No one need be told that the most prominent features of the Collection coincide with those aspects of Islam by which Browne was mainly attracted. The **Shaykhí and Bábí MSS.** alone would suffice to make it memorable; probably they constitute the fullest and richest assemblage of original documents relating to these sects that exists in any public or private library in the world. Among them are the *Maqála-i-Shakhṣī Sayyáh* (F 56), of which the text, accompanied by an English translation, was published by Browne in 1891; the *Ta'ríkh-i-Jadíd* (F 55), which he translated two years afterwards; the *Ṣaḥífa bayna'l-Haramayn* (F 7), one of the earliest writings of the Báb, with a note by Ṣubḥ-i-Azal on the disposal of the Báb's remains; and a collection of letters written by the Báb to various persons (F 21). **Ḥurúfí** literature, the subject of two articles



by Browne in the *Journal of the Royal Asiatic Society*, is also strongly represented. Measured in terms of MSS., his preference for Shí'a as opposed to Sunnī religious literature is something like nine to one, and 22 volumes on **Şúfism** do not go far towards restoring the balance. These comprise a Persian translation of the *Fuṣūṣu'l-Hikam* (**D 1**) made in 744/1343-4; an excellent old copy (768/1367) of the *Mirṣādu'l-'Ibād* of Najmu'd-Dīn Dāya (**D 3**); and two autographs, *viz.*, a polemic against the Şúfis, entitled *Matá'innu's-Şúfiyya* (**D 16**), which was composed in 1221/1806 by Muḥammad Rafi' of Tabriz, and a treatise (**D 17**) written in 1887 by 'Abdu'lláh Muḥammad Zamán in answer to nine questions on Şúfī terminology and doctrine which Browne had submitted to his eccentric friend, Mírzá Muḥammad Báqir of Bawánát. Several other religious works in the Collection are remarkable for their antiquity or rarity, and an old anonymous Persian Commentary on the *Qur'án* (**A 1**) seems to be unique.

Among the **Historical and Biographical MSS.**, attention may be drawn to the *Tajāribu's-Salaf* (**G 3**), a Persian version of the *Kitābu'l-Fakhrī*, described by Browne in the Centenary Volume of the Royal Asiatic Society (1924); a complete copy, apparently the only one extant, of an enormous general history in Persian entitled *Khuld-i-Barīn* (**G 14**); a fine and ancient copy, dated 542/1148, of Shahrastānī's *Kitābu'l-Milal wa'n-Niḥal* (**H 1**); the very rare *Silsilatu'n-Nasab-i-Şafawiyya* (**H 12**) on the Şafawī kings and their ancestors; the original Arabic treatise, entitled *Risāla fī Maḥāsini Isfahān*, by al-Máfarrúkhī, together with the Persian translation of the same (**I 1** and **I 2**); and the *Qīṣaṣu'l-Anbiyá* (**J 21**), translated into Persian from the Arabic of Abu'l-Ḥasan al-Búshanjī, in which there occurs an account of St Paul that forms the subject of the last article written by Browne before his death (see *Islamica*, April, 1926, pp. 129-134). A most instructive and probably unique collection of letters by the famous statesman and historian, Rashídu'd-Dīn Faḍlu'lláh, is preserved in the *Munsha'át-i-Rashídī* (**L 1**).

Next to the Bábī MSS., I think the most characteristic group is that composed of 28 works on **Medicine and Medical Science**, a domain in which Browne renewed the studies of his youth and felt himself to be inspired by the traditions of what he always regarded as "a great and noble profession." The rare books belonging to this class include the *Kitābu'l-Fákhir* of Rází (**P 2**); eleventh century copies of 'Alī ibn 'Ísá's *Tadhkiratu'l-Kaḥḥálīn* (**P 3**) and the *Maqála fī Khalqī'l-Insán* (**P 4**) of Sa'id ibn Hibatī'lláh; part of Book III of the *Qánún* of Avicenna (**P 5**), transcribed by the eminent physician Hibatu'lláh ibn Şá'id (*ob.* 560/1164); and the encyclopaedic *Dhakhíra-i-Khwárazmsháhi* (**P 16**), complete in one volume, as well as portions of the same work dating from the thirteenth and fourteenth centuries (**P 17-19**). Among the remaining **Scientific MSS.** the *Zéju'l-Mufrad* (**O 1**), a unique work on astronomy and chronology, deserves particular notice; there are also some *tansúq-náma's* or Persian lapidaries (**P 29-33**). **Persian Poetry**, the largest single class in the Collection, though less rich in quality than many others,

contains the *Gházán-námá* (V 28), an extremely rare account of the reign of Gházán Khán the Mongol, composed in 758/1357; the complete works of 'Aṭṭār (V 7) and Jamálí or Pír Jamál (V 38); ancient copies of the *Díwán* of Qásimu'l-Anwár (V 35) and the *Tuhfatu'l-Aḥrár* of Jámí (V 41); some uncommon *Díwáns*, e.g., those of Jahán (V 32), Muḥyí (V 46), Shaykh Šáfi (V 56), Maḥzar (V 57), Mír Naṣr Nawá (V 84), Ṭarzí (V 86); three valuable Anthologies (V 65, V 68, V 88); and a Kurdish *mathnawí* entitled Kitáb-i-Mullá Paríshán (V 62).

Inadequate as it is, the foregoing review will have served to show the importance of the Collection for students of Islamic literature and literary history. I can now proceed to explain the arrangement of the Catalogue, or rather let Browne himself explain it by quoting a passage in which, with his usual mastery of details, he sets forth the principles and practice that he has followed.

"Now even a few hundred manuscripts, if they are to be readily available for reference, must be catalogued, and for this purpose each one must bear a class-mark for identification and a size-mark to indicate location. It would, of course, be more convenient if the books could be arranged simply according to subject; but owing to the difference of size this would involve a great waste of space on the shelves, and those volumes must stand together which are approximately of the same height. The system which I have adopted for the size-marks... is that used in the Cambridge University Library, according to which a book is marked 8 when it is over 7 and under 8 inches in height, and so on. Since a book marked 8 should go into a shelf 8 inches in height, directly it exceeds this height, no matter by how little, it becomes 9. Under each size the books are arranged in order of class-marks, so that the double indication of size-mark and class-mark enables a book to be located immediately. The question of class-marks is rather less simple, and the system must be adapted to the extent and character of the collection.... I therefore decided to group the subjects under the 26 letters of the Roman alphabet; in each subject to arrange the books in chronological order; and when one book was represented by more than one MS., to put the older before the later copy. In arranging the classes, I followed on the whole the order adopted in Dr Rieu's excellent Catalogues of the Persian, Arabic, and Turkish MSS. in the British Museum, except that I placed non-Muḥammadan religious books at the end, under Z, instead of at the beginning, under A.... Also I made no differentiation according to language, for Muḥammadan learning and culture is so essentially one that its vehicle is, comparatively speaking, a matter of indifference<sup>1</sup>."

So much for the method of classification. The reader will see at once that, for instance, the MS. designated as Q 4 (9) occupies the fourth place in Class Q and is over eight, but not more than nine, inches in height. As finally arranged the Classes, with the number of MSS. in each, are as follows:

<sup>1</sup> From an unpublished paper, entitled *A Persian Library*, which Browne read before the Royal Asiatic Society on November 14, 1922.



A. Qur'áns and Commentaries.	3 MSS.	P. Medicine, Natural Science,	
B. Sunní Theology, etc.	13 MSS.	Mineralogy, etc.	35 MSS.
C. Shí'a Theology, etc.	23 MSS.	Q. Occult Sciences.	6 MSS.
D. Mysticism.	22 MSS.	R. Art, Calligraphy, Music, etc.	5 MSS.
E. The Older Heretical Sects.	21 MSS.	S. Dictionaries.	10 MSS.
F. Shaykhí and Bábí MSS.	67 MSS.	T. Acrostics, Rhyme, Rhetoric,	
G. General History.	19 MSS.	etc.	5 MSS.
H. History of Special Periods,		U. Arabic Poetry.	11 MSS.
Dynasties, etc.	23 MSS.	V. Persian Poetry.	94 MSS.
I. Local Histories.	11 MSS.	W. Turkish Poetry.	10 MSS.
J. Biographical Works.	23 MSS.	X. Stories and Epistolary Models.	14 MSS.
K. Geography and Travels.	9 MSS.	Y. Collectanea, Miscellanea, and	
L. Official Papers, Letters, etc.	6 MSS.	Unclassified.	12 MSS.
M. Encyclopaedias.	2 MSS.	Z. Non-Islamic Books.	1 MS.
N. Philosophy.	6 MSS.	Sup. (Supernumerary) <sup>1</sup> .	9 MSS.
O. Mathematics and Astronomy.	8 MSS.		

When the written Catalogue, containing Browne's description of 386 of these 468 MSS., came into my hands, I found that it was in perfect order so far as it went, and that all I had to do was to re-write some words here and there which might have puzzled the compositors, make a few trivial corrections, insert a few foot-notes<sup>2</sup>, and verify the references. If the claims of other work have sometimes prevented me from discharging the last-mentioned duty as thoroughly as I could have wished, it must be added that numerous tests of the author's accuracy have almost invariably confirmed my respect for it. But unfortunately the Catalogue, as he left it, was incomplete. I had to ascertain the extent of the deficiency, and in the summer of 1926, after the MSS. had been deposited in the University Library, my friend Mr Guy le Strange, who was also one of Browne's oldest and most valued friends, undertook the arduous task of arranging the volumes on the shelves. By grouping together those of the same size *seriatim* and drawing up a table to show the location of each group, he made it easy for me to find any particular MS. that might be wanted; moreover, he noted cases where the same class-mark had been assigned to two MSS. or where MSS. which had been entered in the Catalogue were no longer traceable. I am glad to have an opportunity of recording my gratitude to Mr le Strange for the time and trouble which he devoted to this labour of love in circumstances that rendered it peculiarly toilsome.

The 84 MSS.<sup>3</sup> of which the written Catalogue gave no account bear the following class-marks: **D 21, D 22; F 65, F 66, F 66\***; **H 23; L 6; N 6; S 9, S 10; U 10,**

<sup>1</sup> See the Appendix. The nine MSS. of this Class were discovered among Browne's lithographed editions of Oriental texts by Mr Reuben Levy, University Lecturer in Persian, whilst he was engaged in preparing a Hand-list of the latter.

<sup>2</sup> These are enclosed in square brackets, to distinguish them from foot-notes written by the author himself.

<sup>3</sup> Two MSS., designated by the class-marks **V 74** and **Y 2**, are not included in the Collection.

U 11; V 69, V 69\*, V 70, V 70\*, V 71, V 71\*, V 72-91; W 1-10; X 1-14; Y 1-12; Z 1; Sup. 1-9. Over a dozen were obtained by gift or purchase at various dates between 1898 and 1917, but most were recent acquisitions<sup>1</sup>. As a rule, I have described them briefly, since on the whole they are uninteresting and, though they contribute to the catholicity of the Collection, have scarcely repaid me for many tedious hours spent in their company. The two Indices will, I hope, be found useful. The first contains only the titles of MSS. described in the Catalogue; the second, the names of authors, copyists, and other persons, titles of books, and some general references. In the Catalogue the following abbreviations have occasionally been employed:

A.S.B. Persian Catalogue or A.S.B.P.C. = Concise Descriptive Catalogue of the Persian Manuscripts in the Collection of the Asiatic Society of Bengal, by W. Ivanow (Calcutta, 1924).

B.M.P.C. = Catalogue of Persian MSS. in the British Museum, by C. Rieu.

B.M.T.C. = Catalogue of Turkish MSS. in the British Museum, by C. Rieu.

I.O. Persian Catalogue or I.O.P.C. = Catalogue of Persian MSS. in the India Office Library, Vol. 1, by H. Ethé.

*J.R.A.S.* = *Journal of the Royal Asiatic Society*.

As has been explained above, I am particularly indebted to Professor E. H. Minns and Mr Guy le Strange for the help they have given me in the preparation of this work; but there are also other friends and colleagues to whom I wish to express my thanks—to Mr R. Levy for discovering and calling my attention to several MSS. which had been mislaid; to Mr E. Edwards of the British Museum for his notices (*Browne Presentation Volume*, pp. 137-149) of certain MSS. in the Collection; and to the University Librarian, Mr A. F. Scholfield, for facilities in making use of the Library, for his interest in the work, and for his promptness and courtesy in disposing of many questions with which I troubled him. A final word of gratitude is due to the Staff of the Cambridge University Press for the care and skill that made the correction of the proofs, if not a light task, at least an exceptionally pleasant one of its kind.

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<sup>1</sup> A list at the end of the slip-catalogue (on which Browne's later manuscript catalogue was based) gives the titles of 23, and is preceded by a note stating that they were bought as a residue from the Trustees of the British Museum on January 17, 1924.

REYNOLD A. NICHOLSON

February 7, 1932



## A. QUR'ÁNS AND COMMENTARIES.

### A. 1 (9).

A *Qur'án*, imperfect at the beginning, lacking *súras* I–V and part of VI, written in a very peculiar hand, unlike any that I have seen, attributed by the vendor, the late Hájjí 'Abdu'l-Majíd Belshah, to the seventh (thirteenth) century, but by the experts of the British Museum to the seventeenth or eighteenth century of our era.

Ff. 275 of 21·6 × 12·8 c. and 12 ll.; n. d.

### A. 2 (10).

A Persian commentary on the *Qur'án*, defective at beginning and end, of unknown authorship, but probably composed in the eleventh and transcribed in the thirteenth century of the Christian era. It begins with *súra* XXXVIII, 20, and ends with *súra* xcv. The margins of some of the pages, especially in the earlier part of the volume, are filled with Turkish verses. There is one serious dislocation, *súra* LV being omitted in its proper place and inserted after *súra* LXXXIX, where there is a considerable lacuna and further dislocations, for *súra* xcvi follows, and after that *súras* xciv and xcv. As a specimen of the style, and for purposes of comparison, the commentary on the first ten verses of *súra* LXXX (عَبَسَ وَتَوَلَّى) is here given from ff. 233<sup>b</sup>–234<sup>a</sup>. After the continuous text of these ten verses, which it is unnecessary to reproduce here, the commentary proceeds thus :

آورده اند که روزی عبد الله بن امّ مکتوم و اورا عبد الله بن شريح گفتندی مردی بود مکفوف نابینا بنزدیک رسول خدای آمد و صنادید قریش چون عتبّه بن ربیعّه و ابو جهل بن هشام و عباس بن المطلب و غیر ایشان حاضر بودند رسول عمّ با ایشان سخن میگفت و از سرِ حرص بر ایمان ایشان خود را بایشان داده بود و دعوة میکرد ابن امّ مکتوم نمیدانست که ایشان حاضر اند و رسول با ایشان سخن میگوید روی برسول آورد و گفت یا رسول الله اقرئنی وَعَلِّمْنی مِمَّا عَلَّمَك الله از آنچه خدای بتو آموخته است بر من خوان و مرا بیاموز و این سخن مکرّر گردانید رسول خدای روی از وی بگردانید کراهت آنرا که سخن قطع میبایست کردن بآخر نا رسیده و نیز از برای آن تا کافران نگویند که اتباع محمد و مجیبان دعوت او نابینایان و سفله اند خدای تعالی این آیات فرستاد و گفت عَبَسَ وَتَوَلَّى پس از آن هرگاه که وی آمدی رسول خدای ویرا گرامی داشتی و گفتی مرحباً ای آنکسی که خدای تعّ از برای وی با من عتاب کرد و دو نوبت ویرا بر مدینه خلیفه گردانید و پس از آن در روی هیچ درویشی روی ترش نگردانید و فرمایش هیچ توانگری نیامد، جمعی مفسّران چنین گفته اند که این عبّوس از رسول خدای بود و او بود که روی ترش کرد امّا محققان گفته اند که رسول نبود که روی

ترش کرد بلکه مردی بود اُموی بنزدیک رسول حاضر بود چون این مرد نابینا آنجا آمد وی خود را فراهم گرفت و اعراض کرد و روی ترش گردانید عبوس و اعراضی که از جمله صفات مذمومه است و منفر اگر در بعضی علما و فقها گویند منفر باشد فکیف در حق رسول و خدای تعالی رسول را ازین جمله تنزیه کرده است و گفته وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ و بحسن خلق و کرم و طبع وصف کرده است وَإِنَّكَ عَلَىٰ خُلُقٍ عَظِيمٍ تا در خبر آمده است که رسول ع در دست در دست غلام سیاه نهادی کریه الخلق و الرأیحة از کرم روا نداشتی (f. 234<sup>a</sup>) که دست خود از دست وی دور گرداند تا هم آن غلام آغاز کردی و دست از دست رسول ببردی حق سبحانه و تعالی از آن مرد اُموی خبر داد و گفت وی روی ترش کرد و فراهم کشید و اعراض کرد از آن سبب که نابینا یعنی ابن امّ مکتوم بوی آمد آنکه التفتات کرد با رسول که روی بایشان آورده بود و با یکی ازیشان سخن میگفت از حرص آنک باشد که وی ایمان آرد تا دیگران نیز ایمان آورند گفت ای محمد تو چه دانی و ترا چه شناسا گردانید بحال این کافر که وی ایمان خواهد آورد و باسلام پاکیزه خواهد گشت و مطموع تو حاصل خواهد آمد یا خود وی پند خواهد گرفت و موعظت و پند تو ویرا سود خواهد کرد و گفته اند معنی اینست که چه چیز ترا بحال این نابینا عالم گردانید که باشد که وی تو آنج ویرا تلقین کنی و بیاموزی از شریعت پاکیزه شود یا خود متعظ گردد و پند تو قبول کند پس موعظت تو و پند تو ویرا سود کند آنکه گفت اَمَّا مَنْ اَسْتَعْنَىٰ اَمَّا اَنْكَسَ که توانگر باشد تو فرا پیش وی روی و روی بوی آری چون عتبه و شیبه یا عباس عبد المطلب و چه باشد بر تو اگر پاکیزه نشود و ایمان نیارد بر تو جز از رسانیدن رسالت چیزی دیگر نیست و اَمَّا اَنْ كَسَ که پیش تو آید بشتاب در طلب خیر و تعلّم شرایع و او از خدای میترسد یا از کافران و ایذاء ایشان تو خود را از وی مشغول سازی

Many of the early traditionists are cited, but few books. Amongst these few the commentary of Abú Ishāq ibn Muḥammad ath-Tha'labí (d. 427/1036)<sup>1</sup> seems to be one of the latest. The authority of the *Tafsíru Ahli'l-Bayt*, or explanation of the Imáms, is also occasionally invoked<sup>2</sup>.

Ff. 267 of 23.5 × 16.4 c. and 23 ll.; fine old *naskh*, the Arabic text in a larger hand.

### A. 3 (8).

## رَوَضَاتِ لَدُنِي وَ فَوَاحَاتِ انْجَمِي كُنَايَتِ از قرآن معطر

A versified Persian commentary on the twenty-six *súras* of the *Qur'án* revealed, according to the author's belief, in the first year of the Prophet's mission. This is the original, and, I believe, the only copy of this curious book, which was given to me by the author, Mírzá Muḥammad Báqir of Bawánát in Fárs, called Ibráhím Ján

<sup>1</sup> See Brockelmann, vol. 1, p. 350. It is cited on f. 53<sup>b</sup> of the MS., third and fourth lines from the bottom.

<sup>2</sup> E.g. on f. 55<sup>a</sup>, third line from the bottom.

Mu'aṭṭar, concerning whom some information will be found on pp. 13-16 of my *Year amongst the Persians*. As stated in the prose preface, he began it on January 15, 1883, completed it on May 24 of the same year, and presented it to me a few days before his departure from England for Beyrout about the end of 1884.

The MS. comprises 179 ff. of 14 × 11 c. and 16 ll., and is throughout written in the author's clear *naskh* hand. The prose preface (ff. 2<sup>b</sup>-3<sup>a</sup>) is followed by a versified preface entitled "Breezes of the Garden" (*Nasá'im-i-Rawḍa*) consisting of thirteen "Breezes" (*Nasím*), each containing from seven to twelve verses (*Shamím*). These are entitled as follows :

(۱) عرضِ حالِ معطر، (۲) ذوقِ وصالِ معطر، (۳) بنایِ رازِ معطر، (۴) رهِ نیازِ معطر، (۵) پذیرشِ معطر، (۶) پوزشِ معطر، (۷) اختیارِ معطر، (۸) افتخارِ معطر، (۹) تسلائیِ معطر، (۱۰) تمنایِ معطر، (۱۱) شورِ معطر، (۱۲) فتورِ معطر، (۱۳) مکتبِ معطر

Next follows the "Entrance of the Garden" (*Madkhal-i-Rawḍa*), or "Mu'aṭṭar's Alphabet" (*Abjad-i-Mu'aṭṭar*), wherein each of the twenty-eight letters of the Arabic alphabet is the subject of three or four verses, the whole of this section (ff. 13<sup>a</sup>-19<sup>a</sup>) comprising one hundred verses, of which the following may serve as a specimen :

مدخلِ روضه

ابجدِ معطر

۱۰۰ شمیر

(۱ = ا)

۱ گویند الف اصلش	گاوِ علف-خوار است
باقر الف دارد	پس گاوش کار است
۲ چون گاوِ موساوی	ذبحش شده واجب
خاکسترِ جسمش	تقدیسِ اختیار است
۳ يك تا شده از گُل	فرد آمده در قُل
گویا چو ابراهیم	در قُلش اکتار است

(ب = ۲)

۴ با اصلش از بیت است	پس خانه‌اش آباد
ابیاتِ او هر يك	بیتِ الله آثار است
۵ معمورِ جاویدان	چون عمرِ جاویدی
هر گوشه حُسنش	تحسینِ معمار است
۶ دو آمده شاخش	و اعلا شده کاخش
قرنینِ نفاخش	از نفخه سرشار است



The remainder of the book contains the commentary on the twenty-six short *súras* in verses like the above, each verse of each *súra* being explained in seven stanzas, with an additional strophe in each case for the *Bismi'lláh*, and a short prose introduction. The term "commentary" is, however, misleading, for the Persian verses are not so much an explanation of the Sacred Text as a short sermon on it, setting forth the eccentric author's theological ideas in his own fantastic style. As a specimen *Fawḥa* VI of *Dawḥa* XIX (or, in plain language, verse 4 of *súra* XC) is here given in its entirety (f. 102<sup>a</sup>):

فوحه ۶

(لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ)

۳۶ بی شبه انسان را	در احسن تقویم
ما آفریدستیم	وز چشم بد دور است
۳۷ خیال ملایک را	اعوان او کردیم
مستنصر ما خود	همواره منصور است
۳۸ در اول و آخر	انسان ما فرد است
دیروز و فردا کو؟	آنجا که این هور است
۳۹ در خوشه انگور	از دانه تعداد است
در صورت و معنی	هر دانه انگور است
۴۰ در ذوق اگر آئی	بی دانه فرمائی
کو خوشه و کو رز	کم دیده <sup>۱</sup> مخمور است
۴۱ من تاک آن باغم	کز من شد او پُر تاک
این جز گل دان سخت	در حیطة محصور است
۴۲ در مگه و عگه	از هر طرف مسجود
در لندن و شیراز	هر گوشه منظور است

<sup>1</sup> *K'am dída = ki dída-am*, "for my eye."

## B. SUNNÍ THEOLOGY, ETC.

## B. 1 (9).

## المقصد الأسنى في معانى أسماء الله الحسنى

*Al-Maqṣadu'l-Asnà* [not *-Aqṣà*, as written in the colophon of f. 85<sup>b</sup>] *fī Ma'ānī Asmā'i'llāhi'l-Husnà* ("the Ultimate Goal, on the Meanings of the Most Comely Names of God"), by Abú Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī (b. 451/1059, d. 505/1111). See Brockelmann's *Gesch. d. Arab. Litt.*, vol. 1, p. 421, No. 5; and Ahlwardt's Berlin Arabic Catalogue, vol. 11, pp. 500-501 (Nos. 2219-2220).

Ff. 86 of 20·8 × 15 c. and 17 ll.; clear but ungraceful *nasta'liq* with rubrications; transcription completed on Ṣafar 19, 973 (Sept. 15, 1565). This is one of the MSS. collected by the late Ḥājjī 'Abdu'l-Majīd Belshah which fell to my share in the fourth partition of the same at the British Museum on Nov. 12, 1920.

## B. 2 (9).

## عقائد النسفى

The '*Aqā'id*' ("Beliefs" or "Doctrines") of Abú Ḥafṣ Najmu'd-Dīn 'Umar ibn Muḥammad ibn Aḥmad an-Nasafī (b. 460/1068, d. 537/1142). See Brockelmann, vol. 1, p. 427, No. 1; and Ahlwardt's Berlin Arabic Catalogue, vol. 11, p. 404, Nos. 1953-4. This well-known work occupies ff. 1<sup>b</sup>-97<sup>a</sup> of the MS., and is followed (on ff. 98<sup>b</sup>-121<sup>a</sup>) by a similar but anonymous work, bearing the ungrammatical title in red—*هذه الكتاب عقيدته*. I think that this MS. was one of several brought back from Russia (Kazan) by Dr Ellis H. Minns.

Ff. 121 of 21·2 × 16·2 c. and 15 ll.; fair *nasta'liq* written within margins ruled in red, and transcribed, the first part in 1246/1830 and the second in A.D. 1827, by Khalaf ibn Sulaymān al-Marjānī, evidently somewhere in Turkistān or Asiatic Russia.

## B. 3 (11)

## رمز الحقائق في شرح كنز الدقائق

The *Ramzu'l-Ḥaqā'iq*, a commentary by Badru'd-Dīn Maḥmūd al-'Aynī (d. 855/1451) on the *Kanzu'l-Ḥaqā'iq* of Ḥāfiẓu'd-Dīn Abu'l-Barakāt 'Abdu'llāh ibn Aḥmad an-Nasafī (d. 710/1310). See Brockelmann, vol. 11, p. 197, l. 2.

Ff. 150 of  $25.3 \times 16.5$  c. and 22 ll.; coarse but clear *nasta'liq* with rubrications in a kind of large Kúfic hand. There is no date or colophon, and the MS. seems to be incomplete at the end, but, like the last, it was evidently transcribed in Turkistán or Asiatic Russia, probably early in the nineteenth century. I think that it also was one of the MSS. brought back from Russia (Kazan) by Dr Ellis H. Minns.

B. 4 (10).

شواهد النبوة لمولانا عبد الرحمن الجامي

A very fine MS. of the *Shawáhidu'n-Nubuwwa* ("Evidences of Prophethood") composed by Mullá Núru'd-Dín 'Abdu'r-Raḥmán Jámí in 885/1480-1, a date indicated by the chronogram تَمَمْتُهُ ("I completed it") in some verses at the end of the book, beginning:

لك الحمد والشكر يا ذا الجلال ' كه وصف تمامي گرفت اين مقال  
در آن وقتم اتمام آن دست داد ' كه تَمَمْتُهُ بود تاريخ سال

For a brief account of the contents of this work, see my *Persian Literature under Tartar Dominion*, pp. 512-513, and Rieu's *Persian Catalogue*, p. 146.

Ff. 271 of  $24.2 \times 18.5$  c. and 17 ll.; fine, large, clear *naskh* within gold and blue lines; undated, but transcribed before 970/1562-3, when, according to the following note on f. 271<sup>b</sup>, it or its owner had the honour of "kissing the hands" of Sulṭán Sulaymán "the Magnificent" at Kútáhiya in Asia Minor:

در سیزدهم ماه ذی القعدة سنه ۹۷۰ در محروسه کوتاهیه بشرف دستبوسی حضرت سلطان  
عالمیان عمده سلاطین زمان زبده خواقین آل عثمان مشرف و مستسعد شدید والحمد لله على  
ذلك وأصلی وأسلم على سيدنا محمد وآله وصحبه والسلام حرر في ثالث عشر شهر ذی القعدة  
الحرام لسنة سبعين وتسعمائة

I bought the MS. for £3. 10s. od. from Naaman of Baghdád on May 7, 1903.

B. 5 (8).

رسائل السيوطي

The following ten tracts by Jalálu'd-Dín 'Abdu'r-Raḥmán as-Suyúṭí (b. 849/1445, d. 911/1505), concerning whose life and very numerous works see Brockelmann, vol. II, pp. 143-158:



(1) *Arba'ūn<sup>a</sup> Ḥadīth<sup>an</sup>* ("Forty Traditions"), ff. 2<sup>a</sup>–4<sup>b</sup>. Dated Rajab, 967/April, 1560.

(2) *Raf'u'l-Khidr 'an qat'i's-Sidr*, ff. 5<sup>a</sup>–7<sup>a</sup>. Brockelmann, *loc. cit.*, p. 155, No. 243. Dated the same as the last.

(3) Questions put to the Imám ash-Sháfi'í, ff. 7<sup>b</sup>–9<sup>a</sup>. No colophon.

(4) *Qaṣída...fi'n-Nahw*, a poem on grammar (ff. 10<sup>a</sup>–12<sup>b</sup>), but there seems to be a lacuna or dislocation after f. 10, and ff. 11–12 appear to contain the conclusion of a tract entitled *Al-Mushárah ila'l-Mušárah*.

(5) *Buzúghu'l-hilál fi'l-khiṣáli'l-mujbat' li'z-zalál*, ff. 13<sup>a</sup>–18<sup>b</sup>. See Brockelmann, *loc. cit.*, p. 147, No. 35. Dated 10 Shawwál, 964/8 August, 1557.

(6) *Wuṣūlu'l-amání bi-uṣūli't-tahání*, ff. 19<sup>a</sup>–22<sup>a</sup>. See Brockelmann, *loc. cit.*, p. 153, No. 191. Dated 19 Rajab, 967/15 April, 1560.

(7) *Kitábu'l-ináfa fi rutbatil-Khiláfa*, ff. 22<sup>a</sup>–23<sup>a</sup>: n. d.

(8) *Az-Zahru'l-básim fi-má yarúhu fíhi'l-Hákim*, ff. 24<sup>a</sup>–25<sup>b</sup>.

(9) *Sihámu'l-Iṣába fi'd-Da'awáti'l-mujába* (or Answers to Prayer), ff. 26<sup>a</sup>–30<sup>a</sup>. See Brockelmann, *loc. cit.*, p. 147, No. 38. Copied by Abu'l-Luṭf ibn Ibráhím, and completed on 13 Ramaḍán, 964/10 July, 1557.

(10) *Matla'u'l-Badrayn fi-man yu'ta Ajrayn*, ff. 31<sup>a</sup>–35<sup>a</sup>. See Brockelmann, *loc. cit.*, p. 147, No. 37. Dated the same as the preceding.

Ff. 35 of 18 × 13.5 c. and 17 ll.; clear *nasta'liq* with rubrications; bought with others of the Belshah MSS. on Nov. 12, 1920.

## B. 6 (9).

### الزهر المنثور على شرح الصدور في احوال الموتى والقبور

*Az-Zahru'l-Manthúr*, a commentary by 'Abdu's-Salám ibn Ibráhím al-Laqaání on as-Suyúṭi's work on the state of the Dead in their tombs, entitled *Sharḥu's-Ṣudúr fi Ahwáli'l-Mawtá wa'l-Qubúr*. For the text and its author (d. 911/1505) see Brockelmann, vol. II, p. 146, No. 30; and for the commentator, who died 1078/1668, *ibid.*, p. 307.

After the *Bismi'lláh* the commentary begins quite abruptly:

قوله ابو نعيم اسمه احمد بن عبد الله، قوله مجاهد بن جبر الخ

Ff. 178 of 21.3 × 15.5 c. and 17 ll.; good, clear *naskh* within red lines and with rubrications; many marginal notes; copied in 1126/1714.

This commentary might be a help to understanding the text, but is of little value or interest without it.

B. 7 (8) and B. 8 (7).

## دلائل الخيرات

Two copies of the well-known devotional work entitled *Dalā'ilu'l-Khayrāt* by Abú 'Abdī'llāh Muḥammad al-Jazú'í (d. 870/1465). See Brockelmann, vol. II, pp. 252-253.

B. 7 comprises ff. 85 of  $17.7 \times 11$  c. and 13 ll.; good *naskh* with rubrications within red and gold lines; copied at Karkúk in 1197/1783 by Muḥammad Amín al-Anasí.

B. 8, given to me in August, 1909, by Dr Riḍá Tawfíq, comprises 108 ff. of  $16.6 \times 11.5$  c. and 11 ll., is written in a good, clear *naskh*, fully pointed, with punctuation in red, and has no date or colophon.

B. 9 (9).

## (١) التنبيهات العلية على وظائف الصلوة القلبية

## (٢) مصباح الشريعة ومفتاح الحقيقة

(1) *At-Tanbīhātu'l-'aliyya 'alà Wazā'ifi's-Ṣalāti'l-qalbiyya*, a treatise on silent or inward Prayer, by Zaynu'd-Dīn ibn 'Alī ibn Aḥmad ash-Shámí al-'Ámilí, who wrote it in 951/1544. See Brockelmann, vol. II, p. 325. This occupies ff. 1<sup>b</sup>-24<sup>b</sup> of the MS., and is followed by

(2) *Miṣbāḥu'sh-Sharī'at wa-Miftāḥu'l-Haqīqat*, a treatise ascribed to the Imám Ja'far aṣ-Ṣádiq and comprising one hundred chapters. It begins:

الحمد لله الذي نور قلوب العارفين بذكره وقدس ارواحهم بسره الخ

occupies ff. 25<sup>b</sup>-44<sup>a</sup>, and is dated 23 Sha'bán, 1246/Feb. 6, 1831.

Ff. 44<sup>b</sup>-46<sup>a</sup> are occupied by a short treatise, partly in Arabic and partly in Persian, by Mullá Muḥsin-i-Fayḍ of Káshán.

The MS. comprises 46 ff. of  $21.2 \times 14.8$  c. and 27 ll. written in small clear *naskh* with rubrications, but the Persian on ff. 44<sup>b</sup>-46<sup>a</sup> in small neat *nīm-shikasta*. Dated on f. 44<sup>a</sup> 23 Sha'bán, 1246/Feb. 6, 1831. One of the Belshah MSS. obtained on Nov. 12, 1920.



## B. 10 (9).

A Turkish devotional work, containing (1) some of the shorter *súras* of the *Qur'án* and sundry Arabic prayers with Turkish translation and explanation (ff. 1<sup>b</sup>–23<sup>b</sup>); (2) *Aḥwál-i-Qiyámat*, on the Resurrection, in Turkish (ff. 25<sup>b</sup>–63<sup>b</sup>), in 38 chapters incomplete at end; (3) *Maqámát-i-Awliyá*, on the Stations of the Saints (ff. 64<sup>b</sup>–75<sup>a</sup>), in 18 chapters; followed by several other similar treatises, all in Turkish.

Ff. 131 of 20·8 × 14·5 c. and 13–21 ll., written in a coarse *nasta'liq* with rubrications, undated. Given to me by Dr Riḍá Tawfíq in Constantinople in the spring of 1908.

## B. 11 (8).

## رسالة في آداب البحث، وغيره

An Arabic treatise on the Ethics of Controversy (*Adábu'l-Baḥth*), followed by glosses on the same. The treatise (ff. 1<sup>b</sup>–5<sup>a</sup>) appears to be that of as-Samarqandí (d. 690/1291: see Brockelmann, vol. 1, p. 468, and Ahlwardt's Berlin Arabic Catalogue, vol. iv, pp. 519–520, Nos. 5272–3), while the glosses seem to be those of Mas'úd ar-Rúmi (d. 840/1436: see Brockelmann, *loc. cit.*, and Ahlwardt, *loc. cit.*, Nos. 5275 *et seqq.*) or one of his commentators.

Ff. 46 of 18·6 × 12·2 c. and 15–17 ll.; poor but clear *nasta'liq* with rubrications; dated 995/1587 on ff. 5<sup>a</sup> and 45<sup>b</sup>. Given to me by Dr Riḍá Tawfíq in August, 1909.

## B. 12 (9).

## كتاب مجموع مناشير سيدنا الامام محمد المهدي

A large collection of proclamations issued by Muḥammad ibn Sayyid 'Abdi-'lláh, the Mahdí of the Súdán, given to me by Mr Vincent R. Woodland of the Súdán Civil Service, who described it in the accompanying note as a "MS. of the Mahdí's and Khalífa's Proclamations. Typical Súdán calligraphy. Captured by me in house of Dervish suspect near Dobha in 1907."

The dates of these proclamations, all of which appear to emanate from the Mahdí, not from his Khalífa, vary between 1298/1881 and 1304/1886–7. They vary much in length, and while most are addressed to his followers generally, some are specifically addressed to such leading men as the Qáḍi'l-Islám Aḥmad 'Alí, 'Abdu'r-Raḥmán an-Nujúmí, Ḥamdán Abú 'Anja, etc. One of these is addressed to the *Wálí* or Ruler (f. 314<sup>a</sup>) and one to the theologians (*'ulamá*) of Egypt (f. 308<sup>a</sup>).

The following passage (ff. 143<sup>b</sup>–144<sup>a</sup>), in which the use of the term “Dervishes” (*Darāwīsh*) to denote the Mahdī’s followers is forbidden, is of some interest, and may serve as a specimen of the style :

... ولا بُدَّ من اعلام جميع الاخوان مع الأمرا والمقادير أن يتركوا تسمية الأنصار بالدرأويش لأن هذه التسمية لهم وهم وخروج عن الصواب لأن الذين سموهم بها سموهم لتسميتهم (?) أبناء الآخرة ونسبتهم الى عدم العقل والادراك مع أن من لم ينح نحوهم هم الذين لا عقل لهم اذ هو التدبير في الغايات وذلك ذهاب عقل اذ المدبر للباطل ليس له عقل (f. 144<sup>a</sup>) ويحق أن يسموا بالدرأويش أبناء الدنيا الذين يعلمون ظاهراً من الحياة الدنيا وهم عن الآخرة هم غافلون<sup>1</sup> فمن سمى الأنصار درأويش بعد هذا يجزى عليه حكم التعيير والقذف بل أشد لأنه نسب اهل العقل و الأعمال التي أمر الله بها الى السفاهة ويقرب ذلك الى النفاق والكفر والسلام في جمادى الآخرة سنة ١٣٠٠<sup>2</sup>

Ff. 376 of 218 × 15 c. and 15 ll.; coarse, clear *naskh* with rubrications. The date at the end (1304/1886–7) probably refers to the concluding proclamation, not to the time of transcription.

### B. 13 (8).

#### رسائل شرعية

Half a dozen Arabic tracts, some imperfect, on various theological and legal topics, mostly anonymous and undated. The last (pp. 101–116) on Analogy (*Qiyās*) is by Muḥammad Bāqir ibn Muḥammad Akmal, who, according to Brockelmann (vol. II, p. 411), died about 1098/1687.

The MS., one of the Belshah collection, was transcribed in 1178/1764–5 (see pp. 40, 55 and 100) and comprises 118 pp. of 19.4 × 12.2 c. and 16 ll., and is written throughout in a clear Persian *naskh*.

### C. SHĪ‘A THEOLOGY, ETC.

#### C. 1 (10).

#### روضة الأبرار (ترجمة نهج البلاغة)

The *Nahju’l-Balāgha* (“Way of Eloquence”) is believed by nearly all Muḥammadan men of letters to contain the actual homilies and sayings of ‘Alī ibn Abī Ṭālib, compiled by his descendant ash-Sharīfu’l-Murtaḍā (b. 355/966: d. 436/1044), to whom European scholars generally assign the authorship of the work (Brockelmann, vol. I, pp. 404–5). The book therefore enjoys a high reputation, especially

<sup>1</sup> [Qur’ān, xxx, 6].

<sup>2</sup> April, 1884.

amongst the Shí'a, and the present is not the only Persian paraphrase and commentary on it which exists: see Rieu's Persian Catalogue, pp. 18-19.

This Persian translation was made by a certain 'Alí ibn Hasan az-Zuwári apparently in the year 647/1249-50. His short Introduction runs as follows (after the doxology):

و بعد، مخفی نیست که بعد از کلام حضرت ربّ العالمین و سید المرسلین کلام معجز نظام امیر المؤمنین است صلوات الله علیهما وآلهما الطیبین که بصنوف فصاحت و فنون بلاغت مشحونست سیما کتاب نهج البلاغة که مشتمل بر معانی لطیفه شریفه و نکات غریبه عجیبه که مرغ فکر هیچ فصیح در فضای آن نمی تواند پرید و اندیشه هیچ بلیغ بحر سرای آن نمی تواند رسید و لیکن غواصان بحور معانی بقدر وسع و توانائی درری و غرری چند از آن دریای بی پایان بساحل بیان آورده اند که هر کس بحسب قابلیت و استعداد ازو محظوظ گشتند و بحکم ما لا یُدْرَکُ کُلّه لا یُتْرَکُ کُلّه بنده حقیر بی مقدار علی بن حسن الزواری غفر الله تعالی ذنوبه و ستر عیوبه بجهت عموم فائده مرتکب ترجمه آن شد که موسوم است بروضة الابرار بر وجه اختصار که انطباق است برای استحضار و من الله التوفیق وهو خیر رفیق و جامع این کتاب شریف حضرت من خصّه الله تعالی بالمواهب العلیّه والمناقب الجلیله ذی الحسبین ابی الحسن السید رضی الدین محمد بن الحسین بن موسی بن محمد بن موسی بن ابراهیم بن موسی الکاظم است علیهم السلام، سید رحمه الله میفرماید آنخ

It will be seen from the conclusion of the above extract that the compilation of the *Nahju'l-Balágha* is here ascribed not to ash-Sharífu'l-Murtaḍá but to his brother ash-Sharífu'r-Raḍí.

This fine MS. was bought by me from the heirs of the late Sir A. Houtum-Schindler at the beginning of 1917. He bought it in December, 1906. In 1270/1854 it was in the possession of Kayúmarth Mírzá; in 1787 of Charles Boddam of Calcutta; in 1198/1784 of Shamsu'd-Dawla Muníru'l-Mulk, and in 1019/1610-11 of Sulṭán Muḥammad of Kashmír. It comprises 497 ff. of 24'2 × 16'9 c. and 23 ll. The Arabic text is written in clear *naskh* and pointed; the Persian translation is good *nasta'liq*, with rubrications and some marginal notes and glosses. There is no colophon or date, but the writing appears to be of the fifteenth century of our era.

C. 2 (12).

غُرَرُ الْحَكَمِ وَ دُرَرُ الْكَلَمِ

*Ghuraru'l-Hikam wa-Duraru'l-Kilam*, another collection of sayings ascribed to 'Alí ibn Abí Ṭálib and compiled by 'Abdu'l-Wáḥid ibn Muḥammad ibn 'Abdi'l-Wáḥid al-Ámidí at-Tamímí (f. 2<sup>b</sup>, ll. 8 and 9 from the bottom). See Brockelmann, vol. 1, p. 44, and Ahlwardt, Nos. 8661-2 (vol. VII, p. 590). Written in a large *naskh*



hand in the upper margin of ff. 3<sup>b</sup>–66<sup>a</sup> is a smaller collection of 'Alí's sayings, entitled *Nathru'l-La'álí*, arranged alphabetically, ten sayings being assigned to each letter.

Ff. 124 of 28·8 × 18·2 c. and 20 ll. to page: excellent modern Persian *naskh*, fully pointed, with rubrications; transcribed by Ghulám-Riḍá, poetically surnamed Ḥayrán, and concluded 17 Rajab, 1254/6 October, 1838. One of the Belshah MSS. acquired in the spring of 1920.

### C. 3 (11).

#### من خطب امیر المؤمنین علی بن ابی طالب

A volume, lacking 16 ff. at the beginning and an unknown number at the end, containing, apparently, extracts from the addresses and homilies of the Imám 'Alí ibn Abí Ṭálib with running Persian translation and commentary. It begins abruptly on what is now f. 1<sup>a</sup> (= f. 17):

... سخت (?) ملاحظه مشابہت است بینہما در علو و کون و علیہنّ سقفاً محفوظاً و زبرین آنرا گردانید سقف نگاہ داشته از استراق سمع شیاطین از اخبار غیب را، از ابن عباس منقولست کہ قبل ازین شیاطین محجوب نبودند از سموات بلکہ متصاعد میشدند و از ملائکہ کہ اخبار لوح محفوظ را درس مینمودند سخنان میربودند و بزمین آمدہ با دوستان خود از کاهنان میگفتند در زمانی کہ حضرت عیسی علی نبینا وعلیہ السلام متولد شد ممنوع شدند از جمیع آسمانها و بجهت رجم ایشان شہب ثاقب مقرر شد

This MS. was given to me at Kirmán in the summer of 1888. It comprises about 276 ff. (numbered 17–288, 290 and a final leaf of which the number is illegible except the last figure, 5) of 25·5 × 12·7 c. and 21 ll.; neat *ta'liq*, the Arabic in a larger *naskh* hand and overlined with red. In the margins are some glosses, notes and variants.

### C. 4 (6).

#### الصّحیفة الکاملة

A collection of prayers and doxologies ascribed to the Fourth Imám of the Shí'a, 'Alí ibnu'l-Ḥusayn commonly called Zaynu'l-'Ábidín. See Brockelmann, vol. I, p. 44; and Ahlwardt's Berlin Arabic Catalogue, vol. III, pp. 376–377, Nos. 3769–70, where the book is fully described.

This MS. belonged to my former colleague Shaykh Ḥasan of Tabríz, who gave it to me when he left Cambridge in June, 1911. It contains 194 ff. of 13·5 × 7·5 c. and 11 ll., is written in an excellent modern Persian *naskh*, fully pointed, with



rubrications, and was transcribed by Muḥammad Amín of Ná'in, who completed it on 11 Sha'bán, 1087/20 October, 1676. In the second colophon on f. 193<sup>b</sup> the alternative title of *Zubúru Ali Muḥammad wa-Injálu Ahli'l-Bayt* is given. The text is divided into two parts at f. 176. The first part ends, like the Berlin MS. No. 3769, with the prayer for the dispersal of sorrows, at the end of which is written:

تَمَّتِ الصَّحِيفَةُ الشَّرِيفَةُ الْكَامِلَةُ بِعَوْنِ اللَّهِ وَتَوْفِيقِهِ

The succeeding portion is entitled (f. 176<sup>b</sup>):

وَمِمَّا أُلْحِقَ بِبَعْضِ نَسَخِ الصَّحِيفَةِ وَكَانَ مِنْ تَسْبِيحِهِ اعْنَى زَيْنِ الْعَابِدِينَ عَلَيْهِ السَّلَامُ

Opposite this in the margin, also written in red, are the words:

نَقَلَ مِنْ خَطِّ الشَّيْخِ الشَّهِيدِ رَحِمَهُ اللَّهُ صَحَّ

#### C. 5 (14).

(١) نَوْرُ الْعَيْنِ فِي مَشْهَدِ الْحُسَيْنِ

(٢) قِرَّةُ الْعَيْنِ فِي أَخْذِ ثَأْرِ الْحُسَيْنِ

(1) *Núru'l-'Ayn fí Mashhadi'l-Husayn* (pp. 2-83), an account of the martyrdom of the Imám Ḥusayn ibn 'Alí at Karbalá and its attendant circumstances, by Abú Isháq al-Isfará'iní. This is a different work from the book bearing the same title described by Ahlwardt, vol. v, p. 429, No. 6129. It begins after the title:

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ الْخَلْقِ الْأَوَّلِينَ، وَحَمَلَهُ وَاخْتَارَهُ  
وَاصْطَفَاهُ مِنْ سَائِرِ الْعَالَمِينَ الْآخ... أَمَّا بَعْدُ فَيَقُولُ الْأَمَامُ الْعَالِمُ الْعَلَّامَةُ أَبُو إِسْحَقَ الْإِسْفَرَايْنِيُّ أَنَّهُ  
طَلَبَ مِنِّي (p. 3) أَنْ أُرْوِيَ مَا وَرَدَ فِي مَصْرَعِ الْحُسَيْنِ عَ فَاثَقْتُ هَذَا الْكِتَابَ وَسَمَّيْتُهُ نَوْرَ الْعَيْنِ فِي  
مَشْهَدِ الْحُسَيْنِ

There is no division into chapters, but each new topic is generally introduced by the words "says the narrator" (قَالَ الرَّاَوِي). The following are the chief topics: Death of the Prophet (p. 3); Mu'áwiya and al-Ḥusayn (p. 4); Mu'áwiya's testament to Yazíd (p. 5); Death of Mu'áwiya (p. 6); al-Ḥusayn's letter to Yazíd (p. 7); al-Ḥusayn and the people of Kúfa (p. 11); Muslim goes to Kúfa (p. 13); al-Ḥusayn goes to Kúfa (p. 19); Death of Muslim (p. 29); the Battle of Karbalá (p. 34); Death of al-Ḥusayn (p. 50); Revolt of al-Mukhtár (p. 52); al-Ḥusayn's family after his death (p. 52); the Head of al-Ḥusayn (p. 70); ends on p. 83.

(2) *Qurratu'l-'Ayn fī akhdhi tha'ri'l-Ḥusayn* (pp. 84-111), an account of how the death of al-Ḥusayn was avenged by al-Mukhtár, by Shaykh 'Abdu'lláh ibn Muḥammad, beginning:

قال الشيخ الامام العالم العلامة عبد الله بن محمد الحمد لله رب العالمين الخ ...  
و بعد فاني لما اطلعت على نور العين في مشهد الحسين اعقبته بهذا الكتاب ووسمته اذا رسمته  
بقرة العين في اخذ ثار الحسين فأقول الخ

Pp. 111 of 35 × 21.2 c. and 20 ll.; large, clear, modern *naskh* with rubrications; copied for Muḥammad Ḥasan Khán *Sanī'u'd-Dawla* (whose book-plate it also bears) in 1289/1872-3 by Sayyid Muḥammad 'Alí of Khwánsár, *Rúz-náma-nawís*.

### C. 6 (13).

## كشف الغمة في معرفة الأئمة

*Kashfu'l-Ghumma fī ma'rifati'l-A'imma* ("the Dispelling of Doubt, on the knowledge of the Imáms"), by 'Alí ibn 'Ísá al-Irbilí, who, according to the *Rawdātu'l-Jannát* (p. 369 of the Ṭíhrán lithograph), was one of the leading Shí'a divines of the seventh Muḥammadan (thirteenth Christian) century. Although this book is highly esteemed and much quoted by the Shí'a, copies appear to be rare in Europe, for none is mentioned by Ahlwardt, Brockelmann, or Rieu. The date of composition is given at the end (f. 439<sup>b</sup>), but owing to the mutilation of the last six leaves (ff. 435-40) only the words "...ty and six hundred" (... وستمائة) are legible, with the day of the month, Ramaḍán 20.

The MS., bought in the spring of 1920 at the Belshah sale, is unfortunately defective at the beginning, but gives the title of the book on f. 3<sup>b</sup>, l. 11. It was transcribed by Ḥasan ibn Muḥammad ibn Ḥasan as-Sinjári, and completed in Rabí' 1, 913 (July-August, 1507). It comprises 440 ff. of 30 × 22 c. and 23 ll., and is written in a large, clear *naskh*, the headings in larger and heavier characters, and there are numerous marginal notes and glosses. It is divided into two parts (*Juz'*), of which the first, ending on f. 160<sup>b</sup>, is entirely concerned with the Prophet and 'Alí ibn Abí Ṭálib, with some subsidiary matter, such as a section on the excellence and nobility of the Banú Háshim (ff. 12<sup>a</sup>-14<sup>b</sup>), and another on the limitation of the Imámate to their family and of the number of the Imáms to twelve (ff. 21<sup>b</sup>-23<sup>b</sup>). The second part (ff. 161<sup>b</sup>-439<sup>b</sup>) begins with accounts of Fátima (ff. 166<sup>a</sup> *et seqq.*) and Khadíja (ff. 183<sup>a</sup> *et seqq.*), and then treats systematically of the remaining eleven Imáms as follows: Al-Ḥasan, f. 186<sup>a</sup>; al-Ḥusayn, f. 217<sup>a</sup>; 'Alí Zaynu'l-'Ábidín, f. 248<sup>a</sup>; Muḥammad Báqir, f. 264<sup>a</sup>; Ja'far aṣ-Ṣádiq, f. 279<sup>b</sup>; Músá al-Kázim, f. 303<sup>b</sup>; 'Alí ar-Riḍá, f. 323<sup>a</sup>; Muḥammad Taqí, f. 351<sup>a</sup>; 'Alí an-Naqí, f. 363<sup>b</sup>; Ḥasan al-'Askarí, f. 375<sup>b</sup>; the Imám Mahdí, f. 390<sup>a</sup>.

Amongst the numerous authorities quoted are the following: the *Kitábu'l-Firdaws* of Shírawayhi of Daylam (d. 509/1115: see Brockelmann, I, 344); *Kitábu'l-Yawáqít*; the *Manáqib* of al-Khwárizmí; the *Kifáyatu't-Tálib fí Manáqibi 'Alí ibn Abí Tálib*; the *Musnad* of Aḥmad ibn Ḥanbal (d. 241/855: see Brockelmann, I, 181-3); the *Sunan* of Abú Dáwud Sulaymán ibnu'l-Ash'ath; the *Kashsháf* of az-Zamakhsharí (d. 538/1143: Brockelmann, I, 289-90); the *Manáqib* of Shaykh Kamálu'd-Dín ibn Ṭalḥa; the *Kitábu'l-Futúḥ*; the *Hilyatu'l-Awliyá* of al-Ḥáfiz Abú Nu'aym (d. 430/1038: see Brockelmann, I, 362), and the abridgement of it by Jamálu'd-Dín Abu'l-Faraj ibnu'l-Jawzí (d. 597/1200) known as *Ṣifatu* (here *Ṣafwatu*) 'ṣ-*Ṣafwa* (Brockelmann, I, 362 and 503); the *Kitábu'l-Irshád* by ash-Shaykhu'l-Mufíd (d. 413/1022; see Brockelmann, I, 188); the *Kitábu'd-Dalá'il* by al-Ḥimyarí; the *Kitábu'l-Kharáj* of Quṭbu'd-Dín ar-Ráwandí; and the *Tadhkira* of Ibn Ḥamdún (d. 562/1167: see Brockelmann, I, 280-1).

## C. 7 (8).

## الفصول المهمة في معرفة الأئمة

Another work on the Twelve Imáms, entitled *Al-Fuṣūlu'l-muhimma fí ma'rifati'l-A'imma*, defective at the beginning and consequently lacking the author's name which, however, as we learn from Brockelmann (II, 176) is Núru'd-Dín 'Alí ibn Muḥammad ibnu's-Ṣabbágh (d. 855/1451). For description of contents see Ahlwardt's Berlin Arabic Catalogue, vol. IX, pp. 212-213, Nos. 9671-2.

Ff. 202 of 18.5 × 12 c. and 18 ll.; good *naskḥ* with rubrications, dated 9 Rabí' I, 1178/Sept. 14, 1861; scribe, 'Abdu'l-'Azíz ibn Sa'íd [ibn] al-Ḥájj Aḥmad an-Najjár. Bought on Nov. 12, 1920, from the Belshah collection.

## C. 8 (9).

## (1) فهرست أسماء علماء الشيعة

## (2) معالم العلماء

(1) *Fihristu asmá'i 'Ulamá'i'sh-Shí'a* (ff. 1<sup>b</sup>-35<sup>b</sup>), an Index of the names of Shí'a divines, arranged alphabetically, by Shaykh Muntajabu'd-Dín Abu'l-Ḥasan 'Alí ibn 'Ubaydi'lláh ibnu'l-Ḥasan ibnu'l-Ḥusayn ibn Bábawayhi of Qum, who wrote it as a supplement to the *Fihrist* of at-Ṭúsí. See Ahlwardt's Berlin Arabic Catalogue, vol. IX, p. 454, No. 10048, and the *Kashfu'l-Hujub* of Sayyid I'jáz Ḥusayn (Calcutta, 1330/1912), p. 407, No. 2250.

(2) *Ma'álimu'l-'Ulamá* (ff. 37<sup>b</sup>-83<sup>a</sup>), another similar work by Shaykh Rashídu'd-Dín Muḥammad ibn 'Alí ibn Shahr-áshúb as-Sarawí al-Mázandarání (d. 588/1192).



See Ahlwardt, *loc. cit.*, No. 10047; Brockelmann, I, 405; *Kashfu'l-Hujub*, p. 532, No. 2991.

Ff. 83 of 21 × 15.5 c. and 15 ll., fair *naskh* with rubrications. The date (Rajab 613/Oct.–Nov. 1216) and scribe's name (Muḥammad ibn Muḥammad ibn 'Alí al-Ḥamdání al-Qazwíní) contained in the first colophon (on f. 35<sup>b</sup>) evidently refer to the original MS. from which this quite modern copy was made, and with which it was subsequently collated. A note at the end (f. 83<sup>a</sup>) written and sealed by one Muḥammad Šábiḥ ibn 'Abdi'l-Wási' al-Ḥusaynī, and dated Jumádà I, 1118/Aug.–Sept., 1706, states that this MS. formerly belonged to the celebrated Shaykh Bahá'u'd-Dín al-'Ámilí, one of the most noted theologians of the reign of Sháh 'Abbás the Great, and contains notes and glosses in his handwriting. Acquired at the sale of the Belshah MSS. in the latter part of 1920.

### C. 9 (10).

(١) اعتقادات الامامية لابن بابويه

(٢) مكارم الاخلاق للطبرسي

This MS. comprises two parts with separate pagination, viz.:

(1) The Beliefs of the Imámiyya (or Shí'a) by Abú Ja'far Muḥammad ibn 'Alí ibnu'l-Ḥusayn ibn Músà Bábawayhi of Qum (d. 381/991: see Brockelmann, I, 187). The contents are stated in the *Kashfu'l-Hujub*, p. 51, No. 239, but the initial doxology there given is different. This copy begins, after the *Bismi'lláh*:

الحمد لله رب العالمين وصلى الله على محمد وآله الطيبين الطاهرين باب في صفة اعتقاد  
الامامية قال الشيخ ابو جعفر محمد بن علي بن الحسين بن موسى بابويه القمي الفقيه المصنف  
لهذا الكتاب اعلم ان اعتقادنا في التوحيد الخ

This Arabic treatise ends on p. 87, and is followed (pp. 88–104) by another, of which the first part (pp. 88–94), in Arabic, contains Traditions as to the merit acquired by the visitation of the tomb of the eighth Imám 'Alí ar-Riḍá at Mashhad, while the second part (pp. 94–104), in Persian, describes how that visitation should be performed.

(2) On the virtues and noble qualities of the Prophet (464 pp., defective at end) by Shaykh Abú Naṣr al-Ḥasan ibn Abí 'Alí al-Faḍl ibn al-Ḥasan aṭ-Ṭabarsí. See the *Kashfu'l-Hujub*, p. 548, No. 3086, where the initial words exactly correspond with this MS. The work is divided into twelve chapters, each containing several sections, and breaks off in the course of Section 5 of Chapter XII, the last two sections being completely lost.

The MS. is written throughout in the same hand, a legible *naskh* with rubrications. A note of ownership on the title-page is dated 20 Shawwál, 1243/5 May, 1828. It is from the Belshah collection.

## C. 10 (8).

## ثواب الاعمال لابن بابويه

The *Thawábu'l-A'mál* (ff. 1<sup>b</sup>–117<sup>b</sup>), or “Rewards of Actions,” by the same Ibn Bábawayhi who wrote the work described above, followed (ff. 121<sup>b</sup>–180) by the *Iqábu'l-A'mál*, or “Punishments of Actions,” by the same author. See the *Kashfu'l-Hujub*, p. 149, No. 733, and p. 382, No. 2120.

Ff. 180 of 19.5 × 12.5 c. and 17 ll.; clear *naskh* with rubrications. The first colophon (on f. 117<sup>b</sup>) is dated 21 Shawwál, 1034/27 July 1625, and the second (on f. 180<sup>a</sup>) 8 Dhu'l-Qa'da, 1034 (August 12, 1625). This MS. was acquired at the third partition of the Belshah MSS. in the spring of 1920.

## C. 11 (11).

## تلخيص المقال (الأقوال) في تحقيق احوال الرجال

A Biographical Dictionary of Shí'a traditionists, entitled *Talkhīṣu'l-Maqál* (or *-Aqwál*) *fī taḥqīqi ahwáli'r-Rijál*, by Mīrzá Muḥammad ibn 'Alí ibn Ibráhīm al-Astarábádí, who wrote it in 988/1580. See Rieu's British Museum Arabic Supplement, Nos. 634–635; Brockelmann, vol. II, p. 385; *Kashfu'l-Hujub*, p. 138, No. 689.

Ff. 250 of 25.7 × 13 c. and 25 ll.; legible *naskh* with rubrications and many marginal notes; transcribed in 1053/1643. This MS. also was acquired at the third partition of the Belshah MSS. in the spring of 1920.

## C. 12 (9).

## كتاب الرجال

An anonymous and untitled *Kitábu'r-Rijál*, or Dictionary of persons, both men and women, who transmitted traditions from the Prophet and the Imáms. After the very brief doxology it begins:

... أما بعد، فإني قد اجبتُ إلى ما تكرر سؤال الشيخ الفاضل فيه من جمع كتاب يشتمل على أسماء الرجال الذين رووا عن النبي ﷺ وعن الأئمة عليهم السلام من بعده إلى زمن القائم ع ثم اذكر بعد ذلك من تأخر زمانه عن الأئمة عليهم السلام من رواة الحديث أو من عاصروهم ولم يرو عنهم وأرتب ذلك على حروف المعجم التي أولها الهمة وآخرها الياء ليقرب على ملتحمه طلبه ويسهل عليه حفظه الخ

The book is divided into a number of unnumbered chapters, each dealing with the persons who transmitted traditions first from the Prophet and afterwards from

each of the Imáms, and the names in each chapter are arranged alphabetically, a mere list without any particulars. A brief table of contents has been prefixed by Mírzá Bihruz, formerly Persian Lecturer at Cambridge.

Pp. 258 of  $21 \times 12.6$  c. and 15 ll.; small and fairly clear *nasta'liq* with rubrications; dated Rabí' I, 1283/July-Aug., 1866. One of the Belshah MSS. bought in November, 1920.

C. 13 (13).

نَسْمَةُ السَّحَرِ بِذِكْرِ مَنْ تَشِيعُ وَشَعْرُ (جلد ۲)

Notices of Shí'a poets who wrote in Arabic, by Yúsuf ibn Yaḥyà al-Yamaní aṣ-Ṣan'ání, compiled in 1111/1700. See Brockelmann, vol. II, p. 403, and Ahlwardt's Berlin Arabic Catalogue, vol. VI, pp. 502-503, No. 7423. This MS. contains only the second half of the work, beginning with the letter ط.

Ff. 210 of  $30.8 \times 21$  c. and 25 ll.; coarse but legible *naskh*; dated 6 Jumádà II, 1324/July 28, 1906. One of the Belshah MSS. bought in the spring of 1920.

C. 14 (14).

كِتَابُ الْإِسْتِبْصَارِ فِيمَا اخْتَلَفَ فِيهِ مِنَ الْأَخْبَارِ

The *Istibṣār*, a well-known work on Shí'a traditions by Muḥammad ibnu'l-Ḥasan aṭ-Ṭúsí (d. 459/1067). See Brockelmann, vol. I, p. 405; Ahlwardt's Berlin Arabic Catalogue, vol. II, pp. 108-110, Nos. 1272-6. The book has been lithographed at the Ja'fariyya Press, Lucknow, without date, in two vols. of 172 pp. and 364 pp. respectively, concluding (pp. 360-363) with an account of the eminent author.

Ff. 342 of  $33.7 \times 19.7$  c. and 28 ll.; large, clear *naskh* with rubrications, within gilt and coloured marginal lines; transcribed by Muḥammad Muḥsin ibn Niẓám ash-Sharaf, and completed in the middle of Jumádà II, 1077/December, 1666. Bought at the Belshah sale in January, 1920.

C. 15 (13).

كِتَابُ الْأَنْوَارِ النِّعْمَانِيَّةِ فِي بَيَانِ مَعْرِفَةِ النِّشْأَةِ الْإِنْسَانِيَّةِ

The *Kitābu'l-Anwāri'n-Nu'māniyya*, on the life and growth of the human soul from before birth until death, and after death, by Ni'matu'llāh al-Ḥusaynī al-Jazá'irí, beginning, after the *Bismi'llāh*:

نَحْمَدُهُ بِنِعْمَتِهِ عَلَى نِعْمَائِهِ، وَنُصَلِّي عَلَى عَبْدِهِ الْمُقَرَّبِ لَدَيْهِ مُحَمَّدٍ وَآلِهِ، وَبَعْدُ، فَإِنَّ الْمَذْنِبَ الْحَقِيرَ، صَاحِبَ الْخَطَا وَالْتَقْصِيرِ، قَلِيلُ الْبُضَاعَةِ، وَكَثِيرُ الْإِضَاعَةِ، نِعْمَةُ اللَّهِ الْحَسِينِي، عَفَى اللَّهُ عَنْ



ذنوبه، وستر منه فاضحات عيوبه، لهما فرغ من كتابيه غاية المرام، فى شرح تهذيب الاحكام، و كشف الاسرار، فى شرح الاستبصار، تاقت نفسه الى تأليف كتاب غريب، على نمط عجيب، لم يكتب فى زبر الأولين، ولم تسمح به قريحة أحد من المتأخرين، يكون للأُمى واعظاً ومؤنساً، وللعالم مطرحةً ومجلساً، ينتفع منه كل أحد على قدر رتبته، ويستضىء به كل من أراد دفع ظلمته، يشتمل على تفصيل احوال الانسان قبل خلقته، ويبين شأنه الى يوم ولوج حفرة، ويعقبه بذكر احواله يوم دخوله ناره او جنته، بل يفصل فيه احوال الدنيا وأهلها قبل وجودها، وبعد وجودها، وبعد ما يكتب عليه الفناء، مستمدّين من الله التوفيق، لرفع الاحتياج الى المخلوقين بحصول اسباب الغنا، و سميته كتاب الانوار النعمانية، فى بيان معرفة النشأة الانسانية، راجياً منه سبحانه أن يُجيرنا من احوال البرزخ والحساب، وأن يجعله مقبولاً عند اصفيائه اولى الاسباب، وقد التزمنا أن لا نذكر فيه الا ما أخذناه عن ارباب العصمة الطاهرين عليهم السلام أو ما صحّ عندنا من كتب المناقلين فان كتب التواريخ اكثرها قد نقله الجمهور من تواريخ اليهود، ولهذا كان أكثر ما فيها الأكاذيب الفاسدة والحكايات الباردة، وقد رتبناه على ابواب ثلاثة، الباب الأول فيما قبل ولادة الانسان، الباب الثانى فى احواله بعد ولادته الى وقت موته، الباب الثالث فيما بعد الموت الى دخوله الجنة او النار

The three divisions of the book indicated above are not very clearly marked, but there are a great number of sections dealing with a great variety of matters, metaphysical, theological, historical, physical, ethical, eschatological, etc., each entitled *Nūr* ("Light"). At the end of the book (ff. 329<sup>a</sup>–334<sup>a</sup>) the author gives his autobiography, headed:

خاتمة، فى مجمل احوال مؤلف هذا الكتاب وهو نعمة الله الحسينى الجزائرى

This autobiography is given in full in a Persian translation in the *Qīṣaṣu'l-ʿUlamā* of Muḥammad ibn Sulaymān of Tanakābun (Ṭihṙān lithographed edition of 1304/1886, pp. 330–341). In it the author tells us that he was born in 1050/1640–1, and composed this book in 1089/1678. He was the author of numerous other works besides this, and the two others (*Ghāyatu'l-Marām* and *Kashfu'l-Asrār*) which he mentions in the preface quoted above, and a list of them is given at the end of the autobiography. He was one of the favourite pupils of the great Shī'ā *mujtahid* Mullā Muḥammad Bāqir-i-Majlisī, and helped him in the compilation of the great *Bihāru'l-Anwār* ("Oceans of Light").

This MS. is written throughout in a very clear and good *naskh*, with numerous marginal notes and references and rubrications. It was transcribed by Muḥammad ibn Muḥammad Ṣādiq ash-Sharīf al-Mūsawī al-Khwānsarī, and completed in the middle of Jumādā II, 1265/May, 1849. Ff. 346 of 30.5 × 20.5 c. and 31 ll.

## C. 16 (9).

## (۱) انیس الموحّدين، (۲) حديقه المتقين،

Two Persian works on Shí'a doctrine, viz. (1) the *Anísu'l-Muwahhídín* of Mullá Mahdí ibn Abí Dharr-i-Niráqí (ff. 3<sup>b</sup>-60<sup>b</sup>), and the *Hadíqatu'l-Muttaqín* of Mullá Muḥammad Taqí-i-Majlisí (ff. 61<sup>b</sup>-291<sup>a</sup>).

## (1)

A biography of Mullá Muḥammad Mahdí-i-Niráqí, father of the better known Mullá Aḥmad-i-Niráqí, is given (No. 24) in the *Qīṣaṣu'l-'Ulamá*, but no date is recorded, and though a book called *Anís* (on jurisprudence) is mentioned, it can hardly be the present work, which is purely theological. It begins, after the *Bismi'lláh*:

انیس موحّدين و جلیس مجرّدين سیاس بیقیاس و ستایش رفیع الاساس یگانه ایست جلّ شانه که  
ابداع ممکنات و اختراع مکونات محض ظهور و مرحمت اوست الخ

The book is divided into five chapters, dealing with (1) the Existence of God; (2) the Divine Attributes; (3) the Prophetic Function; (4) the Imámate; (5) the Future Life, as follows:

باب اوّل در اثبات صانع تعالی شانه (f. 4<sup>a</sup>)

باب دویم در صفات باری و درین باب يك مقدمه و دو فصل است (f. 12<sup>a</sup>)

مقدمه در کیفیت صفات باری (f. 12<sup>a</sup>)

فصل اوّل در صفات ثبوتیه (f. 15<sup>b</sup>)

فصل دویم در صفات سلبيه (f. 20<sup>a</sup>)

باب سیم در نبوت و این باب مشتمل است بر چهار فصل (f. 22<sup>a</sup>)

فصل اوّل در وجوب بعثت انبیا (f. 22<sup>a</sup>)

فصل دویم در عصمت انبیا (f. 24<sup>a</sup>)

فصل سیم در طریق معرفت نبی (f. 25<sup>a</sup>)

فصل چهارم در اثبات نبوت ختم النبیین صلی الله علیه وآله (f. 26<sup>a</sup>)

باب چهارم در امامت و این باب مشتمل است بر يك مقدمه و هفت فصل (f. 31<sup>a</sup>)

مقدمه در ذکر اختلافاتی که در امامت شده (f. 31<sup>a</sup>)

فصل اوّل در اثبات احتیاج بامام (f. 32<sup>b</sup>)

فصل دویم در اینکه امامت از اصول دین است (f. 36<sup>b</sup>)

فصل سیم در اینکه در امامت عصمت شرط است (f. 37<sup>a</sup>)

فصل چهارم در اینکه امام باید افضل از رعیت باشد (f. 37<sup>b</sup>)

فصل پنجم در اثبات اینکه امام باید منصوص باشد (f. 38<sup>a</sup>)

فصل ششم در اثبات خلافت علی [و اولاد او] علیهم السّلام (f. 38<sup>b</sup>)

فصل هفتم در اثبات امامت سایر ائمه (f. 56<sup>b</sup>)

باب پنجم در معاد (f. 58<sup>a</sup>)

The transcription was completed on 12 Rabí' 1, 1216/July 23, 1801, by Muḥammad Zamán ibn Muḥammad Šádiq of Shíráz.

(2)

Mullá Muḥammad Taqí ibn Maqṣúd 'Alí al-Majlisí, who was born in 1003/1594-5 and died in 1070/1659-60, was one of the greatest and most famous of the later Shí'a doctors of Persia. Full accounts of him are given in the *Rawḍātu'l-Jannát* (lith. Ṭihrán, 1306/Jan. 1889), pp. 129-131, and in the *Qīṣaṣu'l-'Ulamá*, No. 36, while the present work is mentioned in the *Kashfu'l-Hujub*, p. 195, No. 1008. It begins after the *Bismi'lláh* and the brief doxology:

... اما بعد، چنین گوید اضعف عباد الله الغنى محمد تقى مجلسى الاصفهانى كه اين رساله  
ايست در بيان عبادات بواسطه التماس جمعى از برادران مؤمنين ايدهم الله تعالى لسلوك منهاج  
الصالحين و ناميدم آنرا بحديقة المتقين فى معرفة احكام الدين لارتفاع معارج اليقين مرتب بر  
مقدمه و پنج باب و خاتمه

The Introduction (*Muqaddama*, ff. 61<sup>b</sup>-65<sup>a</sup>) treats of the virtues of Prayer.

Chapter I (ff. 65<sup>a</sup>-139<sup>a</sup>): on Purification (*Aḥkám-i-Ṭahárat*).

„ II (ff. 139<sup>a</sup>-229<sup>a</sup>): on the rules of Prayer (*Aḥkám-i-Namáz*).

„ III (ff. 229<sup>a</sup>-260<sup>a</sup>): on Alms (*Aḥkám-i-Zakát u Khums*).

„ IV (ff. 260<sup>a</sup>-et seqq.): on Fasting (*Aḥkám-i-Rúza*).

„ V (apparently missing): on Pilgrimage (*Aḥkám-i-Hajj u Ziyárat*).

Conclusion (*Khátima*, also missing): on rules governing acts other than acts of devotion which all believers should know.

The book was perhaps never finished, but there is no defect in the MS., which ends with two short lines (without colophon) and the word تمّ ("Finis") thrice repeated.

C. 17 (7).

رسالة لمحمد باقر بن محمد تقى المجلسى

An untitled Arabic tract by Mullá Muḥammad Báqir-i-Majlisí, the son of Mullá Muḥammad Taqí mentioned in the last article, than whom he was even more famous as a theologian. Begins:

الحمد لله الذى سهل لنا سلوك شرايع الدين وأوضح أعلامه وبيّن لنا منهاج اليقين فأكمل  
بذلك علينا انعامه الخ



The tract, which is divided into two chapters, opens with a general exhortation to faith and good works "in this age wherein the paths have become doubtful to men and the ways dark"

في هذا الزمان الذي اشتبه على الناس الطرق وأظلم عليهم المسالك...

The author fiercely denounces the Philosophers, Aristotelians and Platonists alike, as followers of "an infidel Greek"; and the Šúfis both for their pantheistic doctrines and their monastic institutions.

Chapter 1 (f. 7<sup>a</sup>) deals with matters connected with the principles of doctrine:

الباب الأول فيما يتعلق بأصول العقائد

„ 11 (f. 20<sup>a</sup>) deals with practice:

الباب الثاني فيما يتعلق بكيفية العمل

Ff. 35 of 16·8 × 9·4 c. and 15 ll.; excellent modern *naskh*. A note of ownership on f. 1<sup>a</sup> is dated Shawwál, 1277/April–May, 1861. This MS. was bought at the Belshah sale on November 12, 1920.

#### C. 18 (9).

### مفتاح الشرايع

An Arabic treatise on Jurisprudence (*fiqh*) entitled *Mafátiḥu'sh-Sharāyi'* by Muḥammad ibn Murtaḍā, better known as Mullá Muḥsin-i-Fayḍ. This MS. would appear to be an autograph, for the colophon (f. 199<sup>a</sup>) runs:

هذا إتمام المفاتيح وهو تاريخ إتمامها (١٠٤٢) وفرغ منه مؤلفه العبد الضعيف المسكين المستكين محمد بن مرتضى المدعو بمحسن أحسن الله حاله وجعل الى الرفيق الاعلى مآله والحمد لله أولاً وآخراً

In effect, the words *Itmámu'l-Mafátiḥ* give A.H. 1042 (A.D. 1632–3) as the date of composition, which was also the date of transcription, and it seems clear that this MS. is actually the autograph of the author, whose biography is given in the *Rawḍātu'l-Jannát*, pp. 542–549, and No. 76 in the *Qisāsu'l-'Ulamá*<sup>1</sup>. He died in 1091/1680, aged about 84, wrote numerous works both in Arabic and Persian, and was the favourite pupil and son-in-law of the great philosopher Mullá Šadrá of Shíráz. The present work, which is mentioned in the *Rawḍātu'l-Jannát* (p. 545) begins:

الحمد لله الذي هدانا لدين الاسلام وسن لنا الشرايع والاحكام الخ

Ff. 199 of 20·3 × 13·8 c. and 23 ll., written in a small and ungraceful but scholarly *ta'liq* with rubrications and numerous marginal notes and glosses.

<sup>1</sup> Brockelmann's notice of him (II, 406) is very inadequate. It occupies only three lines and only one of his works is mentioned.

## C. 19 (12).

## شرح كتاب التوحيد من اصول الكافي

The Commentary of the eminent Mullá Šadrá of Shíráz (d. 1050/1640) on the *Kitábu't-Tawhíd*, or Book treating of the Divine Unity, of the *Uṣūlu'l-Káfi* of al-Kulaynī (d. 328/939), both in Arabic. Concerning the *Káfi* and its author, see Brockelmann, vol. 1, p. 187, and Ahlwardt's Berlin Arabic Catalogue, vol. II, pp. 108-110, Nos. 1272-6. In the Lucknow lithographed edition of 1302/1884-5 the *Kitábu't-Tawhíd* occupies pp. 40-95. For Mullá Šadrá see my *Persian Literature in Modern Times*, pp. 429-432, and references there given. Begins after the *Bismi'lláh*:

كتاب التوحيد سبحانه اللهم وبحمدك توحدت في ذاتك فحسر عن ادراكك انسان كل عارف  
وتفردت في صفاتك فقصر عن نعتك لسان كل واصف الخ..... اما بعد فلما كان المقصد الاول  
من بعثة الانبياء والرسول بالكتب الالهية والنواميس الشرعية انما هو جذب الخلق الى الواحد  
الحق الخ

Ff. 210 of 29.2 × 17.5 c. and 30 ll.; dated in the colophon Rabí' II, 1257/May-June, 1841; good, clear, modern Persian *naskh*.

## C. 20 (10).

## مصباح القلوب

A Persian manual of Shí'a theology entitled *Maṣābīḥu'l-Qulúb* ("Lamps of the Hearts") by Mullá Ḥasan of Sabzawár. It comprises 53 sections, of which the contents are enumerated on ff. 3<sup>b</sup>-4<sup>b</sup>. The book is unsystematic and discursive, dealing chiefly with the virtues of the Prophet and the Imáms, the merits of various actions and qualities, the Resurrection, etc. It begins:

شكر و سپاس و ثنا و حمد بى منتها خدائى را سزاىست كه منزهست از ادراك و افهام و اوهام  
و متعالى است از حوادث لىالى و حروف<sup>1</sup> ايام الخ

Ff. 148 of 23 × 16 c. and 25 ll.; small, neat *naskh* with rubrications; copied by Muḥammad Báqir ibn 'Abdī'r-Riḍá ibn 'Alí 'Askar of Kázarán, who states in the colophon on f. 148<sup>a</sup> that he began it in 1229/1814 and finished it in Rabí' II,

1257/June, 1841, "and this," he concludes, "is of the strangest and most wonderful things":

شروع کردن و ابتدا نمودن در استکتاب این کتاب در سنه هزار و دویست و بیست و نه و منتها رسیدن و تمام گردیدن او در سنه هزار و دویست و پنجاه و هفت از هجرت نبوی گذشته و هذا من العجایب و الغرایب سبحان الله

This is one of the Belshah MSS. acquired in the third partition of the same in the spring of 1920.

#### C. 21 (4).

An oblong note-book of 39 ff. of  $17 \times 9.5$  c., containing various prayers, traditions, etc. in Arabic and Persian, written in a large and clear but immature hand, without any particular system or order.

#### C. 22 (5).

Another oblong note-book of 189 ff. of  $21.5 \times 11.5$  c., containing a variable number of lines, written in various indifferent though fairly legible hands, *naskh* and *ta'liq*. The contents of the book are various pieces in prose and verse intended for recitation in the month of Muḥarram. Given to me by Mr Rabino, formerly British Consul at Rasht.

#### C. 23 (5).

A similar oblong note-book of 34 ff. of  $21.5 \times 12$  c., containing a variable number of lines in various hands. A short treatise on lucky and unlucky days occupies the beginning of the book (ff. 2<sup>b</sup>–18<sup>a</sup>), the remainder of which is filled with various prayers, charms, etc. The volume has been rebound in an ornamental Persian cover better than it deserves.

### D. MYSTICISM.

#### D. 1 (11).

#### نصوص الخصوص فی ترجمه الفصوص

A fine old MS. containing a Persian translation of the famous *Fuṣūṣu'l-Hikam* of Shaykh Muḥyi'd-Dīn Ibnu'l-'Arabī, with commentary, composed by Ruknu'd-Dīn of Shīrāz in 744/1343–4, and transcribed two years later. No other copy of this work, entitled *Nuṣūṣu'l-Khuṣuṣ fī tarjamati'l-Fuṣūṣ*, seems to be known. Begins after the *Bismi'llāh*:

حمد فزون از حدّ و شکر برون از عدّ حضرت با عظمت الله را که نقش عالم و آدم محض جود و کرم از مکمن غیب عدم بقلم فیض اقدم بر لوح علم قدم رسم صورۀ بوذ انداخت آئین



Nineteen lines lower the author mentions his name and gives some account of himself in verses, many of which are imperfect owing to the mutilation of the lower part of this first leaf :

و اما بعد حمد الله والصلوة على رسول الله والسلام على اولياء الله چنین گوید بیت کمتری از هرکه هست اندر انام، بنده حق رکن شیرازی بنام، کز اوان کوزکی تا این زمان، بود و هشتم عارفانرا من غلام، چون نبوذر لایق خدمت از آن، من نه زآن گامکی بر جای گام، چون که دیدم راهشان بر حالشان، معتقد گشتم بجستم بر دوام، عشق بازی با خیال رویشان،... منتظر تا یابم از الفاظشان، در شهوار معانی در کلام، یافتن من عاقبت در لفظ شیخ، قطب اقطاب... اعرابیش نسبت شد تمام، جوهری بس بلعجب نامش فصوص، ختم عرفان یافت از<sup>1</sup> انتظام، الخ

After a short explanation of the "Five Planes" (حضرات خمس) the text, translation and commentary begin about the middle of f. 3<sup>a</sup> (the second written page). As a specimen I have given the passage immediately following the doxology.

اما بعد، فانی رأیت رسول الله صلعم فی مبشرة أریتها فی العشر الآخر من محرّم سنة سبع وعشرين وستمائة بمحرّسة دمشق وبیده کتاب فقال لی هذا کتاب فصوص الحکم خذ و اخرج به الى الناس ینتفعون به،<sup>2</sup> سبب اظهار این کتاب و معانی مکشوفه بر شیخ رضی الله عنه و کیفیّة ظهور و اطلاع او بر آن بیان میکند که در خواب نموده شد بوی جمال رسول صلعم درین تاریخ مذکور بمحرّسة دمشق حرسها الله عن الآفات در صورتی که با وی کتابی بود و او را گفت که این کتاب فصوص الحکم است این را فرا گیر و در میان مردمان بیرون آور و بنمای تا بخوانند و بدانند و بآن انتفاع یابند، پس بنابر این مقدمه شیخ رضی الله عنه در افشاء این اسرار و خطاب و ابراز و اظهار این کتاب از حضرة رسالة مأمور باشد و الا افشاء این اسرار نفرمودی که اولیاء الله امناء الله اند و بر ایشان تستر احوال و کتمان اسرار لازم باشد خاصه نهان داشتن چنین معانی غریبه و اسرار عجیبه اما چون این واقعه از شایبه ریب خالی بود و بزبور یقین حالی بحکم حدیث من رآنی فقد رآنی فانّ الشیطان لا یتمثّل بصورتی وفی رواية لا یتمثّل بی و بیننده صاحب کشف بود و ممیز خواطر رحمانی از خواطر شیطانی پس اظهار آن چنانچه بود ضروری شد و المأمور معذور، و مؤیدی دیگر بر تحقیق این معنی و اعتماد بر آن حدیث اعتبار مبشرات است در آن قصه که رسول صلعم خبر فرمود که بعد از من وحی از عالم منقطع گردد الا المبشرات فقالوا وما المبشرات یا رسول الله قال الرؤیا الصالحة یریه المؤمن و مارا در ایمان و کمال ایمان شیخ قدس سره هیچ شبهتی نیست و نیز أریتها بصیغه مجهول بیان کرد تا اشاره باشد بر آنکه او را در آن غرض نفسانی نبوده و از خیالات شیطانی مبرا بوده و مبشرة صفة موصوف محذوفست یعنی رؤیا مبشرة و این از آن الفاظست که آنرا با موصوف وی استعمال نکنند همچنانچه بطحا که آنرا با موصوف وی که ارض است استعمال نکنند و نگویند که ارض بطحا و قوله بمحرّسة متعلّق است برأیت یعنی رأیته فی محرّسة دمشق

<sup>1</sup> [از وی Read]

<sup>2</sup> Muḥarram, 627 corresponds with Nov.-Dec. 1229. The Arabic text of the *Fuṣūṣ* is throughout written in red.

The text ends (on f. 236<sup>b</sup>) with twelve Persian verses, followed by six more which have been struck out to be replaced by six others written in the same hand in the margin and under the colophon. The first four of these, which give the date of composition of the work (Muḥarram, 743/June–July, 1342), run thus:

... چون سخن رسید بپایان واجب شد گزاردن شکر... سمت آن اگرچه بصد هزار زبان اداء یکی  
از هزاران نتوان... امکان نظم

بحقّ حق که حمید حق زجان گویم نه چندانی، که حصر آن توان کردن بحسبة...  
محرّم بُد ز سال جیم و میم آنکه بذال اندر، که توفیقم رفیق آمد رسانیدم بپایانی،  
کتابی کو بظاهر بحر و باطن در همی ماند، چنین جوهر نیابد کس بعمر خود ز هر گانی،  
فصوصش نام و خاتم دان چو داری بهره از عرفان، چنان داند که این خاتم نیابد جز سلیمانی،

The colophon gives the date of completion as Tuesday, 14 Shawwāl, 746/7 Feb., 1346, and the name of the copyist as Abu'l-Ḥasan 'Alī ibn 'Alī Muḥammad ibn Muḥammad al-'Amúya ash-Shírází. The following and final leaf (f. 237) contains a dedication of the book to some eminent and learned theologian, not specifically named, who had befriended the author, and to whose library he presented this copy for the use of himself and of all deserving students:

و این کتاب را بخزانۀ کتب وی فرستادم تا اگر طالبی که مستحقّ و امین طالب مکنون این  
بود از مطالعه وی دریغ نفرماید

Ff. 237 of 26.4 × 19.6 c. and 33 ll.; good typical *naskh* of the period, the Arabic text in red in rather larger characters. One of 47 MSS. bought of Hájjí 'Abdu'l-Majíd Belshah in January, 1920.

## D. 2 (9).

### شرح فصوص الحکم (ترکی)

A Turkish commentary on the *Fuṣūṣu'l-Hikam* of Shaykh Muḥyi'd-Dín Ibnu'l-'Arabí by Aḥmad Bı-ján Yázijı-Oghlu, who flourished about the middle of the ninth Muḥammadan (fifteenth Christian) century at Gallipoli. See Rieu's Turkish Catalogue, pp. 17–18 and 105–107; Gibb's *History of Ottoman Poetry*, vol. 1, pp. 390 *et seqq.*, especially p. 406, where, however, the commentary on the *Fuṣūṣ* is wrongly ascribed to Aḥmad's brother *Muḥammad*. That this is an error plainly appears from the following passage immediately succeeding the doxology in our MS.:

...وبعدہ محبّ العلماء وخادم الفقراء یازیجی اوغلی احمد بیجان عفی اللہ عنہما دار الجہاد  
و احسن البلاد کلیبولیدہ اولردی حق تعالی اکثا و جمیع اهل ایمانہ رحمت ایلسون آمین یا ربّ  
العالمین، سبب تالیف کتاب اولدر کم بنوم اولو قورنداشم یازیجی اوغلی شیخ... سلّمہ اللہ تعالی



ایتدی بر گون گنگلم بٹا ایتدی کم (f. 2<sup>a</sup>) اگرچه فصوص غایت یوجه مرتبده در عقولِ راسخینه و لکن غایت فتنه در قلوبِ ناسخینه شول اعتبارجه کم بعضی سوزلری شرعه مخالفدر و دخی ترتیب انبیاء ترتیب اوزرنه دگلدر آخ

The proper title of the book seems to be *Muntahà*, for the author says a little further on (f. 2<sup>b</sup>, last line):

و بُو كِتَابُكَ اَدْنٰی مُنْتَهٰی دِیُو آد وِرْدُم زِیْرَا كِه فُصُوصِ دِن (f. 3<sup>a</sup>) و اصطلاحاتِ صُوفِیْدَن و منازل السائریندن (sic) و تفسیر کبیردن... حَتّٰی عَرَصَاتِ مَعَادِه و جَنّاتِ اَبَاد و رَنَجِه اَشْبُو كِتَابِدِه جَمْع اولندی، ایلّه اولسه جمیع خلقوك منتهاسی اولدی بفضل الله تعالی

The MS., which is unfortunately defective at the end and consequently has no date or colophon, comprises 314 ff. of 22 × 15 c. and 15 ll., and is written throughout in a good, clear *naskh*, fully pointed, the Arabic passages in red, and the titles of sections in red and in larger characters. Given to me by Dr Riḍā Tawfīq at Constantinople in April, 1908.

### D. 3 (11).

#### مرصاد العباد من المبدأ الى المعاد

A fine old copy of the *Mirṣādu'l-'Ibād* of Najmu'd-Dīn Dāya, who completed it at Sīwās in Asia Minor in Rajab 620/1223. See Rieu's Persian Catalogue, pp. 38-39. In this MS. the author's name is given as follows (f. 231<sup>a</sup>):

ابو بكر بن عبد الله بن محمد بن شاهاور الاسدي الرازي

This beautiful old MS. was transcribed in Cairo and finished on 10 Jumādā 11, 768/11 Feb., 1367, by Ḥájjī Muḥammad ibn Muḥammad ibn Sa'd an-Nakhjuwání. It contains 233 ff. of 25 × 18 c. and 17 ll.; large, clear *naskh* with rubrications. This was one of 47 MSS. bought of the late Ḥájjī 'Abdu'l-Majíd Belshah in January, 1920.

### D. 4 (12).

#### جواهر الاسرار ن شرح المثنوی

A well-known commentary on the *Mathnawí* of Jalálu'd-Dīn Rúmí entitled *Jawáhiru'l-Asrār* ("Gems of Mysteries") by Ḥusayn ibn Ḥasan of Khwárizm (d. 849/1436-7). See Rieu's Persian Catalogue, p. 588; Ethé's Bodleian Persian Catalogue, col. 519; etc. This MS., like Add. 14,051 of the British Museum, contains the usual introductory matter and ten preliminary discourses, followed by the commentary on Book I (f. 46<sup>b</sup>), Book II (f. 132<sup>b</sup>), and Book III (f. 196<sup>b</sup>). Whether the commentary on the three remaining books was ever written I do not know.



This MS. fell to my share in the third partition of the Belshah MSS. in the spring of 1920. It comprises 306 ff. of  $28.3 \times 18.5$  c. and 25 ll.; small, neat *ta'liq* with rubrications; transcription completed in Jumádà II, 1066/April, 1656.

D. 5 (10).

شرح دفتر سوم مثنوی

The commentary of Surúrî on Book III of the *Mathnawî*. Concerning the commentator, whose proper name was Muşliḥu'd-Dîn Muştafa' ibn Sha'bân, and who was tutor to Sulṭân Sulaymân's son, Prince Muştafa', and died in 969/1561-2 at the age of seventy-two, see Rieu's Persian Catalogue, p. 606.

This MS., which I bought in Constantinople on April 23, 1908, comprises 244 ff. of  $25.5 \times 14.3$  c. and 32 ll., and is written in a legible Turkish *nasta'liq* with rubrications. The transcription was completed in Rabî' I, 1089/May, 1678.

D. 6 (10).

مقدمه<sup>۱</sup> فهرست مثنوی در احوال مولوی معنوی

A table of the entire contents of the *Mathnawî* (ff. 128<sup>b</sup>-170<sup>b</sup>), to which is prefixed (ff. 1<sup>b</sup>-124<sup>b</sup>) a very interesting critical examination of Şúfî doctrine in general and of the teachings of the *Mathnawî* in particular, with especial regard to the charges of heresy levelled against them by certain Shí'a theologians, especially Mullá Muḥammad Ṭáhir of Qum<sup>1</sup>, composed by Muḥammad Shafí', son of the eminent Shaykh Bahá'u'd-Dín al-'Ámilí, about the year 1185/1771-2<sup>2</sup>. The earlier portion of these Prolegomena (to f. 82<sup>b</sup>) deals chiefly with the various reproaches (مطاعن) brought against Jalálu'd-Dín Rúmî by his detractors and the replies to them made by his defenders, both sides being stated very fairly. Thus an attempt is made in ch. I (f. 10<sup>b</sup>) to prove that he was a Shí'a; in chs. II and III (ff. 11<sup>b</sup> and 13<sup>a</sup>) to explain away his apparent apology for Ibn Muljam, the murderer of 'Alí, whom he represents as acting under the compulsion of a fate which he cannot escape, and as being comforted by his victim with a promise of intercession at the Last Day:

لیک بیغم شو شفیع تو منم<sup>۱</sup>      خواجه روحم نه مملوک تنم<sup>۲</sup> ...  
هیچ بغضی نیست در جانم ز تو<sup>۱</sup>      ز آنکه این را من نمیدانم ز تو<sup>۲</sup>

<sup>1</sup> His biography is given in the *Rawḍātu'l-Jannát* (pp. 336-337), but not the date of his death. He was very bitter against the Şúfîs, and had many controversies with Mullá Muḥammad Taqí-i-Majlisí on the subject.

<sup>2</sup> This date is mentioned on f. 121<sup>b</sup> as the current date at the time of writing.

Ch. iv (f. 17<sup>a</sup>), a very long one, deals with the doctrine of Pantheism (*Wahdatu 'l-Wujūd*), and cites the opinions of a number of thinkers, such as Shaykh Shabistarī, his commentator Lāhijī, Mīr Dāmād, Jāmī, Jalālu'd-Dīn Dawānī, Muḥammad Bāqir-i-Majlisī, etc. No further chapters seem to be indicated until we reach the conclusion (*Khātima*, f. 82<sup>b</sup>), containing short notices of eminent Ṣūfīs and philosophers from the earliest times (Uways al-Qaranī, Kumayl, Ḥasan of Baṣra, Mālik Dīnār, Dhu'n-Nūn of Egypt, Bāyazīd of Bistām, al-Ḥallāj, etc.) down to Shaykh Bahā'u'd-Dīn al-'Āmilī, Mīr Abu'l-Qāsim-i-Findariskī, Mullā Ṣadrā, Mullā Muḥsin-i-Fayḍ, and other notable thinkers of the Ṣafawī period. This book contains a great deal of interesting material, and would well deserve fuller study. Begins after the *Bismi'llāh* (f. 1<sup>b</sup>):

لولا نفحات عطر روض القدم، لولا لمعات شمس نور الكرم،  
ما كان من الوجود قطعا أثر، والعالم في جبّ ظلام العدم<sup>1</sup>

عالم همه موجود ز اسماء خداست، هستی نبود آنچه درین ارض و سماست،  
پیدائی ذرات ز خورشید بود، نبود چو فروغ مهر پرتو بکجااست

After the doxology, which fills the best part of three pages, the author mentions his name as follows (f. 2<sup>b</sup>, penultimate line):

و بعد بعرض ناظران این کلام و مطالعه کنندگان این ارقام میرساند، خادم صقه نشینان  
بارگاه اهل معنی، ابن المرحوم بهاء الدین محمد العاملی محمد شفیع الحسینی که صورت این  
خیال چنین در مرآت خاطر مرتسم گردید... آخ

The author then enumerates (f. 3<sup>a</sup>) a number of authorities of whom he has made use, and expresses his desire to write dispassionately and without prejudice about the *Mathnawī*, of which he is neither the indiscriminate admirer nor the hostile critic:

الحاصل راقم اینحروف که نه ماح مثنوی معنوی و نه قادح مولوی رومی است خواست که  
کتاب مثنوی را بنظر انصاف بدون عصبیت و اعتساف بیند و گلهای فوایدش را چیند

In his notice of Shāh Ni'matu'llāh (ff. 96<sup>b</sup>–98<sup>a</sup>) the author quotes a curious poem in which that eminent gnostic is said to have foretold the names and reigns of all the Ṣafawī kings. It begins:

ای عزیزان شور و غوغا در جهان خواهد گرفت، غصه و غم از زمین تا آسمان خواهد گرفت،  
چون ز هجرت نهصد و نه سال و کسری بگذرد، فاش در عالم همه راز نهان خواهد گرفت،  
شاه اسمعیل بن حیدر<sup>2</sup> بوده باشد شهریار، خاک پایش در جهان کحل عیان خواهد گرفت،  
and ends:

از کلام حق و قول مصطفی گویم خبر، آنچه از امروز تا آخر زمان خواهد گرفت،

<sup>1</sup> These Arabic verses are marked in red *لمحرره* (by the author), and the succeeding Persian quatrain *لمسوده* (by the copyist).  
<sup>2</sup> [The metre requires *حیدر* اسمعیل.]



The author then sketches the history of the Šafawís down to the end of the dynasty, and alludes to the subsequent reigns of Nádír Sháh and Karím Khán-i-Zand, and to his rivals Ázád Khán the Afghán and Muḥammad Ḥasan Khán-i-Qájár.

The MS. comprises 171 ff. of  $23 \times 14.5$  c. and 21 ll. The Prolegomena (ff. 1<sup>b</sup>–124<sup>b</sup>) are written in a neat Persian *ta'liq* with rubrications and numerous marginal indications of topics which greatly facilitate reference: the titles and numerous Arabic citations are in a larger *naskh* hand, and generally in red. This part of the book ends abruptly with the title:

عارف ربّانی آقا محمد بیدابادی اصفهانی

followed by an erasure of the remaining half page. The Table of Contents (ff. 128<sup>b</sup>–170<sup>b</sup>) is written in four columns, partly in red in the *naskh*, and partly in black in the *ta'liq* hand. The date 1178/1764–5 occurring in the colophon must apparently be taken as the date when the work was begun.

#### D. 7 (9).

(۱) انیس المریدین، (۲) كنز السالكين

Two Persian prose treatises, of religious and mystical contents, ascribed<sup>1</sup> to the well-known Shaykh 'Abdu'lláh Anṣarí of Herát (b. 396/1005–6; d. 481/1088–9).

(1) The first treatise (ff. 7<sup>b</sup>–121<sup>a</sup>) is entitled (f. 8<sup>a</sup>, l. 1) *Anísu'l-Murídín wa-Shamsu'l-Majális*, and the author's name occurs immediately after the doxology (f. 7<sup>b</sup>, ll. 3–4). It appears from the first page (f. 7<sup>b</sup>), which unfortunately presents many lacunae caused by a defective original, that the author wrote this book, containing the story of Joseph, at the request of certain friends. The basis of it is supplied by the *Súratu Yúsuf* in the *Qur'án*, of which the author first speaks, describing the circumstances in which it was revealed, and the number of verses (111), words (1887), and letters (766,000) which it contains. The Arabic text and its Persian translation are interrupted by many digressions and anecdotes of Prophets, Saints, etc.

(2) The second treatise (ff. 121<sup>b</sup>–320<sup>b</sup>) is headed, in a different hand from the text, "*Kanzu's-Sálikín* of Khwája Anṣarí," but this title does not seem to be mentioned in the work itself, which begins:

حمد بیحدّ اللّهی را و درود بیحدّ پادشاهی را که بر داشت از دیده دلها رمد و رفع السماء بغیر عمد<sup>2</sup> الخ

In this seemingly unsystematic treatise there is no division into chapters; it is written in a rather ornate style with numerous pieces of verse interspersed, and in the latter part are a good many lacunae evidently arising from a defective original.

Ff. 322 of  $20.5 \times 15$  c. and 17 ll.; clear, modern Persian *naskh* with rubrications; no date or scribe's name. This was one of twenty MSS. which fell to my share at the second division of the Belshah MSS. in the spring of 1920.

<sup>1</sup> [Mr R. Levy has shown (*J.R.A.S.* for January, 1929, pp. 103 *et seqq.*) that the *Anísu'l-Murídín* was written after the death of Anṣarí.]

<sup>2</sup> [*Qur'án*, XIII, 2.]



## D. 8 (6).

## مقالات شيخ ركن الدين علاء الدولة سمناى

Discourses of Shaykh Ruknu'd-Dín 'Alá'u'd-Dawla of Simnán (d. 736/1335-6), beginning abruptly after a brief doxology:

...وبعدہ بدانکہ این فواید چندست کہ شیخ رکن الحق والدین علاء الدولہ سمناى قدس اللہ سرہ میفرمود و امیر اقبال می نوشتہ اند و بعضی از آن اینست والسلام علی من اتبع الهدی

Each discourse is preceded by the word *Majlis*, or *Majlis-i-dīgar* in red letters, and the person to whom it was addressed is usually indicated, e.g.:

و حضرت شیخ قدس سرہ شیخ علی مصری را پیش خود نشانده بود و از ہر نوع کلمات میفرمود الخ

In the second *Majlis* (ff. 2<sup>a</sup>–3<sup>a</sup>) mention is made of “Shaykh Ṣadru'd-Dín who is in Ardabíl”; in another (f. 34<sup>a</sup>) of Shaykh Sa'du'd-Dín Ḥamawí; in another (f. 37<sup>a</sup>) of Shaykh Muḥyi'd-Dín Ibnu'l-'Arabí, etc. The discourses were collected and reduced to writing by Iqbál Sháh of Sístán.

The MS., which came from the library of the late Sir A. Houtum-Schindler, formerly belonged to Prince Farhád Mírzá *Mu'tamad-u'd-Dawla*, who bestowed it in Rabí' II, 1286/July–Aug., 1869, on a certain Áqá 'Abdí. It comprises 98 ff. of 14.7 × 8 c. and 14 ll., and is written throughout in a small, neat, good and clear *ta'liq* with rubrications; no date or colophon.

## D. 9 (9).

## کتاب الکبریت الأحمر فی بیان علوم الکشف الأكبر

The *Kitábu'l-Kibrítí'l-Aḥmar* (“Book of the ‘Red Sulphur’”—i.e. the Philosophers’ Stone)<sup>1</sup> by Shaykh ‘Abdu'l-Wahháb ibn Aḥmad ibn ‘Alí al-Anṣarí ash-Sha‘rání (d. 973/1565), an abridgement of the same author’s *Lawáqihu'l-Anwári'l-Qudsiyya*, which in turn is an abridgement of Shaykh Muḥyi'd-Dín Ibnu'l-'Arabí’s *al-Futúḥátu'l-Makkiyya*. See Brockelmann, vol. II, pp. 335–338; Ahlwardt’s Berlin Arabic Catalogue, vol. III, pp. 104–105, No. 3047.

This MS. was one of those acquired in the spring of 1920 at the third division of the Belshah collection. It comprises 214 ff. of 20.6 × 14.6 c. and 21 ll.; coarse, clear *naskh* with rubrications; dated Thursday, 3rd of Rabí' II, 1019/June 25, 1610; copyist ‘Umar ibn Aḥmad ibn Muḥammad... known as Ibn Jibrá’il al-Búṣírí. The work itself, as appears from the concluding paragraph, was completed on Sunday the 21st of Ramaḍán, 942/13th of March, 1536.

<sup>1</sup> [The usual title is *Kitábu'l-Kibrítí'l-Aḥmar fí bayáni ‘Ulúmi’sh-Shaykhi'l-Akbar*.]

## D. 10 (9).

## لُبُّ الشُّرُوح (شرح گلشن راز)

*Lubbu'sh-Shurúḥ* ("the Marrow of Commentaries"), a selected commentary on the *Gulshan-i-Ráz* ("Rose-garden of Mystery") of Shaykh Maḥmúd-i-Shabistarí compiled by Muḥammad ibn Muḥammad called 'Alá'í of Shíráz from the four following commentaries, each of which is denoted by an appropriate symbol:

(1) *Nasá'im-i-Gulshan* ("Breezes of the Rose-garden") by Niẓámu'd-Dín Maḥmúd of Shíráz, called *ad-Dá'í* (denoted by عی).

(2) *Mafátíḥu'l-I'jáz* of Shaykh Shamsu'd-Dín Muḥammad Núr-bakhshí of Láhiján (جی), concerning whom see Rieu's Persian Catalogue, pp. 650-651.

(3) A commentary by Ḥusámu'd-Dín Ḥasan of Bitlís (لی).

(4) A commentary by Bába Ni'matu'lláh of Nakhjuwán (نی).

The verses of the original poem are written in red, and the explanations and elucidations of each of the four commentators immediately follow, beginning with the easiest (نی), and ending with the most difficult (عی).

The text is incomplete at the end, the last verse commentated being No. 376 (out of 1008) of Whinfield's edition. The MS., which I bought from Naaman for £3 on May 1, 1901, comprises 182 ff. of 22.5 × 16.5 c. and 16 ll.; large, clear *nasta'liq* with rubrications; no colophon or date. The following title and verse are inscribed in red ink on f. 1<sup>a</sup>:

کتاب لُبُّ الشُّرُوح تألیف علائی بن مُحَبِّی الشَّریف الشیرازی الحسینی عفی عنه  
در جمع شروح گلشن راز، این لُبُّ شروح هست ممتاز

## D. 11 (9).

## زبدة الحقایق لعین القضاة الهمدانی

The *Zubdatu'l-Haqá'iq* ("Cream of Verities") of 'Aynu'l-Qudát al-Hamadání (d. 525/1131 or 533/1138/9), concerning whom see Rieu's Persian Catalogue, pp. 411-412 and references there given<sup>1</sup>. This work, written in Persian with numerous Arabic citations (written in red) from the *Qur'án* and Traditions, appears to be addressed to neophytes in the Šúfí doctrine, and to have no division into chapters. It begins after the usual brief doxology:

...تمهید اصل اوّل بدانکه در حقّ صورت بینان و ظاهر جویان با مصطفی صلّعم خطاب باین  
آمد که وَتَرِیْهِمْ یَنْظُرُونَ إِلَیْكَ وَهُمْ لَا یُبْصِرُونَ ای عزیز میگویم مگر این آیت در قرآن نخوانده یا  
ندیده که قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِیْنٌ محمّدا نور میخواند و قرآن که کلام خدای

<sup>1</sup> [This is the same work as that described by Ethé, I. O. Persian Catalogue, col. 980, No. 1793, under the title *Tamhîdât-i 'Ain-alkudât*; see also his Bodleian Persian Catalogue, No. 1247.]

است نور میخواند که فَاتَّبِعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ تُو از قرآن حروف سیاه بینی بر کاغذ سفید  
پس کاغذ و مداد و سطرها نور نیست پس القرآن کلام الله غیر مخلوق کدامست

Ff. 148 of 20.9 × 14.5 c. and 15 ll.; large, clear *naskh*, the Arabic-sentences written in red and fully pointed, the Persian also fully pointed for the first few pages. The scribe's name is not given, but his work was finished in the middle of Rabí' II, 999/February, 1591. The MS. was bought for £3 from Naaman on May 7, 1903.

#### D. 12 (7).

### اشعة اللمعات

The *Ashi'atu'l-Lama'at*, a well-known commentary composed by Jámí in 886/1481-2 on the *Lama'at* of 'Iráqí (d. 686/1287-8 or 688/1289). See Rieu's Persian Catalogue, pp. 593-594.

Ff. 88 of 17 × 11 c. and 17 ll.; clear but ungraceful *nasta'liq*, with rubrications; dated 5 Rabí' I, 983/June 14, 1575. This was one of 13 MSS. bought from J. J. Naaman in May, 1902, for £25.

#### D. 13 (9).

A collection of seven Şúfí tracts, the first six in Turkish, the last in Arabic. The MS., which was given to me by Dr Ridá Tawfíq in August, 1909, comprises 138 ff. of 21 × 15.5 c. and 19 ll., is written throughout in a good, clear Turkish *naskh*, and is dated (f. 134<sup>a</sup>) 1148/1735-6. The contents are as follows:

(1) An anonymous Turkish poem of 51 verses on the personal appearance of the Prophet Muḥammad (ff. 2<sup>b</sup>-3<sup>b</sup>), followed by a Turkish prose tract (ff. 3<sup>b</sup>-12<sup>b</sup>) on the same subject.

(2) The *Ibrat-numá*, a Turkish treatise in mixed prose and verse (ff. 13<sup>b</sup>-30<sup>b</sup>) by Lámi'í (d. 937/1530-1 or 938/1531-2), concerning whom see E. J. W. Gibb's *History of Ottoman Poetry*, vol. III, pp. 20-34.

(3) Another Turkish treatise entitled *Kanzu's-Sálikín wa-Qabála-i-Ganji'l-'Árifín* (sic! ff. 31<sup>a</sup>-42<sup>b</sup>) on cosmogony, etc., containing 25 verses near the beginning, but otherwise in prose.

(4) Another Turkish treatise (ff. 42<sup>b</sup>-63<sup>b</sup>) in 23 sections, the titles of which are in Persian, beginning abruptly:

سُنَرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّ الْحَقَّ، اِی طالب بیل و آگاه اول که  
آفاقده نشاندر واردر سنگ نفسکده دخی واردر آخ



(5) Another Turkish treatise (ff. 64<sup>a</sup>–81<sup>b</sup>) ascribed to Hájjí Bektásh, beginning after the doxology :

...أما بعد اول اسرار سوزلو و گولر يوزلو، ترتيب معرفت و گنج حقيقت، صاحب علوم اول قطب  
الاقطاب سلطان حاجى بكتاش ولى الخ

(6) Another Turkish treatise (ff. 82<sup>a</sup>–127<sup>b</sup>) entitled *Manāqibu'l-Jawāhir*, composed, as we learn from a verse at the end (f. 127<sup>b</sup>, l. 3), in 932/1525–6.

(7) An Arabic tract, ascribed in the colophon at the end to Shaykh Muḥyi 'd-Dīn Ibnu'l-'Arabī (ff. 127<sup>b</sup>–134<sup>a</sup>), beginning :

الحمد لله الذى لم يكن قبل وحدانيته قبل الا والقبل هو ولم يكن بعد وحدانيته بعد الا  
والبعد هو الخ

#### D. 14 (10).

### الانسان الكامل (ترجمه تركيه)

A Turkish translation by 'Abdu'l-Bāqī of the *Insānu'l-Kāmil* ("Perfect Man") of 'Abdu'l-Karīm ibn Ibrāhīm al-Jīlī (b. 767/1365–6, d. circa 811/1408–9). Concerning him and his doctrine, see Shaykh Muḥammad Iqbāl's *Development of Metaphysics in Persia* (London: Luzac, 1908), pp. 150–174, and Dr R. A. Nicholson's *Studies in Islamic Mysticism* (Cambridge, 1921, ch. II, pp. 77–142); also Brockelmann, vol. II, pp. 205–206. Begins :

ان أجلى ما يتجلى به الاعيان و احلى ما يتحلى اليه الانسان حمد من ابدع من كنوز هويته  
حقايق جواهر الهويات آية دالة على احديّة هويّة الذات الخ...وبعد، تاج العارفين سراج السالكين  
عبد الكريم الجيلى رحمة الله عليه وعلى ساير المحققين وجميع المؤمنين حضرتلرينك تأليفاتندن  
الانسان الكامل اسميله مسمى تصنيف لطيف بى همتالرى لسان تركى ايله ادا و املا اولنه سهل  
الأخذ واضح المعنى بر اثر دلربا اولوردى ديو بعضى احباب رغبتنما اولمغين بو عبد فقير بو  
خصوصده همت درونم پيدا و خواهش دل هويدا اولوب اجتلاب دعاء صوفيّه و فقرا أميديله اول  
خطبه بى نظيرى بعينه عربى تسطير اولنوب فصل الخطابدن صكره زبان تركى اوزره تعبير و تقرير و  
تحريره ابتدا اولندى ومن الله الاعانة والافاضة والتوفيق والهداية الى سواء الطريق واستمد منه  
الفهم الدقيق ولسان التحقيق

This MS., which was given to me in August, 1909, by Dr Riḍā Tawfīq, comprises 142 ff. of 23·6 × 15·4 c. and 25 ll.; is written throughout in clear, neat Turkish *naskh* with rubrications; and was copied in 1309/1891–2 from an original dated 1157.

## D. 15 (7).

## رسالة الحضرات الخمس

(1) A Turkish treatise on the "Five Planes" of Being (*Ḥaḍarāt-i-Khams*) of the Ṣúfīs, composed at the end of Sha'bán, 1132/6 July, 1720, by Shaykh Ismá'íl Ḥaqqí of Broussa at the request of some of his Turkish friends. It begins :

فیض ثنا گلزار تقدیسی شاداب و روضهٔ رسولی سیراب قلندقدنصّگره بو فقیر شیخ اسمعیل حقّی  
البروسوی الاسکداری لا زال زامداد من طرف حضرت الباری بو وجهله نقشبند صحیفهٔ تقریر و طرهٔ آویز  
ورقهٔ تحریر اولور که بیّک یوز اوتوز ایکی شعبانی سلخنده اشارت الیه ایلده دمشق الشامدن هجرت  
و مدینهٔ اسکدارده طویلہ زن اقامت اولدیغمده جانب رومدن بعض اخوان حضرات خمسک لسان  
ترکی اوزره شرحنی استدعا و حلّ مشکلاتنی رجاء ایتدکلرنده من قطع رجاء من ارتجی قطع الله  
رجاءه مضمونندن حذرًا اسعاف مرام قلندی و بیاننه تصدی اولنوب اسمی رسالة الحضرات (f. 2<sup>a</sup>)  
دنلدی، اسأل الله أن يجعلني من اهل فيضه الخاص ويشرفني بسرّ الاخلاص

This treatise ends on f. 48<sup>b</sup>, and is followed by three traditions of the Prophet and a verse of the *Qur'án*.

(2) A Turkish treatise on certain questions connected with the *Futūḥātu'l-Makkiyya* of Shaykh Muḥyi'd-Dín Ibnu'l-'Arabí (ff. 51<sup>b</sup>–93<sup>b</sup>), entitled *Lubbu'l-Lubb wa-sirru's-Sirr* ("the kernel of the Kernel and mystery of the Mystery"). This is followed by a short vocabulary (ff. 94<sup>a</sup>–95<sup>b</sup>) of Ṣúfí metaphors, and several Ṣúfí poems in Turkish, mostly by Naqshí Efendi 'Ikrimání (حضرت نقشی عكرمانی), but one each by Oghlân Shaykhí Ibráhím Efendi and Ghaybí.

This MS. was given to me at Constantinople in April, 1908, by Dr Riḍá Tawfíq, and was, I suspect, copied by him. It contains in the margins some philosophical notes by him in French. Ff. 104 of 17×12 c. and 15 ll., good, clear, modern Turkish *naskh* with rubrications, no date or colophon.

## D. 16 (9).

## مطاعن الصوفية

A violent attack on the Ṣúfīs and their doctrines entitled *Maṭá'inu's-Ṣúfiyya*, composed in Ramaḍán, 1221/Nov.–Dec. 1806 (f. 27<sup>b</sup>), by Muḥammad Rafí' ibn Muḥammad Shafí' of Tabríz (f. 5<sup>a</sup>). This MS., which appears to be an autograph, was completed on the 22nd of Jumádà II, 1222/27 August, 1807, and was one of those bought by me from the late Ḥájjí 'Abdu'l-Majíd Belshah in January, 1920.

It comprises 176 ff. of  $21 \times 15.5$  c. and 22 ll., and is written in a small, neat *naskh* with rubrications. The actual text begins, after the Arabic doxology:

اما بعد به ارباب بصیرت مخفی نیست که همواره شیطان در اغوای بنی نوع انسان کمال سعی و اهتمام و در تخریب بنیان دین و ایمان کوشش تمام دارد آنخ

A full table of contents occupying four pages and a half (ff. 1<sup>b</sup>–3<sup>b</sup>) is prefixed, of which the following is a summary.

*Introduction* (f. 5<sup>b</sup>). The vanity and heresy of the Şúfî doctrine proved by traditions derived from the Imáms, the unanimous opinion of the Shí'a, and the considered judgment of the theological doctors, both Shí'a and Sunnî, including amongst the former the Shaykh-i-Mufîd, al-Kulaynî, Ibn Bábawayhi, at-Ṭúsî, 'Alamu'l-Hudà, Sayyid Murtaḍà ar-Rázî, 'Alláma-i-Hillî, Ibn Ḥamza, Shaykh 'Alî 'Abdu'l-'Ál, his son Shaykh Ḥasan, etc.; of the moderns Mullá Aḥmad of Ardabíl, Mullá Muḥammad Báqir-i-Majlisî, Sayyid Ni'matu'lláh al-Jazá'irî, etc.; and of contemporaries Muḥammad Báqir of Bihbihán, Shaykh Yúsuf al-Baḥránî, and Shaykh Muḥammad Mahdí al-'Ámilî. Amongst the Sunnî doctors are mentioned ad-Damírî, an-Nasafî, az-Zamakhsharî, and Ruknu'd-Dín 'Alá'u'd-Dawla-i-Simnání.

*Chapter I* (f. 21<sup>b</sup>). Why the Şúfîs were so called; when they first appeared; and how their doctrines spread. Emphasis is laid on the fact that nearly all the prominent Şúfîs were Sunnîs, while they were held in detestation by the Shí'a.

*Chapter II* (f. 31<sup>a</sup>). Concerning the doctrines and observances of these misguided people. This chapter is chiefly taken from the *Ḥadîqa* ("Garden") of Mullá Aḥmad of Ardabíl, and, in its latter part, from the *'Aynu'l-Ḥayât* ("Fountain of Life") of Mullá Muḥammad Báqir-i-Majlisî. Twenty-one sects or schools of the Şúfîs are specially discussed.

*Chapter III* (f. 47<sup>a</sup>). Account of twenty of the leading Şúfîs, beginning with Abú Háshim and Sufyánu'th-Thawrí and ending with al-Ḥalláj, Shams-i-Tabríz, and Mullá Şadrá of Shíráz, with a supplementary note (*takmíl*) on "the accursed Núr 'Alí."

*Chapter IV* (f. 98<sup>b</sup>). Setting forth the evils of the doctrines and practices of the Şúfîs, and their incompatibility with the Holy Law of Islám. This chapter is divided into five sections (*faṣl*) and five topics (*maṭlab*).

*Chapter V* (f. 154<sup>a</sup>). On the necessity of interpreting allegorically (*ta'wíl*) certain traditions and verses of the *Qur'án* which appear to favour the opinions and doctrines of the Şúfîs. (Ten such traditions and four such verses are dealt with.)

*Conclusion* (f. 172<sup>a</sup>). On the necessity of religious controversy, of enjoining virtue and repressing vice, of avoiding intercourse with heretics and sinners, and of cursing and repudiating such.

This MS. was one of 47 bought of the late Ḥájjí 'Abdu'l-Majíd Belshah in January, 1920. It comprises 176 ff. of  $21 \times 15.5$  c. and 22 ll., and is written in a



small, neat Persian *naskh* with rubrications. The colophon, giving the dates of the composition of the work and the completion of this copy, is as follows (f. 176<sup>a</sup>) :

قد وقع الفراق (الفراغ *read*) من تأليف هذه الرسالة الموسومة بمطاعن الصوفيّة بيد مؤلفها الفقير المحتاج الى رحمة الله الغفور البديع ابن محمد شفيع محمد رفيع التبريزي حشرهما الله مع مواليهما في شهر الله المبارك سنة احدى وعشرين بعد المائتين والالف الهجرية ١٢٢١  
قد تمّ تسويدها في الثاني والعشرين من شهر جمادى الثاني سنة  
اثنين وعشرين و مائتين بعد الالف من هجرة  
النبويّة عليه وآله آلاف الثناء والتحية

#### D. 17 (9).

Answers to nine questions on Šúfī doctrine and terminology by ‘Abdu’lláh Muḥammad Zamán. These questions were addressed by me to Mírzá Muḥammad Báqir of Bawánát (see pp. 2–3 *supra*) at Beyrout about 1886, and he and Hájjí Muḥammad Husayn of Ná’in, commonly called “Hájjí Pír-záda, submitted them to the author, who, in response to their request, composed the treatise of which this is the original autograph. The circumstances are briefly stated as follows in the Preface (f. 5<sup>a</sup>) after the doxology :

أمّا بعد، فلا يخفى على ضماير ارباب العرفان أنّ الذي بعثني على تسطير آراء اصحاب الايقان في هذه الاوراق التي ألّفْتُها والصحف التي سطرْتُها هو ورود المسائل العرفانية الآتية التي اوردها نخبة الاذكياء المسترادر جرج برونى الانكليزي الى مشرعة المعاني والأسرار سبكتها في تسعة مبانى يد الافكار وهي هذه على الاجمال هداه الله سوء الطريق وأذاقه حلاوة التحقيق (f. 5<sup>b</sup>)، المسئلة الاولى الاعيان الثابتة و الثانية التعيين والا تعيين والثالثة حضرات الخمس والرابعة نفس الرحمن [والخامسة البرزخ] والسادسة النكاح السارى فى جميع الذرارى والسابعة العماء والثامنة صاحب الوقت والتاسعة البرزخية الكبرى، هذا ولما وردت هذه الاسئلة المذكورة فاستوردها عندنا زبدة الفضلاء الميرزا محمد باقر المعطر البواناتى سلّمه الله تعالى ليتمكن من لدنا من الأجوبة وكان يدعونى الى تحريرها ويسئلنى عن صرف الهمة نحو اختصارها والاقتصار على بيان معانيها وكشف استارها حسب اللغة وانى قد كنت أضرب عن الشرح اللغوى صفحا وأطوى دون مرامه كشفا علميا منى بانه تحصيل حاصل وشرح تحته بلا طائل لوجود (f. 6<sup>a</sup>) الكتب اللغوية والمعاني العرفية عند السائل ولما شاهدت من أنّ السائل المعزّز اليه قد تعالت همّته العالية على استطلاع طوابع الأنوار وتقاومت عزائمه الجليدة باستكشاف خبيات الأسرار ولما تبين لنا ذلك من كتابه المنيف المرقوم بخطه الشريف المرسوم لحضرة نتيجة الصدق والصفاء الحاج محمد حسين نائنى الملقب به پيرزاده آيدّه الله تعالى ثم راجعت النظر اليه وطالعت ما استقرّ فيه من المواهب الالهية ولما لاحظت عباراته الروحانية الدالة على الاشارات الربانية الموصلة الى الحقيقة الحقّة والولاية المطلقة حينئذٍ شاهدت مبادئها ومقاصدها من فصله الخطاب الى ختمه المستطاب أنّ الحق سبحانه (f. 6<sup>b</sup>) اختار كاتبه لمعارف الوجدانية واصطفاه

لمواهبه الدنيّة فانتصبت لشرح الكتاب وناديت من بعيد يا اولى الالباب بقوله تعالى انما نطعمكم لوجه الله لا نريد منكم جزاء ولا شكورا (شعر) فللارض من كأس الكرام نصيب الخ

The MS. comprises 159 ff. of  $20.8 \times 13.2$  c. and 13 ll., and is written in a large, coarse, legible *ta'liq*. Seven blank pages (ff. 8<sup>a</sup>–11<sup>a</sup>) intervene between the Preface and the body of the book. Although the text is in Arabic, numerous passages of Persian poetry are quoted. The copying of the MS. was completed on the 22nd of Sha'bán, 1304/May 16, 1887, at Beyrout.

#### D. 18 (9).

### بیان طریقت نقشبندیہ

A brief account in Persian of the Rules of the Naqshbandi Order of Dervishes, beginning, after a short Arabic doxology :

بعد از حمد و صلوة باعث تحریر این چند سطور آنکه چون بعضی یاران التماس کردند که سبقهای طریقه نقشبندیّه علیّه مجدّدیه قدّس الله تعالی اسرارهمرا بترتیب از ابتدا با انتہی (تا انتہا *read*) باید نوشت هرچند جناب حضرت مجدّد الف ثانی و حضرت عروۃ الوثقی قدّس الله تعالی اسرارهما و دیگر ابنا و نبایر و خلفاء ایشان اجمالاً و تفصیلاً (p. 3) مکتوبات در طریق حاجت بنوشتن دیگر نیست لیکن اجاباً (*sic*) للملتمس چند سطور در بیان طریقه مبارک نقشبندیّه نوشته میشود الخ

Pp. 22 of  $21.5 \times 13.1$  c. and 15 ll.; good, clear *naskh*, with overlinings in red and punctuation in gold. The following colophon occurs on pp. 19–20 :

تمت هذه الرسالة الشريفة من مجدّد الزمان قطب العالم وارث حضرت رسول الله صلّعم حضرت شاه فضل احمد معصومی فی ليلة الاربعاء من ید کمترین غلامان ارشاد نویس حضرت صوفی خواجه فاروقی بنابر توجّه خواش خاطر خادم خاندان صادق الاعتقاد حاجی الحرمین الشریفین حاجی نعمت الله البخاری فی تاریخ شهر صفر الخیر سنه

This appears to be one of the Belshah MSS., but its source is not indicated.

#### D. 19 (10).

### من تألیف افضل الدین الکاشانی

This MS., obtained at the fourth partition of the Belshah MSS. on Nov. 12, 1920, comprises ff. 238 of  $24.2 \times 14$  c. and 15 ll., and is for the most part written in a large, clear *naskh* with rubrications, though some portions are written in *ta'liq*. It was transcribed in 1161–2/1748–9 by one Muḥammad ibn Muḥammad 'Ālim

for the Nawwáb Mírzá Şafawí Khán, and contains the following writings of Bába Afḍalu'd-Dín of Káshán (d. 707/1307-8):

- (1) A short account of the author in Persian, followed by a selection of his poems, especially his quatrains (ff. 1<sup>b</sup>-12<sup>a</sup>).
- (2) The *Minháju'l-Mubín* ("Clear Way") on Logic, in Arabic (ff. 13<sup>a</sup>-75<sup>b</sup>).
- (3) Persian translation of the above (ff. 76<sup>a</sup>-140<sup>b</sup>).
- (4) The *Madáriju'l-Kamál* ("Grades of Perfection"), in Arabic (ff. 142<sup>a</sup>-172<sup>a</sup>).
- (5) Persian translation of the same (ff. 176<sup>b</sup>-216<sup>a</sup>).
- (6) *Mabádi-i-Uşûl* in Persian (ff. 216<sup>b</sup>-225<sup>b</sup>).
- (7) *Khujista Andarz* ("Fortunate Counsel"), in Persian (ff. 226<sup>a</sup>-229<sup>a</sup>).
- (8) Another short tract by Bába Afḍal in Persian (ff. 229<sup>b</sup>-230<sup>a</sup>).
- (9) and (10). Two more short tracts in Persian (ff. 230<sup>b</sup> and 231<sup>a</sup>).
- (11) *Daf'u Makháfati'l-Mawt* ("Repelling the Fear of Death"), in Arabic (ff. 231<sup>b</sup>-235<sup>a</sup>).
- (12) Persian letter to a friend (ff. 236<sup>a</sup>-237<sup>b</sup>).

See Rieu's Persian Catalogue, pp. 829-831, and 739 for the quatrains. Of the above-mentioned works only the Persian *Madáriju'l-Kamál* is mentioned. In the brief biography now prefixed to the volume (for, as the numbering of the leaves, 236-248, shows, it originally came at the end) Bába Afḍal is said to have died at a village near Káshán in Rajab, 666/March-April, 1268, where his tomb is still an object of veneration.

#### D. 20 (9).

### دُررِ مقالات بابا طاهر

An Arabic commentary by an anonymous author on some of the Arabic sayings of the celebrated Saint Bába Ṭáhir, called '*Uryán* ("the Naked"), a contemporary of Ṭughril the Saljúq, and author of the popular quatrains in dialect concerning whom see vol. II of my *Literary History of Persia*, pp. 259-260. Begins :

من دُررِ مقالات العالم الربّاني بابا طاهر  
بسم الله الرحمن الرحيم وبه نستعين

الحمد لله الواحد الأحد الصمد الذي لم يلد ولم يولد إلخ... أمّا بعد، فما لا ريب فيه (f. 3<sup>a</sup>)  
لظهوره اصطفاء الحقّ بعض عباده على بعضٍ باطّلٍ سرائرهم على بعض اسرارهِ واشراق ضمائرهم  
بطوالع انواره فكما خصّ الانبياء بالوحى خصّ الاولياء بالالهام الفارق بين الحقّ والباطل، ففاز منهم  
الصوفيّة على ما الهمهم به من المنح العرفانيّة، والعطايا الوجدانيّة، فوضعوا له اصطلاحات يشير اليه  
تغاديا عن اطلّاع الاغيار على تلك الاسرار، واكتفوا بالاشارة عن العبارة لمن بعضها من الاحرار، فان  
يكفيه الاشارة وقد فتح الله على ببركة محبّتي اياهم، وايشاري لهداهم، وطريقهم وتمسّكي بصحّة



عقيدتهم باباً من الفهم لما يشيرون اليه من معانى التوحيد ومسالك التفريد، حتى يستنشق منى عرف الوجدان مشام (f. 3<sup>b</sup>) اهل الارادة لهولاء السادة ثم لما اتفق اختياري بمحروسة همدان حماها الله عن الحدثان واحتظيت بملاقات اهلها من الاخوان والخلائ وظهر بتباشير تعارف الأرواح تألف الاشباح وجدت فيهم مسكة من الدين وبقية من طلب اليقين واستكشافاً عن آثار الطريقة وأسرار الحقيقه التي ركدت في هذا الزمان ريحها وخبت مصابيحها ودب فيه الاندراست واستولى عليها الانطماس وانست منهم شعفاً بالبحث عن معانى الكلمات المروية عن الشيخ الربانى والعارف الحقانى المعروف بابا طاهر رحمة الله عليه فاقترحوا على أن اكشف لهم عن وجوه حقايقها وأرفع مناراً على طرائقها وأحجمت (f. 4<sup>a</sup>) على الاقدام على ذلك لما وجدت بها بعيدة الغور غير منكشفة للنظر على الفور وضمت لهم أن أكتب لها شرحاً اذا ابت الى منقلبى وحط على تعبى فيها أنا واف بها وعدت بتوفيق الله أكتب لها شرحاً يحل معاقدها ويقرر قواعدها واضمنه بما يسمح به الوقت ويفتح لى معانيها بعد رتب لها ترتيباً يقرب به التناول على متعاطيها منها قول الشيخ فى العلم قوله العلم دليل المعرفة يدل عليها فاذا جاءت المعرفة سقطت الرؤية وبقى حركات العلم بالمعرفة أقول بيان ذلك انه أراد أن يفرق بين علم المعرفة الذى يدل على معرفة الصانع بمطالعة صنعه هو دليل المعرفة لا عينها و لهذا العلم (f. 4<sup>b</sup>) بسبب انتقاله من الأثر الى المؤثر حركة خالية عن المعرفة قبل حصول عينها الخ

The remainder of the book consists entirely of quotations from the sayings of Bábá Ṭáhir followed by the commentator's explanation, the word قوله being prefixed to the former, and أقول to the latter.

Ff. 196 of 21 × 13.5 c. and 12 ll.; large, clear, good modern Persian *naskh* with rubrications; no date or colophon. This MS. was one of those bought from the late Hájjí 'Abdu'l-Majíd Belshah in January, 1920.

#### D. 21 (11).

This MS. comprises a number of Persian works on Ṣúfism, some of which are rare, together with several miscellaneous pieces chiefly mystical in character. The contents are as follows :

(1) A letter in Persian from the Ottoman Sultán Murád III (?) to Sháh 'Abbás the Ṣafawí (ff. 1<sup>b</sup>–2<sup>a</sup>).

(2) A mystical tract without title or author's name (ff. 2<sup>b</sup>–8<sup>b</sup>). It begins :

سبحان الله اين چه گوهر گرانمايه و اين چه اختر بلندپايه است كه آشنایان وحى و الهام اورا بسخن موسوم گردانیده اند

(3) The *Majálisu'l-'Ushsháq* (ff. 10<sup>b</sup>–62<sup>b</sup>), biographical notices, 77 in this copy, of famous Ṣúfis by Sultán Husayn b. Bayqará of Herát (d. 911/1505–6). See Rieu's Persian Catalogue, p. 351; Ethé, I. O. Persian Catalogue, No. 1870.

(4) *Kanzu'l-'Ashiqín* (ff. 63<sup>b</sup>–90<sup>b</sup>) by Shaykh Muḥyi'd-Dín aṭ-Ṭúsí, who died in Ḥalab in 830/1426–7 (see Rieu's Persian Catalogue, p. 1078<sup>a</sup>). The present work, of which another copy is described by Ivanow, A. S. B. Persian Catalogue, No. 1238, consists of ten *Majālis*, viz. :

(۱) در عشق و محبت (۲) در بکاء و ریاضات (۳) در رحمت حق و شفاعت (۴) در سكرات موت و شدت قبر (۵) در حقوق مسلمانان (۶) در حقوق همسایه (۷) در فضیلت جمعه (۸) در كسب حلال و فضیلت آن (۹) در عدل و احسان (۱۰) در سخاوت و فضل

The author states that he was a descendant of the Imám (Abú Ḥámid Muḥammad) al-Ghazálí and that he derived the materials for this treatise from the *Iḥyá*, the *Kímiyá-i Sa'ádat*, and other writings of his famous ancestor. Transcribed in 1009/1600–1 at Band Súrat by Abú Muḥammad b. Fath.

(5) *Risála-i Chihil Majlis* (ff. 90<sup>b</sup>–111<sup>b</sup>), an interesting and valuable collection of forty discourses on mystical subjects by Shaykh Ruknu'd-Dín 'Alá'u'd-Dawla of Simnán (d. 736/1335–6), compiled by Iqbál b. Sábiq al-Sijistání.

(6) Exhortations and counsels addressed by the Prophet to 'Alí b. Abí Ṭálib (ff. 111<sup>b</sup>–113<sup>b</sup>).

(7) *Jawáhiru'th-Thamína* (ff. 113<sup>b</sup>–124<sup>a</sup>), a compilation of sayings and discourses on Ṣúfism by the Chishtí Shaykh 'Alí b. 'Abdī'l-Malik b. Qádíkhán al-Muttaqí (see Rieu, Persian Catalogue, p. 356), who died in 975/1567–8. The author says that after he had compiled a work in Arabic entitled *Jawámi'u'l-Kilam fi'l-Mawá'iz wa-'l-Hikam*, it occurred to him to write a work of the same kind in Persian for the benefit of all and sundry, comprising citations from the sayings of Shaykh 'Abdu'lláh al-Anṣarí, the *Mir'átu'l-'Arifín* of Prince Mas'úd-i Bak (see Rieu, Persian Catalogue, p. 632), the *Nuzhatu'l-Arwáh*, etc., and to this he gave the title of *Jawáhiru'th-Thamína* ("The Precious Jewels"). It is arranged according to the alphabetical order of the subjects of which it treats: thus the first group of sections deals with اخلاص, اتحاد, انصاف; the second group with بر الوالدين, بذل الروح, and so on. The transcription of this copy was completed on Jumádà II, 1009/9 December, 1600. Another copy of the same work is described by Ivanow, A. S. B. Persian Catalogue, No. 1254, under the title of *Jawámi'u'l-Kilam*.

(8) *Silku's-Sulúk* (ff. 124<sup>b</sup>–153<sup>b</sup>), a treatise on the progress of the Ṣúfí towards union with God, by Diyá (Diyá'u'd-Dín) an-Nakhshabí, who died in 751/1350–1. See Rieu, Persian Catalogue, p. 41; Ethé, I. O. Persian Catalogue, Nos. 1838–9; Ivanow, A. S. B. Persian Catalogue, Nos. 1200–3. The work is divided into 151 *silks* ("bead-strings") and begins with the explanation of a number of technical terms (*iṣṭiláhát*).

(9) *Nuzhatu'l-Arwáh* (ff. 154<sup>b</sup>–173<sup>b</sup>), a well-known treatise on the same subject as the preceding work, by Ḥusayn b. 'Álim b. 'Alí b. Abí'l-Ḥasan al-Ḥusaynání, generally known as Fakhru's-Sádát (see Rieu, Persian Catalogue, p. 40), who died in 718/1318–9.



(10) *Fál-i manẓúm* (f. 174<sup>a</sup>), a poem of twenty-six verses in the *hazaj* metre on omens. 'Alí b. Abí Ṭálib is quoted as authority for the rules and directions which are given.

Begins :

امیر المومنین شاه ذو عالم، که باشد سوی او راه دو عالم

(11) Two Arabic invocations (f. 174<sup>a</sup>). The first, which is said to be uttered by Ilyás and Khidr when they take leave of each other after their meeting at 'Arafát on the day of 'Arafa, is introduced by a list of the blessings which it brings and the misfortunes which it averts.

(12) *Tafá'ul-i 'at̤sa* (f. 174<sup>b</sup>), rules for taking omens from sternutation on each day of the week according to the quarter of the horizon whence the sneeze is heard.

(13) *Lawámi'* (ff. 175<sup>b</sup>–181<sup>b</sup>), a Persian commentary by 'Abdu'r-Raḥmán Jámí on certain verses of the *Khamriyya* ("Wine Ode") of Ibnu'l-Fárid. See Rieu, Persian Catalogue, p. 808.

(14) Qaṣídas and ghazals by al-Murtaḍà al-Maghfúr Amír-i Hájj (ff. 182<sup>b</sup>–193<sup>b</sup>). I am unable to identify the author. Many of the poems are in praise of 'Alí b. Abí Ṭálib.

Begins :

نماز شام کز آثار امر کن فیکون، هزار نقش بر آرد سپهر بو قلمون

(15) *Munsha'át* of Mirzá Muḥammad Ridá'í (?), a collection of letters in ornate style (ff. 195<sup>b</sup>–209<sup>b</sup>).

Begins :

یا رب نفسی ده که ثنا پردازم، وین نغمه بآهنگ سزا پردازم

Ff. 210 of 26 × 15.5 c. and, for the most part, 35 ll. running obliquely across the page. The bulk of the volume is written in small *nasta'liq*. Ff. 12–153 are numbered ۷۱۲–۵۶۸ and must originally have formed part of a much larger volume. The margins are damaged in places but have been carefully repaired.

#### D. 22 (7).

### رساله فی مراتب الثلاثة من التصوف

A Persian treatise, consisting of a *Muqaddama* and three *Uṣūl*, on the three grades of the mystical life by Khwāja Ṣá'inu'd-Dín 'Alí Tarika (Turka) al-Iṣfahání, who died in 835/1431–2. The first grade, described as the Way of the *Akhyár*, is 'ibádat, culminating in 'ilmu'l-yaqín; the second, viz. the Way of the *Abrár*, is 'ubúdiyyat, culminating in 'aynu'l-yaqín; and the third, viz. the Way of the *Muḥaqqiqán* and *Sábiqán*, which is left without a name in this MS., culminates in ḥaqqu'l-yaqín. See Rieu, Persian Catalogue, pp. 42, 774, 833, where other works by the author are mentioned.

Ff. 15 of 17.7 × 10.2 c. and 15 ll. Small neat *naskh*. No colophon or date.



## E. THE OLDER HERETICAL SECTS.

(ISMÁ'ÍLÍS, NUṢAYRÍS, DRUZES, AND HURÚFÍS.)

## E. 1 (10).

## كتاب فضايح الباطنية للغزالي

A transcript of the unique British Museum Arabic MS. **OR. 7782**<sup>1</sup> containing al-Ghazālī's refutation of the Bāṭinī or Ismā'īlī heresy, made for me by an Indian copyist named Ismā'īl 'Alī in 1913. Photographs of the original were afterwards taken at the instance of the late Mr H. F. Amedroz and sent to the late Professor Ignaz Goldziher of Budapest<sup>2</sup>, who subsequently published an admirable account of this important and interesting work entitled *Streitschrift des Gazālī gegen die Bāṭinijja-Sekte* (No. 3 of the De Goeje-Stiftung, E. J. Brill, Leyden, 1916). The existence of this masterly monograph (which includes 80 pp. of selected passages from the Arabic text) renders any further account of the work superfluous.

My transcript is written in a large *naskh*, which, like the original, is almost entirely devoid of diacritical points, the copyist having been instructed to transcribe the original as exactly as possible, without seeking to improve it. It comprises 252 ff. of 22.5 × 17 c. and about 21 lines, and appears to have been completed in December, 1912, although not delivered until the following year.

## E. 2 (8).

## حقيقة حقّ اليقين في معرفة سرّ الأسرار

A collection of Nuṣayrī tracts and prayers, written in a large, clear, modern *naskh*, fully but often incorrectly pointed, without date or colophon, and comprising 222 ff. of 18 × 12.5 c. and 10 ll. This MS. was presented to me in July, 1895, by the late Mīrzā Āqā Khān of Kirmān, then resident at Constantinople, who described it as a book of the Druzes of the Lebanon, "who," he adds, "keep their religion very secret." Having consulted M. René Dussaud's *Histoire et Religion des Noṣairis* (Paris, 1900), I am disposed to assign it to that sect rather than to the Druzes. There are numerous blank leaves throughout the MS. which do not, however, interrupt the continuity of the text, as shown by the catch-words. The only general title of the book occurs on f. 1<sup>b</sup> as follows:

كتاب مجموع حقيقة حقّ اليقين في معرفة سرّ الأسرار مولانا علي أمير المؤمنين

<sup>1</sup> Acquired in November, 1912.<sup>2</sup> In January, 1914.

Glorification of 'Alí is mingled with reprobation of the first two Caliphs: thus on f. 44<sup>b</sup> occurs a passage entitled:

خير ضلال و وبال يعنى ابو بكر و عمر لعنهم الله تعالى

A brief account of the twelve Imáms occupies ff. 199<sup>b</sup>–203<sup>b</sup>. The Arabic is throughout the volume very incorrect.

#### HURÚFÍ BOOKS.

[The remaining MSS. in this class represent the literature of the Hurúfí sect, of which a general account will be found on pp. 365–375 and 449–452 of my *Persian Literature under Tartar Dominion*. Eleven of these MSS. have been already described in a paper entitled *Further Notes on the Literature of the Hurúfís and their connection with the Bektáshí Order of Dervishes* which I published in the *Journal of the Royal Asiatic Society* for July, 1907 (vol. xxxix, pp. 533–581). This paper was supplementary to an article published in the same periodical for 1898 (vol. xxx, pp. 61–94) and entitled *Some Notes on the Literature and Doctrines of the Hurúfí Sect*. In what follows I shall refer to the latter as *Some Notes* and to the former as *Further Notes*. Of the last-named there is a *tirage-à-part* in which the pages are numbered 1–49, instead of 533–581 as in the complete volume, and references to both systems of pagination will be given when it is cited.]

#### E. 3 (7).

This is the MS. “(14) A. 41” described on pp. 19 (551)–22 (554) of *Further Notes*, being one of five bought in Constantinople in May, 1901, at the sale of the effects of a Bektáshí dervish. It comprises 205 ff. of 15·5 × 10·5 c. and 13 ll. and is written in a neat *nasta'liq* of the sixteenth Christian century. It contains 17 tracts in verse and prose, of which the most important is the *Khutbatu'l-Bayán* (ff. 26<sup>b</sup>–181<sup>a</sup>) in Turkish, the colophon of which is dated 983/1575–6.

#### E. 4 (7).

This MS., bought with the last in May, 1901, is that described on pp. 22–23 (554–555) of *Further Notes* under the heading “(15) A. 42.” It comprises 88 ff. of 17·4 × 12·1 c. and 13 ll., and is written in a neat, modern Turkish *riq'a* (the date 15 Jumádà 1, 1282/6 Oct. 1865, occurs in a colophon on f. 78<sup>b</sup>). It contains seven tracts, of which the chief are the *Akhirat-náma* of Firishta-záda (ff. 8<sup>b</sup>–15<sup>b</sup>), and the *Kitáb-i-Nuqtati'l-Bayán* of Shaykh-záda (ff. 19<sup>b</sup>–78<sup>b</sup>).

#### E. 5 (7).

This is the MS. “(16) A. 43” described on pp. 23–26 (555–558) of *Further Notes*. It was one of seven (originally marked W. 113 and W. 124–129) bought of

J. J. Naaman in September, 1901, comprises 134 ff. of  $17.5 \times 12.2$  c. and 17 ll., and is written in a small, neat Turkish *riq'a*, undated. Its chief contents are the *Bishárat-náma* of Rafí'í (ff. 11<sup>b</sup>–54<sup>a</sup>), the *Hidáyat-náma* of Firishta-záda (ff. 89<sup>b</sup>–112<sup>b</sup>), the *Ganj-náma* of Rafí'í (ff. 115<sup>b</sup>–120<sup>a</sup>), and finally the *Shahriyár-náma* of Panáhi (ff. 121<sup>b</sup>–131<sup>a</sup>), composed in 860/1456.

### E. 6 (6).

This MS., originally marked W. 126, was bought with E. 5 in September, 1901, but is omitted in *Further Notes*. It comprises 120 ff. of  $14.7 \times 10.4$  c. and 17 ll., and is written in a small, legible *ta'liq*. It contains two treatises in Turkish, the first (ff. 1<sup>b</sup>–20<sup>a</sup>) imperfect at the end, the second (ff. 21<sup>a</sup>–120<sup>a</sup>) at the beginning, both without title or indication of authorship. The first begins:

الحمد لله الذى فاطر السموات والأرض جاعل الملائكة رسلاً اولى أجنحةً مثنى و ثلاث و رباع  
يزيد فى الخلق ما يشاء ان الله على كل شىء قدير يعنى اجنحةً ملائكة كه مثنى و ثلاث و رباع  
واقع اولمشدر كلمه الهى در كه مرتبه كتابتده كه مرتبه خلقدر بقرينه يزيد فى الخلق ما يشاء  
كه كتابتدر حروف منقوطة دن كه بونلردر ب ت ث ج الى آخره ايكى ايكى اوچ اوچ و درت  
درت حرف نقطه ايله گلمشدر الآخ

The occurrence of the characteristic Ḥurúfī symbols for the numbers 28 and 32, and the citations from Ḥurúfī poems like the '*Arsh-náma-i-Iláhi*' prove that the second (acephalous) tract emanates from the professors of that doctrine.

### E. 7 (7).

This MS., which was given to me at Constantinople by Dr Ridá Tawfīq in April, 1908, comprises 277 pp. of  $15.7 \times 10.8$  c. and 15 ll., is written in a very poor *ta'liq*, dated (on p. 186) the middle of Sha'bán, 1133/June, 1721, and contains two Persian Ḥurúfī poems, the *Qiyámat-náma* (pp. 1–186) and the *Tawhíd-náma* (pp. 1–84), both by Faḍlu'lláh's Khalífa al-'Alí al-A'lá. The first begins:

قیامه نامه علی اعلا

آغاز سخن ز فضل الله      کردیم که اوست هادی راه  
ای طالب راه حق بتحقیق      از فضل خدا بجوی توفیق

The second begins:

توحید نامه علی الاعلا

بود واجب در جمیع کارها      حمد و شکر کاشف اسرارها  
پادشاه صورت و معنی که بود      بر همه واجب براء او سجود



## E. 7\* (8).

A copy of the above-mentioned *Qiyāmat-nāma* labelled with the title of the book and name of the author as above in the Arabic character, under which is written in English "adequately copied from an old Manuscript by Dr Riza." On the other cover the book is labelled in English, "Quotations (3rd Book) on Ontological Questions." The book is an ordinary note-book of 20.2×16.6 c. and 18 ll., of which 62 leaves (about half the book) are written on, but on one side only, so far as the poem is concerned, the opposite page being reserved for notes and comments, which, however, have only been supplied in a few cases (*e.g.* on p. 57<sup>b</sup>). Shorter notes in Turkish are placed beside and beneath the text. The book was given to me by Dr Riḍā (Riḥā) Tawfīq at the same time as E. 7, the original from which it was evidently copied, as shown by the following calculation of the time required for copying the poem:

قیامتنامه هر گون بش صحیفه استنساخ ایدلمک و هفته ده درت گون مشغول اولمق شرطیله طقوز  
هفته ده اتمام ایدیله بیله جکدر

This indicates an original of 180 pp., and this poem in E. 7 actually fills 186 pp.

## E. 8 (7).

This MS., also given to me at Constantinople in April, 1908, by Dr Riḍā Tawfīq, comprises 165 ff. of 16.4×10.5 c. and 12–16 ll., is written in different Turkish *naskh* hands, all legible, and is dated in the colophon on f. 165<sup>a</sup> Shawwāl 29, 1193/Nov. 9, 1779. It contains the five following tracts:

(1) Questions put to Mullā Sa'īd by a dervish in 994/1586 as to the reasons for various regulations as to the performance of prayers, etc., with the answers in Turkish (ff. 4<sup>b</sup>–16<sup>b</sup>). Dated Muḥarram, 1192/Feb. 1778.

(2) The *Akhirat-nāma* of Firishta-oghlu (ff. 17<sup>b</sup>–72<sup>b</sup>), in Turkish prose, dated the beginning of Dhu'l-Qa'da, 1191/Dec. 22, 1776. I have two other MSS. of this work (E. 4 and E. 13), and there is another in the British Museum (Or. 5961).

(3) A Turkish *mathnawī* poem by "Lā Makānī" (ff. 74<sup>b</sup>–97<sup>b</sup>), beginning:

زهی صانع که خاکی آدم ایلر کف و دود سیاهی علم ایلر

(4) Another Turkish prose treatise (ff. 98<sup>b</sup>–128<sup>b</sup>) entitled *Kitāb-i-Mawlā Ilāhī*, beginning:

حمد جمیل بی حد و شکر جزیل بی عدّ اول خالق کوئین و رزاق الثقلین الخ

Copied in Jumādā I, 1182/Sept.–Oct., 1768.

(5) Another Turkish prose treatise entitled *Tuhfatu'l-'Ushshāq* (ff. 129<sup>b</sup>–165<sup>a</sup>), beginning, after the very incorrect Arabic doxology:

اما بعده، بلکل و آگاه اولغیل کی حق سبحانه و تعالی کلام قدیمنده بیورر وما خلقت الجن  
والانس الا لیعبدون ای لیعرفون ای لیوحدون دیورلر یعنی بیورر جنله انسی یراتمدم الا بئنا عبادت  
اتمکچون یراتمدم ظاهرًا معناسی بودر کی دیدک الخ

## E. 9 (9).

## جاودان کبیر

A good and complete MS. of the *Jáwidán-i-Kabír* of Faḍlu'lláh the Ḥurúfí, the principal book of the sect which he founded. It is fully described on pp. 69–86 of my *Catalogue of the Persian Manuscripts in the Cambridge University Library*. See also *Further Notes*, p. 11. The present MS. was bought at Constantinople for £5 in April, 1910, and contains at the end (ff. 304<sup>a</sup>–309<sup>a</sup>) the vocabulary of dialect words occurring in the text.

Ff. 310 of 20·5 × 14·7 c. and 21 ll.; neat *nasta'liq* with rubrications.

## E. 10 (9).

## عشق نامه فرشته زاده

This MS., bought with six others from J. J. Naaman in September, 1901, is fully described under the heading “(19) B. 15 (*Turkish*)” on pp. 27–28 (559–560) of *Further Notes*. It comprises 90 ff. of 22·2 × 13·2 c. and 21 ll., and is written in a large, clear *naskh*, ff. 2<sup>b</sup>–3<sup>b</sup> and 81<sup>a</sup>–85<sup>b</sup> in a more modern *ta'liq*, with rubrications, undated. It contains the *'Ishq-náma* of 'Abdu'l-Majíd ibn Firishta 'Izzu'd-Dín, commonly called “Firishta-záda” (ff. 5<sup>b</sup>–85<sup>b</sup>), preceded by the *Miftáh*, or Key to the contractions occurring in the Ḥurúfí writings (ff. 2<sup>b</sup>–3<sup>b</sup>), and the *Sirru'l-Mufradát* (ff. 4<sup>a</sup>–5<sup>b</sup>).

## E. 11 (9).

## دیوان عرشی

The Turkish *Díwán* of the Ḥurúfí poet 'Arshí. This is one of four MSS. bought for £15 from J. J. Naaman on May 22, 1901, and is briefly described under the heading “(20) C. 6 (*Turkish*)” on p. 28 (p. 560) of *Further Notes*.

Ff. 90 of 22·8 × 14·7 c. and 19 ll.; good *nasta'liq* with rubrications, n. d.

## E. 12 (9).

## دیوان محیی الدین ابدال

The Turkish *Díwán* of another Turkish Ḥurúfí poet Muḥyi'd-Dín Abdál, bought with E. 11, and described under the heading “(21) C. 7 (*Turkish*)” in *Further Notes*, p. 28 (p. 560).

Ff. 40 of 22·1 × 16·2 c. and 23 ll.; good, clear, Turkish *naskh* with rubrications; copied by one Luṭfí in 1270/1853–4.

## E. 13 (10).

This MS. was one of six (of which I acquired five) bought at Constantinople in May, 1901, at the sale of a Bektáshí dervish's effects. It is described under the heading "(22) C. 8 (*Turkish*)" on pp. 28-30 (560-562) of *Further Notes*, and contains (1) a Turkish *mathnawí* poem by Turábí (ff. 1<sup>b</sup>-30<sup>a</sup>) in 32 chapters; (2) a Turkish tract on the manner of Creation (ff. 33<sup>b</sup>-38<sup>b</sup>); (3) the *Manáqib* of Hájjí Bektásh (ff. 38<sup>b</sup>-71<sup>a</sup>), followed by the *Wiláyat-náma* of Hájim Sultán (ff. 71<sup>b</sup>-72<sup>a</sup>); (4) the *Akhirat-náma* of Firishta-záda (ff. 73<sup>b</sup>-76<sup>b</sup>); (5) a treatise on the Letters (ff. 76<sup>b</sup>-90<sup>b</sup>); (6) several other fragments in Turkish (ff. 91<sup>a</sup>-104<sup>a</sup>), of which the most important is an account of the spiritual affiliation of Hájjí Bektásh and the diffusion of his Order.

Ff. 104 of 23·7 × 14·3 c. and 19 ll.; good, clear, modern Turkish *nasta'liq* with rubrications; no colophon or date.

## E. 14 (10).

(۱) فقرنامه، (۲) فیض نامه، (۳) تراش نامه

This MS. was one of the four bought of J. J. Naaman on May 22, 1901, and is described under the heading "(23) C. 9 (*Turkish*)" on pp. 30-31 (562-563) of *Further Notes*. It contains, besides an untitled tract (ff. 1<sup>b</sup>-17<sup>a</sup>), the *Fagr-náma* of Virání Dedé (ff. 17<sup>a</sup>-51<sup>b</sup>), the *Fayd-náma* (ff. 51<sup>b</sup>-76<sup>a</sup>), and the *Tirásh-náma* (ff. 76<sup>a</sup>-77<sup>a</sup>).

Ff. 79 of 22·8 × 13·3 c. and 21 ll.; large, clear Turkish *naskh* with rubrications; dated 1059/1649.

## E. 15 (10).

عیون الهدایة

This MS. was one of the five bought at Constantinople in May, 1901, at the sale of a Bektáshí dervish's effects, and is described under the heading "(24) C. 10 (*Turkish*)" on p. 31 (563) of *Further Notes*. It begins with about four pages of Arabic (ff. 1<sup>b</sup>-3<sup>b</sup>) invoking blessings on the twelve Imáms, and then continues in Turkish:

راقم تسویدات المثنان صحایف عصیان کزیدی رسمی بکتاشی ناتوان بو طرزیه تحقیق بیان  
حال و بو نهجیه شرح ما فی البال ایدر آنخ

There are numerous quotations from the *Qur'án* and Traditions, and at least one from the Gospels, and the reader is continually addressed *Imdi*, '*azíz-i-man*' ("Now my dear Friend").

Ff. 82 of 22·8 × 15·5 c. and 15 ll.; fair Turkish *naskh* with rubrications. Author, Kirídí Rasmí-i-Bektáshí; copyist, Maḥmúd Bába.



## E. 16 (8).

## فضیلت نامه

This MS. was bought from J. J. Naaman on May 7, 1903, for £4, and is described under the heading “(25) C. 11 (*Turkish*)” in *Further Notes*, pp. 31–32 (563–564). It contains a Turkish *mathnawí* poem in the hexameter *Hazaj* metre, chiefly in praise of ‘Alí, by a poet who uses the pen-name of Yamíní. This poem fills ff. 1–229, and was copied in Sha‘bán, 1218/end of 1803. It is followed by other poems by Shaykh-oğlu, Nasímí, etc. (ff. 230<sup>b</sup>–262<sup>b</sup>).

Ff. 262 of 19·8 × 14 c. and 17 ll.; bad *ta‘lîq* with rubrications within gold margins.

## E. 17 (10).

## رساله دل دانا

This MS. was one of the five bought with E. 15 at Constantinople in May, 1901, and is described under the heading “(26) C. 12 (*Turkish*)” on p. 32 (564) of *Further Notes*. The author of the poem (or poems, for there seem to be at least two in different metres) is Shaykh Ibráhím Efendi al-Oghlání of Áq-saráy. The first begins (f. 1<sup>b</sup>):

الها علمنه يوق حدّ و غایت، خدايا وصفنه يوق هیچ نهايت

The second begins (f. 33<sup>a</sup>):

عالم و آدمده ظاهر اولان ذات بی همتا دیر، بو اکیسندن دخی ذاتیله هم مستثنادر

Ff. 110 of 23·4 × 17 c. and 19 ll.; good Turkish *nasta‘lîq* with rubrications; transcribed in 1285/1868–9.

## E. 18 (9).

A volume containing six Ḥurúfí and Şúfí tracts in prose and verse, some printed and some manuscript, all given to me by Dr Riḍá Tawfíq at Constantinople in April, 1908. They are as follows:

(1) Firishta-záda’s *‘Ishq-náma* (*Turkish*), copied in 1265/1849 in a small, neat Turkish *naskh* with rubrications. Ff. 79 of 20·4 × 14 c. and 23 ll. This is followed by a continuous MS. of 114 ff. of 22·3 × 14·5 c. and 21 ll. written in a very clear but rather stilted *naskh*, with rubrications, containing the four following works.

(2) The *Bishárat-náma* of Rafí‘í (ff. 1<sup>b</sup>–37<sup>a</sup>). See *Further Notes*, p. 24 (556), but in this copy two more *bayts* follow that which concludes the other copy, the last one here being:

خیريله ال قالدره سوی سما، فاتحه اوقویه ایلیه ثنا

تمت الرسالة

اوقویانی دغلیه نی یازهنی، فضلك ايله یارلغه قیل یا غنی

ای بو نسخه اوقویان متقی، بر دعا نطقندن اومار ناطقی

(3) The *Fayḍ-náma* (ff. 38<sup>b</sup>–64<sup>b</sup>), which, as appears from the last line of the conclusion (*tatimma*, f. 63<sup>b</sup>), is by Mithálí:

تتمه رساله مثالی فرماید

ای مثالی مختصر قیل سوزی وار' فهم ایدر هر کیمکه عقلی اولدی یار'

For another copy of this poem, see E. 14 *supra*.

(4) Another Turkish poem by Panáhí (ff. 65<sup>b</sup>–72<sup>b</sup>), beginning:

ابتدا در ابتدا در ابتدا' ابتدادن حاصل اولدی انتها'

ابتدا گلدی کلام لا ینام' فی و ضاد و لام حقندن والسلام'

This is dated 1244/1828–9.

(5) The Turkish *Díwán* of Muḥíṭí Bába (ff. 73<sup>b</sup>–114<sup>b</sup>), concluding with 72 quatrains, followed by these verses:

جمله یارانه و محبانه' جانيله دلدن ایلدرم اکرام'

اومارز کیم فراموش ایتیهلر' عهد کیم قیلدیلر بزمه تمام'

دیده دن گرچه اولمشز غائب' لیک دلدن مقرر اولدی مقام'

فضل حقندن بو در تمنامز'

کاوله وز بزه وصله دلکام'

(6) The printed text of the *Gulshan-i-Tawḥíd* ("Rose-garden of the Divine Unity"), a Persian versified commentary on the *Mathnawí*, in the metre of the original, by the Mevleví (Mawlawí) dervish Sháhídí, printed at Constantinople in Jumádà 1, 1298/April, 1881, beginning:

حمد لا یحصی ثنای بی قیاس' بی نهایت منت و بی حد سپاس'

Ff. 181 of 22.2 × 14.5 c. and 25 ll. Printed from a MS. transcribed 361 years before the current date, *i.e.* in 937/1530–1.

### E. 19 (9).

A volume containing five Ḥurúfí and Şúfí tracts in prose and verse, some printed and some manuscript, of which Nos. 1 and 2 (ff. 1–96) were bought from a dealer in Paris in January, 1909, while the remainder (Nos. 3–5) were given to me by Dr Riḍá Tawfíq at Constantinople in April, 1908. That Nos. 1 and 2 have also passed through his hands is shown by a descriptive note in French in his hand on f. 1<sup>b</sup>.

(1) Two or three Şúfí-Ḥurúfí tracts in Turkish (ff. 2<sup>a</sup>–68<sup>a</sup>), the first being only the concluding page (f. 2<sup>a</sup>) of one containing replies to numerous hypothetical questions, each prefaced by the words "If they ask..." (اگر سورسهر كه)<sup>1</sup>; the second (ff. 2<sup>b</sup>–7<sup>a</sup>) beginning, after the doxology:

...اما بعد' بو مختصرک تألیفنه سبب اول اولدیکه بو فقیرک والدی الآخ

<sup>1</sup> It seems to be a verbatim copy, omitting the last five lines, of f. 12<sup>a</sup> *infra*.

the third (ff. 7<sup>b</sup>–68<sup>a</sup>) beginning, after the doxology :

...أَمَّا بَعْدُ، بَيْلُكَ كَهْ بُو فَقِيرُكَ خَيْلِي شَوْقِي وَار ايدى قطب الاوليا سلطان ابو سعيد ابو الخيرُ  
قَدَّسَ اللهُ رُوحَهُ رَبَاعِيْنِكَ مَعَانِيْسِنِي بِلْمَكِهِ وَ رَبَاعِي بُو دَر كَه –

حُورَا بِنِظَارُهُ نَكَاَرَم صَف زِدْ رِضْوَان ز تَعَجَّب كَفِ خُود بَر كَف زِدْ

أَنْ خَال سِيَاه بَرَّان رِخَان مَطْرَف زِدْ اِبْدَال ز بِيْمَر چَنَكْ دَر مَصْحَف زِدْ

(2) The *Tarīqat-nāma* (“Book of the Path”) by Sulṭān Ashraf-zāda (ff. 70<sup>b</sup>–96<sup>a</sup>), beginning:

قَالَ اللهُ تَعَالَى أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ يَعْنِي اللهُ تَعَالَى بِيُورِدْكُمْ مَطِيعَ  
أُولَىكَ اللَّهُ

Written in a small, ugly *ta'liq*, with rubrications, and dated 1258/1842.

(3) The *Fayḍ-nāma-i-Ilāhī*, a Turkish Ḥurūfī poem by Mithālī Bábá (ff. 102<sup>b</sup>–130<sup>a</sup>), preceded by a prose treatise entitled *Miftāḥu'l-Ghayb* (“the Key of the Unseen”), dated Rabī' II, 1261/April, 1845. There are numerous annotations in French and Turkish in the margins by Dr Riḍā Tawfīq.

(4) A Turkish treatise (Bektāshī) in mixed prose and verse by Wahbī (Vehbī) Bábá, lithographed at Cairo in 1290/1873–4, and containing 95 pp. The title-page bears the following curious inscription:

اشبو رساله وهبى بابا اسميله تمهیر اولنهمیانلرینه ساخته نظریله باقیله جقدر، سَمَهْ بِمَطْبَعَةِ الْحَجَرِ  
الْفَاخِرَةِ بِمَدِينَةِ مِصْرِ الْقَاهِرَةِ

(5) The *Ishq-nāma* (“Book of Love”), a Persian *mathnawī* poem ascribed to Jalālu'd-Dīn Rūmī, with the Turkish prose translation and explanation of 'Alī Bahjat, printed at Constantinople in 1301/1883–4, and comprising 24 pp. In the Persian prose preface the title *Rumūzu'l-'Arifīn* (“Riddles of the Gnostics”) is given to the work. The poem begins:

عَشَقْ پَنِهَان دزد خانه ازوستْ سَوِی صَحْرَا وَ كَنَجْ خَانِه ازوستْ

Every verse, except the last two of the poem, begins with the word عشق (“Love”), and is immediately followed by the Turkish prose translation and commentary.

## E. 20 (9).

A collection of five Ḥurūfī and Ṣūfī tracts, manuscript, printed and lithographed, bound together in one volume. They are as follows:

(1) The Discourses (*Maqālāt*) of Ḥājī Bektāsh in Turkish. A MS. of 20 ff. of 20.3 × 13.5 c. and 19 ll., good *naskh* with rubrications, no colophon, date or note of acquisition.



(2) The "Interpreter of the Nations" (*Tarjumánu'l-Umam*) by Ibn Ṣadri'd-Dín of Shírwán. The preface only is in Arabic, the remainder of the text in Turkish. Begins, after the doxology:

و بعد، فهذا مختصر في بيان مقالات اهل العالم، والمذاهب المختلفة لطوائف الأمم اوردها على سبيل الاجمال مجتنباً عن التطويل والاملال، أمرنى به من لا يسعنى إلا موافقته لأنه أحاط بى نعمه وملاطفته اعنى الوزير الأعظم والدستور الأفخم الذى عم إحسانه وفشا، حضرت محمد پاشا، اللهم اجعل شمس دولته على فلك الوزارة مضيئة، وبدور نفوس ساير الوزراء من انوار تدبره مستضيئة، ورتبته على مقدمة عشرة أبواب وخاتمة

Ch. I (f. 2<sup>a</sup>) deals with the Mu'tazila; ch. II (f. 4<sup>a</sup>) with the Khawárij; ch. III (f. 5<sup>b</sup>) with the Shí'a; ch. IV (f. 9<sup>b</sup>) with the different varieties of the *Maláḥida*, or heretics of the Ismá'ílí school; ch. V (f. 11<sup>a</sup>) with the Karrámiyya; ch. VI (f. 11<sup>a</sup>) with the *Mushabbihā* or Anthropomorphists; ch. VII (f. 11<sup>b</sup>) with the Murjī'a; ch. VIII (f. 12<sup>a</sup>) with the *Najjáriyya*; ch. IX (f. 12<sup>b</sup>) with the Determinists or partisans of Predestination (*Jabariyya*); ch. X (f. 12<sup>b</sup>) with the heretical Ṣúfīs (*Maláḥidatu's-Ṣúfiyya*), amongst whom, says the author, are included most of the Mevlevi (Mawlawi), Gulshaní and Bektáshí dervishes. The Conclusion (*Khátima*) deals with the six *Firaq-i-Nájiya*, or groups which shall find salvation, viz. the usual four orthodox sects together with the Sufyánís and the Thawrís. Ff. 15 of 19 × 14 c. and 20 ll.; good *naskh* with rubrications; no colophon, date, or note of acquisition.

(3) A commentary on the *qaṣída* of the old Turkish mystical poet Yúnus Imré by Mişrî Efendi, lithographed in 1268/1851-2, without indication of place, and given to me by Dr Riḍá Tawfîq in August, 1909. Pp. 17 of 20 × 12.5 c. and 22 ll.; fair *naskh*, fully pointed. Concerning Yúnus Imré see E. J. W. Gibb's *History of Ottoman Poetry*, vol. I, pp. 164-175, and a very elaborate and scholarly study in Turkish by Kyüprülü-zâde Muḥammad Fu'ád, Professor of the History of Turkish Literature in the University of Constantinople, in his work entitled *Ilk Mutaṣawwiflar* ("the First Ṣúfīs"), published at Constantinople in 1918. The second part of this book (pp. 205-394) is almost wholly devoted to this old mystic.

(4) Another manuscript copy of the *'Ishq-náma* of Firishta-záda, but containing only the first seven of the thirty-two chapters into which the work is divided. Ff. 42 of 18.5 × 13 c. and 14 ll.; fair Turkish *riq'a* hand with rubrications; no colophon, date, or note of acquisition.

(5) A printed edition of the Turkish prose and verse works of Vírání (Wírání) Bába, without indication of date or place of production, only a final note that it was produced for the "salvation-finding group of the Bektáshí Path":

تمت الرسالة المرغوبة ويرانى بابا بنده آل عبا سلاطين گروه ناجیه طریق بكتاشیه قدس الله سوره  
تهام شد

Pp. 98 of 18 × 12.5 c. and 19 ll.

## F. SHAYKHÍ AND BÁBÍ MSS.

This large class, denoted by the letter **F**, comprises some sixty-five MSS., of which **F. 1–5** represent the older Shaykhí school of Shaykh Aḥmad al-Aḥsá'í and Sayyid Kázim of Rasht, in which both Mírzá 'Alí Muḥammad the Báb and Ḥájjí Muḥammad Karím Khán of Kirmán pursued their earliest studies. The latter, the head of the later Shaykhí school, is represented by one MS. only (**F. 6**); the former by seventeen (**F. 7–23**). One of his early disciples, Mullá Rajab 'Alí *Qahír*, is represented by **F. 24**, and another, Mullá Muḥammad 'Alí of Bárfurúsh, called *Janáb-i-Quddús*, by part of **F. 43**. The remainder include three volumes of Miscellanea (**F. 25–27**), some eighteen of the works of Mírzá Yaḥyà *Subḥ-i-Azal* (**F. 35–52**), some eight or nine of the writings of Bahá'u'lláh and his son and successor 'Abbás Efendi 'Abdu'l-Bahá (**F. 29–34, 56, 58 and 59**), and a certain number of historical and controversial works by other Bábí writers.

In the *Journal of the Royal Asiatic Society* for 1892 (pp. 433–499 and 637–710) I published an article entitled *Catalogue and Description of 27 Bábí Manuscripts* containing full particulars of my acquisitions at that date, since when the number has been more than doubled. A reference to that article (indicated as *Catalogue and Description*) will suffice for the MSS. there mentioned, which were arranged in five groups, according to the place whence they were obtained, viz.

- (1) MSS. obtained in Persia in 1887–8, marked **BBP. 1–8**.
- (2) „ „ Famagusta (Cyprus) „ **BBF. 1–11**.
- (3) „ „ 'Akká (Syria) „ **BBA. 1–5**.
- (4) „ „ Constantinople „ **BBC. 1–4**.
- (5) Supplementary MSS. „ **BBS. 1**.

The new class-marks assigned to these twenty-seven MSS. are as follows :

BBP. 1 = F. 58.	BBP. 2.	BBP. 3 = F. 30.
BBP. 4 = F. 29.	BBP. 5 = F. 55.	BBP. 6 = F. 31.
BBP. 7 = F. 22.	BBP. 8 = F. 12.	
BBF. 1 = F. 14.	BBF. 2 = F. 15.	BBF. 3 = F. 23.
BBF. 4 = F. 43.	BBF. 5 = F. 39.	BBF. 6 = F. 8.
BBF. 7 = F. 9.	BBF. 8 = F. 10.	BBF. 9 = F. 16.
BBF. 10 = F. 17.	BBF. 11 = F. 45.	
BBA. 1 = F. 56.	BBA. 2 = F. 59.	BBA. 3 = F. 32.
BBA. 4 = F. 33.	BBA. 5 = F. 25 <sup>8</sup> .	
BBC. 1 = F. 53 <sup>1</sup> .	BBC. 2 = F. 53 <sup>2</sup> .	BBC. 3 = F. 13.
BBC. 4 = F. 11.	BBS. 1 = F. 27 <sup>1</sup> .	

Here follows the description of the hitherto undescribed MSS.

F. 1<sup>1</sup> (9).

## شرح الزيارة الجامعة (الجزء الأول).

Part I of the Commentary on the *Ziyáratu'l-Jámi'atu'l-Kabíra*, preceded on ff. 6<sup>a</sup>–8<sup>b</sup> by a tract by Sayyid Kázim of Rasht, beginning, after the brief doxology:

...أما بعد، فيقول العبد الفقير الحقير الغاني كاظم بن قاسم الحسيني الرشتي أن بعض الاخوان حرسه الله عن نوايب الزمان قد أمرني أن أملئ على الحديثين الآتين الشريفين ما يخطر بالبال وقد امتثلت أمره مع كمال اختلال الحال وتبلبل الببال وتعارض الأحوال والميسور لا يسقط بالمعسور وإلى الله ترجع الأمور الخ

Ff. 195 of 20.5 × 14.7 c. and 19 ll.; small, neat *naskh*, unpointed. The topics dealt with in the text are sometimes indicated by headlines or entries in the margins. The transcription was completed in Ramaḍán, 1256/November, 1840, and the title of the book is given in the colophon as above. It is not clear whether the Commentary on the *Ziyárat* which forms the bulk of the volume (ff. 9<sup>b</sup>–195<sup>a</sup>) is the first part of Shaykh Aḥmad al-Aḥsá'í's work, of which the second and third parts are represented by the two succeeding MSS., or is part of another by Sayyid Kázim, his disciple and successor. No note as to place or date of acquisition.

F. 1<sup>2</sup> (9).

## شرح الزيارة الجامعة الكبيرة (الجزء الثاني).

Part II of the Commentary on the *Ziyáratu'l-Jámi'atu'l-Kabíra* of Shaykh Aḥmad al-Aḥsá'í, beginning, after the brief doxology:

...أما بعد، فيقول العبد المسكين أحمد بن زين الدين أن هذه جزء الثاني من شرح الزيارة الجامعة الكبيرة

Ff. 162 of 20.3 × 14.2 c. and 19 ll.; uniform in style and script with the volume last described, but ending abruptly without colophon or date. No note of acquisition.

F. 2 (9).

## شرح الزيارة الجامعة (الجزء الثالث)

Part III of the same Commentary, beginning, after the *Bismi'lláh*:

قال العبد المسكين أحمد بن زين الدين قال عمه بأبي انتم وأمي وأهلي ومالي الخ

In the colophon on f. 144<sup>b</sup> it is stated that Shaykh Aḥmad al-Aḥsá'í composed this work in Shawwál, 1229/Sept.–Oct. 1814, and that this copy of Part III (which



is to be followed by Part iv) was completed on the 6th of Rabí' 11, 1233/Feb. 13, 1818.

Ff. 144 of 21×15.5 c. and 22 ll.; clear *ta'liq*, unpointed. This was one of the Belshah MSS. bought at the fourth partition on Nov. 12, 1920.

### F. 3 (9).

## شرح الفوائد للاحسانى وغيره

Three treatises by Shaykh Aḥmad al-Aḥsá'í and one by Mullá Ṣadrá.

(1) Shaykh Aḥmad's commentary on his own *Fawá'id* (ff. 1<sup>b</sup>–108<sup>a</sup>), written at the request of Mullá Mashhad ibn Ḥasan 'Alí. No colophon.

(2) Commentary by the same on the *Risálatu'l-'Ilm* (ff. 113<sup>a</sup>–137<sup>b</sup>), transcribed in 1238/1822–3.

(3) Answer of the same to certain questions propounded by Sayyid Ḥasan al-Khurásání (ff. 138<sup>b</sup>–163<sup>b</sup>).

(4) A treatise by Muḥammad ibn Ibráhím of Shíráz, commonly known as Mullá Ṣadrá (ff. 166<sup>b</sup>–208<sup>a</sup>), without title, date or colophon, beginning:

سبحانك اللهم يا مبدع المبادئ والعلل وغاية الثوانى والاول الآخ

This MS. was also one of the Belshah MSS. bought on Nov. 12, 1920. It comprises 208 ff. of 20.7×15 c. and 15–23 ll. in various *ta'liq* hands.

There is a good edition of the *Sharḥu'l-Fawá'id* lithographed in Persia (probably at Tabríz) and completed on the 17th of Dhu'l-Qa'da, 1272/July 21, 1856. It is there stated that the book was composed in 1197/1783. The *Fawá'id*, thirteen in number, end on p. 323, and are followed (pp. 323–333) by the reply of Sayyid Kázim of Rasht to a question addressed to him by a certain Mírzá Muḥammad Shafí'.

### F. 4 (8).

Two Arabic tracts by the same Shaykh Aḥmad al-Aḥsá'í, both transcribed in 1264/1848, and followed on ff. 59<sup>b</sup> and 60<sup>a</sup> by two inscribed circles entitled respectively the “Circle of Reason” or “Scale of Virtues” (*Dá'iratu'l-'Aql* or *Kaffatu'l-Ḥasanát*) and the “Circle of Ignorance” or “Scale of Vices” (*Dá'iratu'l-Jahl* or *Kaffatu's-Sayyi'át*).

The first tract begins after the short doxology:

...أما بعد، فيقول العبد المسكين أحمد زين الدين إني لما رأيت كثيراً من الطلبة يتعمقون في

المعارف الإلهية ويتوهمون أنهم تعمقوا في المعنى الآخ

The second begins abruptly after the *Bismi'lláh*:

فی الإشارة الى بيان كيفية تكوّن الموجودات وتنزلاتها فی مراتب ظهوراتها الآخ

Ff. 62 of 17.6 × 11.3 c. and 17 ll.; rather coarse but legible *naskh*; no note of place or date of acquisition.

### F. 5 (9).

Persian translation by Muḥammad Raḍī ibn Muḥammad Riḍá of an Arabic treatise written by Sayyid Kázim of Rasht in reply to certain questions addressed to him by an unnamed enquirer, beginning:

بعد از حمد و ستایش خداوندی که رحمت جمیلش متحیرینرا دلیل و رأفت جزیلش طالبینرا هادیء سبیل است و درود نا معدود بر رسول رادش محمد مصطفی و ائمه هدی علیهم السلام که خلاصه وجود و از آفرینش مقصود هستند بنگارش مراد میپردازد که اینرساله ایست از رشحات قلم معجز رقم جناب علامه عالم و عماد اعظم ملاذ الاسلام والمسلمین آیه الله علی العالمین قوام الملة والدین قطب العلماء والعارفین حاجی سید کاظم دام فیضه که در جواب سؤالی بیان فرموده اند و این فقیر کثیر التقصیر متمسکاً بذیل ارادته محمد رضی بن محمد رضا طاب ثراه حسب الإشارة جمعی از مخادیر کرام به ترجمه آن اقدام کرد بنحویکه فهم آن بر خواص و عوام آسان باشد سؤال سائل و جواب آنفخر افاضل را بفارسی نقل نموده امید که در حضرت طالبین موقع قبول یابد

Here follow eight lines of the Arabic text, written throughout in red, beginning, after the *Bismi'lláh*:

الحمد لله الذي أرشد من استرشده الى سبيل الرشاد وأوصل من استهداه الى أقصى الغاية وأعلى المراد الآخ

The questions chiefly concern the attitude which the simple Shí'a believer should adopt towards the rival sects or schools of the Uṣūlís, Akhbáris, and Bálá-sarís on the one hand, and the Shaykhís or *Kashfís* on the other (f. 4<sup>b</sup>). This leads to an account of the life and teachings of Shaykh Aḥmad ibn Zayni'd-Dín al-Aḥsá'í, the founder of the Shaykhí school and predecessor of the author Sayyid Kázim of Rasht, who is eulogized in the following terms (f. 7<sup>a</sup>):

... لهذا میگوئیم در جواب سؤال سائل سلمه الله تعالى که فمنهم من سمى نفسه شيخاً وكشفياً مراد از شیخی و کشفی اصحاب شیخ اعظم و عماد اقوم و نور اتم و جامع اعظم عز الاسلام والمسلمین رکن المؤمنین الممتحنین آیه الله فی العالمین المبطل لمخترعات الصوفیین والمزیف لأغالیط أوهام الحكماء (f. 7<sup>b</sup>) الاولین المبین للطریقه الحقه الّتی أتى بها سید المرسلین وخاتم النبیین والشارح لبعض مقامات الائمه الطاهرين مظهر الشریعة وشارح الطریقه بسر الحقیقه شیخنا

وأستاذنا وعمادنا الشيخ أحمد بن زين الدين الاحسائي اعلى الله مقامه است و مقصود از جمعی که ایشانرا کشفیه نامیده‌اند منسوبان آنجنابست بجهة اینکه خداوند عالم کشف کرده‌است پردهٔ جهل را از نظر و قلوب آنها و ایشانند کسانی که کشف شده‌است از ضمایر آنها ظلمت شکوک و شبهات آنخ

Apparently the author prefers the sect or school which he represents to be called *Kashfí* rather than *Shaykhí*, for he says (f. 8<sup>b</sup>):

مراد از اسم شیخیه که در اینروزها اینفرقه را بدان اسمی نامند چنانکه اثنا عشریه را برافضیه کسانی هستند که منسوبند بر این شیخ جلیل و عالم نبیل فهو الشيخ احمد بن زين الدين بن ابرهیم بن صغر بن واغر بن راشد بن دهیم بن شمروخ الصغر المسطرفی الاحسائی وحید عصره و یگانه دهره که اخذ کرده‌است علوم را از معدنش و بر داشته‌است از منبعش که عبارت باشد از ائمه طاهرين آنخ

What he means by Shaykh Aḥmad having "drawn knowledge from its source, to wit the pure Imáms" is that first the Imám Ḥasan and subsequently the Prophet himself appeared to him in dreams and imparted to him spiritual knowledge. He seems to have been driven from 'Iráq by the fanaticism of the Wahhábís, and to have gone to Persia with the intention of visiting Mashhad. He remained some time at Yazd, where his teaching attracted much attention, and drew round him the most notable of the 'Ulamá. Finally his fame reached the ears of Faṭḥ-'Alí Sháh, who invited him to Ṭihrán, and, having become acquainted with him, wished him to take up his abode there, but he declined this honour, and preferred to return to Yazd, where he remained for five years. Having resolved to visit the Holy Shrines in 'Iráq, he journeyed by way of Iṣfahán, where he remained forty days and made the acquaintance of many eminent doctors, including his biographer. Then he went to Kirmánsháh, where he was so well received by the Prince Governor that he returned thither after accomplishing his visit to the Holy Shrines, and took up his residence there for some time. After quoting a number of *ijázas* and other testimonials of distinguished theologians, in which they testify to Shaykh Aḥmad's learning and piety, the author proceeds to enumerate 97 of his works (ff. 20<sup>b</sup>–26<sup>a</sup>), beginning with the *Sharḥu'l-Jámi'ati'l-Kabíra* mentioned above (F. 1<sup>1</sup>, 1<sup>2</sup> and 2), commentaries on two of Mullá Ṣadrá's works (*al-Hikmatu'l-'Arshíyya* and the *Mashá'ir*), and his own *Fawá'id* and its commentary (F. 3).

Ff. 69 of 21'6×12'8 c. and 22 ll.; excellent modern *naskh*, the Arabic passages in red and fully pointed; copied by Mírzá Mahdí ibn Ibráhím of Rasht and completed at the beginning of Rajab, 1308/Feb. 10, 1901. Given to me by the Nawwáb Mírzá 'Abbás-qulí Khán.



## F. 6 (5).

## المنتخب للحاج محمد كريم خان

A small Arabic treatise on supererogatory prayers and other religious obligations, etc., entitled *al-Muntakhab* ("the Select") by Hájjī Muḥammad Karīm (or perhaps his son), the head of the later Shaykhī school after the breaking away of the Bábís, beginning:

بسم الله الرحمن الرحيم و سلام على آل ابراهيم  
و بعد، يقول العبد الاثيم محمد بن محمد كريم عفى الله عنهما اننى وجدت الادعية الماثورة  
عن اهل العصمة كثيرة وكتب الاصحاب بها مشحونة النخ

The author speaks of Sayyid Kázim of Rasht as "our most learned Lord and Master" (f. 22<sup>b</sup>), and quotes a prayer of his (ff. 44<sup>b</sup> *et seqq.*). The tract comprises seven chapters.

This MS. was given to me in Kirmán in the summer of 1888, and comprises 80 ff. of 10·8 × 6·5 c. and 12 ll. It is written in a small, neat *naskh* with rubrications and numerous marginal notes and glosses in Arabic and Persian, and was copied in 1296/1879.

BÁBÍ, BAHÁ'Í AND AZALÍ MSS. (F. 7–F. 66).

## F. 7 (9).

## صحيفة بين الحرمين

This *Ṣaḥífat bayna'l-Haramayn*, or "Tract [revealed] between the two [Holy] Shrines" is one of the earliest writings of Mírzá 'Alí Muḥammad the Báb. It is in Arabic, is addressed to Hájjī Sayyid 'Alí of Kirmán, and begins after the *Bismi'lláh*:

ان هذا كتاب قد نزل على الأرض المقدسة بين الحرمين من لدن على حكيم، ثم فصلت على  
يد الذكر هذا صراط الله فى السموات والأرض على دعاء السائل الحاج سيد على الكرمانى فى سبع  
آيات محكمات بإذن الله على قسطاس مبين، النخ

The only other copy of this rare book which I have seen belongs to the Leyden Library, bears the class-mark No. 2414<sup>10</sup>, and was copied in Jumádà II, 1263/May, 1847, while the Báb was still living. The present copy was made in Cyprus by Riḍwán 'Alí ("Constantine the Persian"), the son of Mírzá Yaḥyà *Ṣubḥ-i-Azal*, was completed on December 26, 1905, and was given to me by the late Mr Claude Delaval Cobham, formerly Commissioner of Larnaca in Cyprus. It comprises 128 pp. (5 or 6 of which are blank) of 20 × 12·7 c. and 11 ll., written in clear *naskh*

within red rules. At the end (unfortunately bound upside down) is a note in Persian by *Ṣubḥ-i-Azal* on the disposal of the Báb's remains, and a letter dated July 10 [? 1907] from Mr Cobham to myself which accompanied the manuscript.

F. 8 (8) = BBF. 6.

تفسير سورة البقرة

The Báb's commentary on the second *Súra* of the *Qur'án* (*Súratu'l-Baqara*). See *Catalogue and Description*, pp. 493-499.

F. 9 (6) = BBF. 7.

تفسير سورة العصر

The Báb's commentary on the *Súratu'l-'Aṣr* (*Qur'án*, CIII). See *Catalogue and Description*, pp. 637-642.

F. 10 (7) = BBF. 8.

تفسير سورة الكوثر

The Báb's commentary on the *Súratu'l-Kawthar* (*Qur'án*, CVIII). See *Catalogue and Description*, pp. 643-648.

F. 11 (9) = BBC. 4.

تفسير سورة يوسف (قيوم الاسماء)

The Báb's commentary on the *Súratu Yúsuf* (*Qur'án*, XII), also called *Qayyúmu'l-Asmá*. See *Catalogue and Description*, pp. 699-701, and also the *J.R.A.S.* for April, 1892, pp. 261-268.

F. 12 (5) = BBP. 8.

بيان فارسي

A MS. of the Báb's Persian *Bayán*, given to me in Rafsinján near Kirmán on August 22, 1888. See *Catalogue and Description*, pp. 450-451.

F. 13 (6) = BBC. 3.

بيان فارسي

Another MS. of the Persian *Bayán*, bought for me at Constantinople in August, 1891. See *Catalogue and Description*, pp. 698-699.

F. 14 (8) = BBF. 1.

من آثار البيان (مناجات)،

Prayer, from the Arabic *Bayán*, constituting the second of the “Five Grades.” See *Catalogue and Description*, pp. 451–462.

F. 15 (9) = BBF. 2.

شؤون خمسة

Specimen of each of the “Five Grades” of the Báb’s writings. See *Catalogue and Description*, pp. 462–470.

F. 16 (9) = BBF. 9.

تفسير الاسماء (الجلد الثاني)

Vol. II of the Báb’s “Commentary on the [Divine] Names.” See *Catalogue and Description*, pp. 648–656.

F. 17 (9) = BBF. 10.

من كتاب أسماء كل شيء (الجلد الأول)،

Vol. I of the “Book of the Names of All Things,” apparently the companion volume to that last described, in spite of the difference in title. See *Catalogue and Description*, pp. 657–659.

F. 18 (9).

كتاب الأسماء

Another voluminous “Book of Names,” extending from ch. I of *Wáhid* VIII to ch. 18 of *Wáhid* XIX, beginning:

الباب الأول من الواحد الثامن من الشهر الثامن من السنة في معرفة اسم المهرشد وله أربع مراتب الأول في الأول، بسم الله الأرشد الأرشد الله لا اله الا هو الأرشد الأرشد قل الله أرشد فوق كل ذا إرشاد لن يقدر أن يمتنع عن ملك سلطان إرشاده من أحد لا في السموات ولا في الأرض ولا ما بينهما الخ

The whole book is like this, each “Name” being treated in this way and given a whole series of derived forms, theoretically possible though not actually in use, and each chapter being, apparently, set apart for a particular day of each of the



nineteen months into which the Bábí year is divided. In some cases the name of the person for whose benefit a chapter was "revealed" is specified in the margin, *e.g.* :

‘فى أرض الصّاد-يوصل الى حرف الرّاء والباء الشّهير بالنّهرى (p. 273)  
 نزل فى ليلة الاستقلال للفتحعلّى فى أرض الاعلى (p. 430)  
 بهولانا الكريم يحفظ الأصل يرسل السّواد لمعلّم الصّبى وفيه اتمام للحجّة (p. 466)  
 السيّد رحيم فى الصّاد (p. 510)  
 للطبيب الهمدانى قد أراد السرور والغور درر الكلمات (p. 526)  
 لأخ الشّهيدين المهدي والباقر الكندى (p. 536)

Pp. 584 of 21·1 × 14·6 c. and 19 ll.; legible *naskh*; dated 22nd of Jumádà II, 1330/June 9, 1912. Received from Mírzá Muṣṭafà on June 3, 1913.

#### F. 19 (9).

### كتاب الأسماء

Another volume of the "Book of Names" uniform with the preceding, of which, apparently, it constitutes the earlier portion, since it begins with ch. 10 of *Wáḥid* II, and ends with ch. 19 of *Wáḥid* VII. The missing portion, therefore, includes the whole of *Wáḥid* I and the first nine chapters of *Wáḥid* II. These "Books of Names" are quite unreadable except to the devout believer.

Pp. 768 of 21·1 × 14·7 c. and 19 ll., written in the same hand as the preceding, collated with the "trustworthy original" (نسخة معتبرة), and completed on the 23rd of Sha'bán, 1330/August 7, 1912. Received from Mírzá Muṣṭafà with the preceding volume on June 3, 1913.

#### F. 20 (9).

Another Arabic Bábí book of the same type as the last, but not arranged in *Wáḥids*. The chapters vary greatly in length. Each begins with the *Bismi'lláh*, but the Divine Attributes following this formula vary in each case. The MS. has no title, note of acquisition, or colophon, and begins:

بسم الله الرحمن المّان السلطان المستعان  
 سبحان الذى خلق السّموات والأرض وما بينهما بأمره كن فيكون، آخ

Ff. 111 of 20 × 12·5 c. and 19 ll., written in a neat and legible *naskh*. The MS. appears to have been acquired on April 2, 1922.

## F. 21 (9).

Thirty-two letters from the Báḅ, all in Arabic, to the following persons:

- (1) In answer to one of the believers (p. 1).
- (2) Unspecified (p. 3).
- (3) [In answer to] a question of Sayyid Yaḥyà [of Dáráb], the "First Wáḥid" (p. 9).
- (4) Explaining a statement of Sayyid Kázim of Rasht (p. 26).
- (5) To Sayyid Yaḥyà "Wáḥid" (p. 35).
- (6) Explanation of the و in the verse (*Qur'án*, xxxvii, 1) والصّافات (p. 44).
- (7) Continuation and conclusion of the above (p. 60).
- (8) Explanation of the دائرة الایقغ (= 1 + 10 + 100 + 1000) (p. 63).
- (9) Answer to Shaykh Nāṣiru'd-Dín of Karbalá, written in 1264/1848 (p. 65).
- (10) On the بسیط الحقيقة (p. 77).
- (11) Answer to the Mu'tamadu'd-Dawla [Minúchihr Khán] (p. 88).
- (12) Answer to the Governor of Shúshtar (p. 93).
- (13) Answer to a student on the queries in the *Qur'án* (p. 100).
- (14) On the Ascension (*Mi'rāj*) in the Land of Ṣád (Iṣfahán) (p. 104).
- (15) Explanation of a tradition of the Imám Riḍá (p. 106).
- (16) Answer to Ḥájjí Muḥammad, written from Mákú (p. 108).
- (17) Answer to an enquirer in Iṣfahán (p. 111).
- (18) Answer to Sayyid Asadu'lláh of Qazwín (p. 115), dated Jumádà 1, 1263/ April-May, 1847, from "the Prison in the Mountain" (p. 116).
- (19) Answer to Mullá Rajab 'Alí [*Janáb-i-Qahír*] (p. 120).
- (20) Answer to Sayyid Aḥmad Áqá-záda (p. 126).
- (21) Answer to Mírzá Muḥammad 'Alí (p. 127).
- (22) Answer to Mírzá 'Abdu'l-Wahháb Munshí (p. 131).
- (23) Answer to the father of Sayyid Ḥusayn, written from Mákú (p. 133).
- (24) To Janáb-i-Ṭáḥira (Qurratu'l-'Ayn), from Mákú (p. 135).
- (25) Answer to Mullá Aḥmad Abdál, from Mákú (p. 138).
- (26) To Sayyid Abu'l Ḥasan, commentary on the Morning Prayer (p. 143).
- (27) Commenting on the "Verse of Light" (آية النور) (p. 155).
- (28) Answer to Asad (p. 171).
- (29) To Mírzá Najaf-qulí (p. 189).
- (30) To two persons from "the Land of Paradise" (لاثنين من أرض الجنة) (p. 192).
- (31) To Mullá Aḥmad (p. 196).
- (32) Letter to the 'Ulamá (p. 224).

Pp. 232 of 21·4×14·4 c. and 19 ll.; clear, legible *naskh*, dated the 5th of Dhu'l-Qa'da, 1330/Oct. 16, 1912; received from Mírzá Muṣṭafà on Nov. 4, 1912.

F. 22 (5) = BBP. 7.

## دلایل سبعة و غیره

A small volume containing (1) the *Ziyárat-náma*; (2) the *Lawḥ-i-Naṣír*; (3) the *Dalá'il-i-sab'a* or "Seven Proofs"; and (4) various Bábí poems and epistles. See *Catalogue and Description*, pp. 444-449.

F. 23 (9) = BBF. 3.

## من آثار البیان

A volume containing sixty-five pieces, some in Persian but mostly in Arabic, fully described in the *Catalogue and Description*, pp. 470-483.

F. 24 (9).

## کتاب ملا رجبعلی قهیر

Mullá Rajab 'Alí, called *Qahír* (the numerical equivalent of both names being 315) was a prominent follower of the Báb, and afterwards of Mírzá Yaḥyà *Ṣubḥ-i-Azal*. He is said to have been murdered by some of Bahá'u'lláh's followers at Baghdád or Karbalá. See my *Traveller's Narrative to illustrate the Episode of the Báb*, vol. II, pp. 356, 359, 363 and 371.

This book, written partly in Arabic but chiefly in Persian, comprises four chapters, beginning on ff. 7<sup>b</sup>, 17<sup>b</sup>, 31<sup>b</sup>, and 66<sup>b</sup> respectively. It contains allusions to Mírzá Yaḥyà *Ṣubḥ-i-Azal* (e.g. f. 21<sup>b</sup>), the *Dalá'il-i-sab'a* or "Seven Proofs" (f. 22<sup>b</sup>: see F. 23 *supra*), Mírzá Asadu'lláh called *Janáb-i-Dayyán* (f. 44<sup>b</sup>), etc. The Arabic exordium begins:

بسمه الدائم القدیم الباقي الذی کلّ له خاضعون

تعالی من تجلّی عن افق الصفات بنور الذات علی اقالیم اراضی المبدعات من الممكنات الخ

Chapter 1 (f. 7<sup>a</sup>), which is in Persian, begins:

بدانید ای سالکان سبیل هدایت و سداد و طالبان طریق درایت و رشاد سقاکم الله ربکم الاعلی  
من رحيق نوره فی کأس (f. 7<sup>b</sup>) ظهوره که اعتقاد به نشأة اخري و دار جزاء اول مايزی است بین  
ملّین و غیرهم الخ

Ff. 82 of 20.5 × 13.2 c. and 17 ll.; clear *naskh*, unpointed; no date or colophon. Received from Mírzá Muṣṭafà, Feb. 11, 1913.



## F. 25 (9).

A volume of miscellaneous Bábí documents of different dates, sizes and writings. The contents are as follows:

(1) A letter in Persian from Şubḥ-i-Azal's son Riḍwán 'Alí, dated May 27, 1897, accompanying sundry Bábí documents, which immediately follow, viz. three letters from Şubḥ-i-Azal to unnamed correspondents; a letter from the late Mr Claude Delaval Cobham, dated April 9, 1897; a small tract on the "Names of God, from *alif* to *yá*"; prayers and incantations deemed efficacious for alleviating various ailments and misfortunes (pp. 139); names of the nineteen Bábí months; other talismans and letters, including two addressed by Şubḥ-i-Azal to "Báqir the enemy," presumably Muḥammad Báqir of Işfahán, who was one of Bahá'u'lláh's followers exiled to Cyprus with Azal, and who died there in 1872; a short Arabic tract by Şubḥ-i-Azal; answer by the same to fourteen questions propounded by M. Nicolas. All these documents were received together from Riḍwán 'Alí on June 7, 1897.

(2) Three Bábí tracts copied and sent to me by Mírzá Muşţafà, and received on June 3, 1913. The first, comprising 94 pp., is described in the scribe's prefatory note as an explanation of the *Súratu'l-Hamd*, and a full account of its acquisition in 1303/1885-6 is given. It is written in Persian, in a style resembling the Persian Bayán, and is divided into *Wáḥids*, but irregularly. The second is a copy of a letter written by the *Mutawalll-i-báshí*, or Head Custodian, of Qum to Mírzá Músà, the brother of Bahá'u'lláh, on the Bahá'í-Azalí controversy. The third and fourth are copies of two letters written in 1330-1/1912-13 from Kirmán to Shaykh Muḥammad Mahdí, the elder brother of Shaykh Aḥmad Rúḥí of Kirmán, who was put to death at Tabríz on July 17, 1896. The latter contains several poems, one of which indicates as the successor of Şubḥ-i-Azal (who died at Famagusta in Cyprus in April, 1912) his grandson Hájjí Mírzá Aḥmad, entitled *Mişbáhu'l-Hukamá* and originally named Rúḥu'lláh ("the Spirit of God"), the son of Áqá-yi-Núru'lláh, commonly known as Hájjí Mírzá Muḥammad Ḥasan the physician of Rasht. The following verse is the most explicit:

در هزار و سیصد و سی و یکی سازد جلوس  
قائمِ صُبحِ ازل آنکو ازل خواندش پسر

The implication of these documents is that the Commentary on the *Súratu'l-Hamd* (or *-Fátiḥa*) was that known to have been written by the Báb and that it foretells in a very enigmatic manner the future of the church he founded. The fifth document in this group is a photograph of Şubḥ-i-Azal's autograph of a passage to which reference is made in the title of the poem cited above.

(3) Extracts from the Báb's *Shu'ún-i-Khamsa* ("Five Grades") transcribed by Şubḥ-i-Azal's son Riḍwán 'Alí and sent to me by the late Claude Delaval Cobham in February, 1904, with a letter dated February 4 of that year.

(4) A list of Şubḥ-i-Azal's writings, drawn up for me by his son Riḍwán 'Alí in March, 1896.

(5) An account of the death of Şubḥ-i-Azal in April, 1912, written by his son Riḍwán 'Alí for Mr Cobham, followed by a list of twenty of his works, translated by myself into English from the original mentioned in the last paragraph.

(6) The original autograph Persian Narrative of the Bábí Insurrection at Zanján written at my request by 'Abdu'l-Aḥad of Zanján, one of Şubḥ-i-Azal's followers resident in Cyprus, of which I published an English translation in the *J.R.A.S.* for 1897, vol. xxix. The original was completed in Ramaḍán, 1309/April, 1892, and comprises 26 ff. On the blank leaves at the end are some notes by myself of information verbally imparted.

(7) A copy of the Báb's "Seven Proofs" (*Dalá'il-i-Sab'a*) made by myself and submitted to Şubḥ-i-Azal, who has marked some corrections on it. I submitted it to him in Cyprus in 1890. Ff. 66, written on one side only.

(8) A letter dated Jan. 29, 1891, from Hájjí Muḥammad; another dated Jan. 22, of the same year, from Bahá'u'lláh's son Mírzá Badí', both accompanying a very well written copy of the "Tablet of Good Tidings" (*Lawḥ-i-Bishárát*) fully described under the class-mark **BBA. 5** in my *Catalogue and Description*, pp. 676–679. Bound between this and the two letters is the copy of Bahá'u'lláh's Testament (*Kitábu 'Aḥdī*) to which reference is made at p. 710 *ad calc.* of the article above mentioned.

(9) A list of the descendants of Mírzá Buzurg, the father of Bahá'u'lláh and Şubḥ-i-Azal, communicated to me in June, 1912, by Mírzá Muşţafà.

### F. 26 (9).

Another composite volume containing two printed works by Hippolyte Dreyfus the *Essai sur le Béhaïsme* (Paris, 1909, pp. 138); and *l'Épître au Fils du Loup par Bahâou'llâh* (Paris, 1913, pp. xvii+185). These are followed by a tract in Persian lithographed in April, 1902, in Egypt, and comprising 223 pp., entitled:

این رساله ایست که جناب خادم ابهی علیه منکّل بهاء ابهآه در جواب نامه جناب سمی جهرمی  
علیه بهاء الله وعنايته مرقوم داشته الخ

The only manuscript portion of the contents is the biography of Bahá'u'lláh written in Arabic by Muḥammad Jawád of Qazwín in 1322/1904, the translation of which constitutes the first part (pp. 1–112) of my *Materials for the Study of the Bábí Religion* (Cambridge, 1918). Some account of it will be found at pp. viii–x of the same work. The original is written in a neat *ta'liq*, comprises 87 pp. of 18·2 × 11·8 c. and 17 ll., and was completed in Şafar, 1322/April, 1904.



## F. 27 (9).

Another composite volume, containing:

(1) The *Istidlâliyya*, or Evidences of the Truth of the Bábí-Bahá'í Religion, composed by Mírzá Abu'l-Faḍl of Gulpáyagán, addressed especially to the Jews, and sent to me by a Persian Jew of Bukhárá named 'Azízu'lláh in 1309/1891-2, in which year also it was transcribed. See under **BBS. I** (its former class-mark) on pp. 701-705 of my *Catalogue and Description*.

(2) The *Qaṣída-i-Alifiyya* of Mírzá Aslam of Núr, explaining the peculiar terminology of the Bábis in a Persian poem rhyming throughout in *alif*, whence the name. It should comprise 19 "Unities" (*Wáḥid*) of 19 verses each, but actually breaks off abruptly after verse 8 of the eleventh "Unity." For further particulars see my *Materials*, pp. 228-229.

(3) A specimen of Şubḥ-i-Azal's "Revelation-writing" (*Khatt-i-nuzûlî*), containing a portion of the *Akhlâqu'r-Rúḥâniyyîn* ("Ethics of the Spiritually-minded"), with transcript of the opening passage by Shaykh Aḥmad Rúhî of Kirmán, who presented it to me.

(4) Part (64 ff.) of an account of the Bábí Religion and Philosophy entitled *Faṣḥu'l-Khiṭâb fî tarjamati Aḥwâlî'l-Báb*. It should comprise four sections (*faṣḥ*), and a conclusion, but breaks off abruptly in the middle of the third section. See my *Materials*, p. 226. This and the two following (also incomplete) were sent to me from Constantinople by Shaykh Aḥmad Rúhî of Kirmán.

(5) The beginning (8 ff. only) of a Persian account of the Indian saint (مقدس ہندی) Rámchand, professedly translated from the Sanskrit, but containing only part of the first of the three sections which the treatise should comprise.

(6) Part (ff. 1-40) of the *Hikmatu'l-Ishrâq* of Shaykh Shihábu'd-Dín Suhrawardí called *al-Maqtûl* ("the murdered"), received from Shaykh Aḥmad of Kirmán in July, 1892. Concerning this remarkable mystic, see Brockelmann, vol. I, pp. 437-438.

(7) A brief account in Persian of the wrongs suffered by Muḥammad 'Alí at the hands of his brother 'Abbás Efendi 'Abdu'l-Bahá, addressed to one Zahr in 1316/1898-9. It comprises only 6 written pages and is a "Jellygraph." Received from Muḥammad Jawád of Qazwín in April, 1901.

(8) The second half only of a Persian polemical tract directed against 'Abbás Efendi by a partisan of his brother Muḥammad 'Alí, very probably Mírzá Jawád himself, from whom I received it in September, 1901. This portion comprises only pp. 16-31, and concludes with the death of Janáb-i-Khádimu'lláh (who had been in constant attendance on Bahá'u'lláh since 1269 (1852-3)) on May 5, 1901. The first half of the tract was either never received or has been mislaid.

(9) A Persian letter of two pages addressed by 'Abbás Efendi 'Abdu'l-Bahá to Mírzá 'Alí Akbar-i-Mílání, dated 22 Jumáda II, 1329/May 26, 1901.



(10) Four Persian letters from ‘Abbás Efendi ‘Abdu’l-Bahá, *viz.* (1) a general Epistle on Education (pp. 1–4); (2) an Epistle to the Persian believers on the fanatical hatred of the ‘*ulamá* towards the Bahá’is (pp. 4–7); (3) an Epistle on Immortality addressed to ‘Aynu’l-Hukamá of Mashhad (pp. 8–10); (4) an Epistle to “*Janáb-i-Qábil*” (pp. 11–16), replying to certain objections raised by the materialists.

(11) A lithographed Persian tract of 16 pp. describing the “Dreadful Event” which befell Janáb-i-Khádimu’lláh in the garden at ‘Akká at the hands of ‘Abbás Efendi ‘Abdu’l-Bahá in May, 1897, entitled:

واقعه هائله خادم ابهى در روضه مبارکه عليا

See my *Materials*, pp. 197–198, and cf. pp. 88 and 230.

(12) Sundry Persian letters from ‘Abbás Efendi ‘Abdu’l-Bahá and one in French from M. Hippolyte Dreyfus acquired in the summer of 1911.

(13) A curious printed pamphlet of 35 pp. in French, printed in Cairo in June, 1902, written by Gabriel Sacy (who died very suddenly in Cairo on the night of Saturday, March 21, 1903), and entitled *Du Règne de Dieu et de l’Agneau connu sous le nom de Babysme*. See my *Materials*, pp. 185–186.

## F. 28 (9).

A collection of seven Bábí manuscript documents in Persian, received from the copyist Mírzá Muṣṭafà in October, 1912. They are uniform in writing and size (21.6×14 c. and 18 ll.), but Nos. 3–7 have their own separate pagination. They are as follows:

(1) A history of the Bábí Insurrection at Shaykh Ṭabarsí in Mázandarán, entitled *Waqáyi’-i-Mímiyya*, by Sayyid Muḥammad Ḥusayn ibn Muḥammad Hádí of Zuwára, poetically named *Mahjúr* (pp. 1–92). For description of this and the two following tracts dealing with the same topic, see my *Materials*, pp. 237–243.

(2) An account of the death or “martyrdom” of Mullá Ḥusayn of Bushrawayh, by the same writer as the last (pp. 92–110), partly in prose and partly in verse. See *Materials*, *loc. cit.* The colophon is dated Ramaḍán 21, 1330/Sept. 3, 1912.

(3) Another account of the Mázandarán Insurrection (pp. 1–128), said to be by Luṭf-‘Alí Mírzá, a Qájár prince. No colophon.

(4) The *Risála-i-Máshá’a’lláh* (pp. 1–24), described as a refutation of Mírzá Nuṣrat’s *Risála-i-Inshá’a’lláh*, and ascribed in the title to Sayyid Burhānu’d-Dín of Balkh, but in reality, according to Mírzá Muṣṭafà the scribe, written by Mírzá Áqá Khán of Kirmán in Rajab, 1310/Jan. 1893. The colophon is dated 1 Shawwál, 1330/Sept. 13, 1912.

(5) The biography of the above-mentioned Mírzá Áqá Khán (pp. 1–13), taken from the Názimu’l-Islám’s lithographed *Ta’ríkh-i-Bídári-yi-Írániyán* (“History of the Awakening of the Persians”). He was born in 1270/1853–4 and was put to

death at Tabríz on July 17, 1896, together with Shaykh Aḥmad “Rúḥí” of Kirmán and Khabíru'l-Mulk, on suspicion of complicity in the assassination of Náṣíru'd-Dín Sháh. See my *Persian Revolution*, pp. 93–96.

(6) The *Ṣaḥífa-i-Ridáwiyya* (pp. 1–5), in Arabic, ascribed to the Báb and beginning:

الصحيفة السادسة في الخطب وهي مرتبة بأربعة عشر خطبة  
الخطبة الأولى  
هذه الخطبة قد انشأت في كلّ ما سطر في ذلك الكتاب ليكون الكلّ بذلك  
من الشاهدين  
بسم الله الرحمن الرحيم  
الحمد لله الذي خلق الماء بسرّ الانشاء وأقام العرش على الماء الخ

In the latter part of this tract the author enumerates his writings (fourteen in number) produced during the two years succeeding the Manifestation (1260–2/1844–6), viz. (1) the *Kitábu'l-Aḥmadiyya*, explaining the first part of the *Qur'án*; (2) the *Kitábu'l-'Alawiyya*, containing 700 *súras*, each of seven verses; (3) the *Kitábu'l-Hasaniyya*; (4) the *Kitábu'l-Husayniyya*, explaining the *Súratu Yúsuf* in 111 *súras* (one for each verse of the original), each containing 42 verses. The remaining ten bear the title of *Ṣaḥífa* instead of *Kitáb*, and are called after the remaining nine Imáms and Fáṭima; i.e. a book is dedicated to each of the “Fourteen Sinless ones” (*Chahárdah Ma'súm*). The Báb speaks at the end of other books which “passed out of my hands and were stolen on the Pilgrimage journey,” and exhorts anyone who finds them to preserve them most carefully:

و اما ما خرج من يدي وسرق في سبيل الحجّ قد ذكر تفصيله في صحيفة الرضويّة فمن وجد  
منه شيئاً وجب عليه حفظه فيا طوبى لمن استحفظ كلّ ما نزل من لدّي بالواح طيبة على احسن خطّ  
فوالذي أكرمني آياته [انّ] حرفاً منها أعزّ لدّي من ملك الآخرة والاوّل واستغفر الله ربّي عن التحديد  
بالقليل وسبحان الله ربّ العرش عّما يصفون وسلام على المرسلين والحمد لله ربّ العالمين

(7) Arabic letters (18 pp.) written by the Báb during the earlier period of his mission to (1) the Sharíf Sulaymán and the people of Mecca (pp. 1–2); (2) to Ḥájjí Sulaymán Khán; (3) from Bushire to the King of Persia (pp. 3–5); (4) in answer to Mírzá Ḥasan the historiographer (*Waqáyi'-nigár*) “in the Land of Ṣád” (Iṣfahán).

F. 29 (6) = BBP. 4.

كتاب اقدس

A copy of the *Kitáb-i-Aqdas* given to me at Shíráz on April 2, 1888. See my *Catalogue and Description*, p. 440.

## F. 30 (7) = BBP. 3.

Another copy of the *Kitáb-i-Aqdas* made for me at Shíráz in April, 1888. See my *Catalogue and Description*, p. 440.

## F. 31 (8) = BBP. 6.

Another copy of the *Kitáb-i-Aqdas*, together with the *Alwáh-i-Salátín* and other *Alwáh* ("Tablets") and poems, obtained at Kirmán on July 29, 1888. See my *Catalogue and Description*, p. 444, and the same volume of the *J.R.A.S.* (April, 1892), pp. 284-291.

## F. 32 (7) = BBA. 3.

صحائف پارسیه، کلمات فردوسیہ، طرازات، تجلیات، لوح اقدس

A collection of Bahá'í "Tablets" (*Alwáh*), including some in pure Persian, besides the *Kalimát-i-Firdawsiyya*, *Tirázát*, *Tajalliyát*, and the *Lawh-i-Aqdas*. See my *Catalogue and Description*, pp. 666-671.

## F. 33 (7) = BBA. 4.

کلمات مکنونه فاطمیه

The "Hidden Words of Fáṭima, with three 'Tablets'" specially addressed to the Zoroastrians. See my *Catalogue and Description*, pp. 671-676.

## F. 34 (11).

A scrap-book containing photographic reproductions of "Tablets" (*Alwáh*) emanating from Bahá'u'lláh and 'Abdu'l-Bahá, corrected, arranged and presented to me on July 28th, 1921, by Mírzá Yuḥanná Dáwud. The album comprises 18 ff. of 25.3×20.4 c. and 31 *Alwáh*, each furnished with a short description in Persian in the hand of Mírzá Yuḥanná, to whom many of them are addressed. Of those which are dated the dates range between 1910 and 1920.

## F. 35 (9).

دیوان ازل

A copy of the *Díwānu'l-Azal*, concerning which see my *Materials*, p. 214. This MS. comprises 551 ff. of 19.6×12 c. and 19 ll.; is written in a large, clear *naskh*, unpointed, with rubrications; is dated 18 Shawwál, 1319/Jan. 28, 1902, and was transcribed by Muḥammad 'Alí ibn Muḥammad Ḥusayn. It appears to have been acquired on April 2, 1922, but I am not sure from what source.



## F. 36.

Another copy of the same *Díwānu'l-Azal*, followed by another of Şubḥ-i-Azal's writings entitled *Şahífa-i-Wajdiyya*, both in Arabic, copied for me in instalments between August, 1896, and May, 1897, by Azal's son Ridwán 'Alí. The *Díwān*, which fills ff. 2<sup>b</sup>–382<sup>b</sup>, is incomplete, and breaks off abruptly at a point corresponding to f. 297<sup>b</sup>, l. 7 of the MS. (F. 37), to be next mentioned. The *Şahífa*, in the same handwriting but on different paper, white instead of blue, and of a better quality, comprises 40 ff., and ends with the following colophon, dated only according to the Bábí computation:

قد تمّت هذه الصحيفة الجليلية وهى اسمها وجدية وكانت خطيب النكاحية فى ليل السابع  
والعشر من شهر القدرة فى سنة بيانية

٥٣٣١٦٨٥

٣١٢٥٣١١٣٧٦

كتبه الحقير الفقير رضوانعلى

The whole MS. comprises 422 ff. of 20·6 × 12·5 c. and 14 ll., and is written throughout in a large, clear *naskh*, unpointed. At the end are bound in three Persian letters from Ridwán 'Alí, one received on Sept. 29, 1896, another in May, 1897, and the third undated; and a letter in English from the late Mr C. D. Cobham, dated Larnaca, Nov. 18, 1896.

## F. 37 (8).

A third copy of the *Díwānu'l-Azal*, which, though considerably fuller than the last, is also incomplete and ends abruptly. It comprises 380 ff. of 19·4 × 12 c. and 14 ll. and is written in the same large, clear *naskh* hand as the last, but contains no indication of the date of acquisition, though it too reached me from Cyprus. Of these three MSS. F. 35 only is complete, for it comprises 551 ff., and the end of F. 37 (which is less defective than F. 36) corresponds to f. 355<sup>b</sup>, l. 12, so that F. 35 contains nearly 200 ff. more than F. 37. Before the title F. 35 has *بسم الله الأيمنع الأقدس*, omitted by the other two MSS., but all three agree in what follows, *viz.*:

لا اله

لا اله

ديوان الأزل

اهيه

روح الاحتجاج

بسمه المتعالى المحبوب

سبحان من أظهر وجهه بالهدى والحق وأتاكم ذكرى ورحمة وبعث نفسه نقطة الاولى وأمركم  
أن تتبعوا آيات البيان الخ

F. 38 (9).

## صحائف الازل

This MS. of the *Ṣaḥā'ifu'l-Azal*, if it ever existed, is not now to be found, and I suspect that it was only an alternative title of another Azalí MS.

F. 39 (8) = BBF. 5.

## آثار ازليه

A collection of Ṣubḥ-i-Azal's Persian writings. See my *Catalogue and Description*, pp. 492-493.

F. 40 (9).

## ذيل بيان فارسى

A continuation of the Báb's Persian *Bayán* by Ṣubḥ-i-Azal, beginning with *Wáḥid* IX, chapter 11 (at the point where the original *Bayán* terminated), and extending to *Wáḥid* XI, chapter 19. This supplement was presumably undertaken by Ṣubḥ-i-Azal in conformity with a statement by the Báb that his successor and vicegerent would continue or complete the *Bayán*, of which he therefore composed only half, viz. nine *Wáḥids* and a half out of nineteen. Begins abruptly:

الباب الحادى والعشر من الواحد التاسع فى أن لا يبيعون عناصر الرباع ولا تشرونها، ملخص  
اينباب آنكه خداوند عالم جل اسمہ از فضل غير متناهى وجود لا يتناهى خود من اجل مخلوق  
خود عناصر رباع را آفريده الخ

Ff. 122 of 20 × 12·8 c. and 14 ll.; good, clear *naskh*, unpointed; received from Cyprus on December 4, 1896.

F. 41 (6).

## لمعات الازل

Another work of Ṣubḥ-i-Azal's in Arabic, entitled *Lama'ât* ("Flashes"), in 28 sections (corresponding to the number of letters in the Arabic alphabet), written "in the style of *Áyât*" (verses of the *Qur'án*), and beginning:

بسم الله الأحد الفرد القديم  
تلك آيات بيّنات ورحمة من ربك لأن يهدى الناس بآيات الله ويكون الذين آمنوا فى دين الله  
من الشاكرين

Ff. 414 of 12·8 × 10 c. and 18 ll.; copied by Ṣubḥ-i-Azal's son Riḍwán 'Alí in his usual large, clear *naskh*, and dated only in the Bábí fashion "the night of the sixth of the month of Jamál of the Bayání months in the year 45."

و من الكور ١٣ الدور الأبد في ليلة العشرين

I have omitted to note the date when the MS. was received.

F. 42 (8).

نغمات الروح (الجلد الثاني)

Vol. II of Ṣubḥ-i-Azal's *Naghamátu'r-Rúḥ* ("Songs of the Spirit"), also copied for me in August or September, 1896, by Riḍwán 'Alí, whose accompanying letter (undated) is bound in the volume. Begins:

بسمه الباقي الملك الديموم المستعان

الحمد لله ممسك السماء بقدرته ومسكن الأرض بمشيئته ومرفع الجبال بعزته ومشقق الآكام بقوته  
ومجرى البحور بحكمته وخالق النفوس بديموميته الخ

Ff. 152 of 18·5 × 13·2 c. and 14 ll.; large, clear *naskh*, unpointed; dated only in the Bábí fashion "the day of *Istijlál*, the fifteenth of the month of God *an-Núr*, in the forty-fourth year of the years which God hath determined in the *Bayán*," etc.

F. 43 (9) = BBF. 4.

آثار قدسيه، نغمات الروح، لئالي و مجالي

A full account of this MS., received from Ṣubḥ-i-Azal with a letter written on Feb. 4, 1890, is given in my *Catalogue and Description*, pp. 483–491. It contains (1) five specimens of the Arabic writings of *Janáb-i-Quddús*, i.e. Hájji Mullá Muḥammad 'Alí of Bárfurúsh, one of the Báb's most notable early disciples, who was put to death at Bárfurúsh in the summer of 1849 after the fall of Shaykh Ṭabarsí (ff. 1<sup>b</sup>–20<sup>b</sup>); (2) the second volume of Ṣubḥ-i-Azal's *Naghamátu'r-Rúḥ* (ff. 22<sup>b</sup>–101<sup>b</sup>), agreeing, except as regards the colophon, with that described immediately above; (3) the *La'álí u Majálí* of Ṣubḥ-i-Azal (ff. 106<sup>b</sup>–203<sup>b</sup>), an imitation of the *Sententiæ* of 'Alí ibn Abí Ṭálib; (4) a short piece of Arabic without title, apparently also by Ṣubḥ-i-Azal.



## F. 44 (8).

## کتاب طوبی

A Persian poem of some seven thousand verses composed in imitation of the *Mathnawí* by Ṣubḥ-i-Azal, and entitled *Kitáb-i-Ṭúbà*. A full table of contents (ff. 6<sup>b</sup>–13<sup>a</sup>) is prefixed. Begins:

نطقِ جان بشنو ز دستان ساز من ' این نوای جان و این آواز من '

Pp. 588 of 19·2×15 c. and 13 ll.; clear, large *ta'liq* with rubrications; copied by Riḍwán 'Alí and completed on March 11, 1897, and given to me by Mr C. D. Cobham in August, 1906. See my *Materials*, pp. 215–216.

## F. 45 (9) = BBF. 11.

## مرآة البیان

The *Mir'ātu'l-Bayán*, another of Ṣubḥ-i-Azal's Arabic works, of which a full account will be found in my *Catalogue and Description*, pp. 660–662. It was copied for me in 1891 and received in instalments during this and the following year. It comprises 678 ff. of 20·75×13·5 c. and 14 ll.

## F. 46 (9).

## کتاب الهياكل

Another of Ṣubḥ-i-Azal's Arabic works entitled *Kitābu'l-Hayákil*, containing 1001 *haykals*, grouped in hundreds, beginning:

بسم الله الأَمْنَعُ الأَهْدَى

الحمد لله الذى ما حمده غيره ولا يشهد على ذلك من أحد جعل الناس فى درجات شتى

Ff. 514 of 20·5×12·5 c. and 14 ll.; good, clear *ta'liq*, except the final pages which are in *naskh*; copied by Riḍwán 'Alí and completed on the 24th of Jumáda 1, 1310/Dec. 14, 1892.

## F. 47 (9).

## صحائف الازل

*Ṣaḥá'ifu'l-Azal*, being ejaculatory prayers and devotional exercises in Arabic by Ṣubḥ-i-Azal. The volume is divided into two parts with separate pagination, the

first comprising 314 pp., the second 292 pp., of 20·7 × 13 c. and 12 ll. It was copied by Riḍwán 'Alí and sent to me by him in January, 1900. The first part begins:

صحيفة الأوسعية

بسم الله الأجل الأوسع

الهي لا واسع إلا انت ولا موسع غيرك ضاق على الأمر واحاطت على سوات الدهر الخ

The second part, entitled *Ṣaḥífatu'l-Maráyá*, begins:

هو الله الملك الحق العدل السلطان القديم الهي انت الذي تبدع خلقا بدعا وتخترع ذرأ خرها  
الخ

#### F. 48-52.

These five Azalí MSS. were bought from Mr W. J. Ansell, formerly Collector of Customs at Larnaca, Cyprus, on February 18, 1918.

#### F. 48 (8).

لحظات

*Lahazát*, an Arabic devotional work, apparently by Ṣubḥ-i-Azal, containing 202 sections, or *súras*, each beginning with the *Bismi'lláh*, the two Attributes varying in each case. The first, dated 21 Shawwál, 1315/March 15, 1898, with the corresponding Bábí date:

يوم الاثنين الثاني من دورة الرسل... عيد العظمة والكمال عيد الخمسين من ظهورات البانينة  
begins:

بسم الله الأرفع الاعلى الله لا اله الا هو الأمتع الاجلى الحمد لله الذي بيده ما فى الآخرة  
والاولى الخ

Ff. 230 of 19·8 × 12·7 c. and 15 ll., small, hastily written *nasta'liq*; no date or colophon.

#### F. 49 (8).

كلمات بيانیه

*Kalimát-i-Bayániyya*, consisting of Arabic *súras*, each bearing a special title (*Súratu'l-Bayán*, *Súratu'n-Nuqta*, *Súratu'l-Qistás*, etc.), in imitation of the *Qur'án*. Groups of letters, such as *هـ ح س*, are prefixed to some of them. They appear to consist entirely of pious rhapsodies and to contain no material of historical or doctrinal importance.

Ff. 682 of 19 × 12 c. and 14 ll., large, clear *naskh*, unpointed; dated at end 5 Dhu'l-Qa'da, 1312/30 April, 1895, with the corresponding Bábí dates:

بيانة ٤٧ كلمات ١٢ - كور ١٦ دورة حروف ٩

One of Mr W. J. Ansell's letters is pasted in at the end of the volume.

### F. 50 (8).

لوامع

Another Arabic devotional work by Şubḥ-i-Azal, comprising 95 sections entitled *Lawámi*.

Ff. 162 of 19·7 × 14 c. and 15 ll.; small *nasta'liq*; no colophon except the mysterious numerals:

٥٣٣١٦٨٥      ٣١٢٥٣١١٣٧٦

Another letter from Mr Ansell, dated 20 November, 1917, is pasted in at the end of the volume.

### F. 51 (8).

سطعات

Another similar Arabic work comprising 267 sections entitled *Saṭa'át*.

Ff. 328 of 18·5 × 13·2 c. and 14 ll.; small, hastily written *nasta'liq*; no colophon except the same series of numerals given above.

### F. 52 (8).

اللواحظ والنفايح

Another similar Arabic work entitled *al-Lawáḥiẓ wa'n-Nafá'ih*, comprising 506 chapters or *súras*. The last of these ends on f. 213<sup>b</sup> with the same series of numerals as the two preceding MSS., except that at the end the letters **لله** are substituted for ٥٣٣. This is followed by a short piece apparently commemorating the death on Muḥarram 24, 1329/Jan. 25, 1911, of a Bábí woman related to Şubḥ-i-Azal, and beginning:

بسم الله الأقرب الأوسع، ذكر كتاب للورقة التي رفعت الى الله ورجعت الى ربها في ليلة ٢٤  
محرم ذلك اليوم سنة ١٣٢٩ وقضت أيامها وكان الأمر في شأنها من لدى الله مقضياً

Ff. 214 of 20 × 12·7 c. and 15 ll.; large, clear *naskh*; dated in colophon 23 Ramaḍán, 1328/28 September, 1910.



## F. 53 (10) (2 vols.) = BBC. 1-2.

## هشت بهشت

This important work, the *Hasht Bihisht*, or "Eight Paradises," is fully described in my *Catalogue and Description of 27 Bábí Manuscripts*, pp. 680-697. Vol. 1 deals with the philosophy and theory of the Báb's doctrines, vol. II with its practice and certain matters connected with the history of the sect, especially the quarrel between Bahá'u'lláh and Ṣubḥ-i-Azal, the author (whose identity is uncertain) being a violent partisan of the latter. This is one of the most interesting of the later Bábí books, and was probably written by Shaykh Aḥmad Rúhí of Kirmán, or his friend and fellow-sufferer Mírzá Áqá Khán of Kirmán, or by both in conjunction. This copy was made for me by the former in 1891.

## F. 54 (8) (2 vols.).

## هشت بهشت

Another copy of the preceding work, also in two volumes, received from Mírzá Muṣṭafà on August 8, 1913. Vol. 1 of this copy contains a preface of 24 pp. which is lacking in the preceding copy. It is ascribed to a certain Mírzá Jawád of Shíráz, and begins:

رَبِّ وَقْفَنی بِالْاِتْمَامِ

جنگ هفتاد و دو ملت همه را عذر بنه، چون ندیدند حقیقت ره افسانه زدند،

حکایت

قهوه‌خانه در شهر صورت بود که پس از ظهر بسیاری از غرباء آنجا جمع می شدند آنخ

There follows a long discussion on religion between a Brahmin, a Zoroastrian, a Jew, a Catholic, a Protestant, a Sunnī, a Shí'a, a Shaykhí, a Bahá'í, a Confucian, and other representatives of the chief creeds, the final summing up being effected by the above-mentioned Mírzá Jawád. The preface ends:

سخن میرزا جواد اینجا ختم شد

The text, as described on p. 685 of my *Catalogue and Description*, begins on p. 25, but is preceded by the following note, which ascribes the authorship to Mírzá Jawád of Shíráz, not, as asserted by Hájjí Shaykh Aḥmad of Kirmán (*Catalogue and Description*, pp. 683-685), to the venerable Hájjí Sayyid Jawád of Karbalá:

خلاصه اقوال حکمهای اسلامیّه از قول میرزا جواد شیرازی که در مقابل تحقیقات مرید کانفسیوس در قهوه‌خانه شهر صورت بیان نمود و هی هده  
موسوم بحکمت نظری

The *Fihrist*, or Glossary of Bábí terminology (*Catalogue and Description*, pp. 690–692), is missing at the end, since it was, as the copyist explains in a final note, lacking in the author's autograph from which he made his transcription:

مخفی نبوده باشد که این کتاب از روی خط خود مصنف نوشته شد و فهرست اصطلاحات که  
اسم برده مرقوم نداشته بود و در جای دیگر هم بدست نیامد و مقابله شد بدقت

Pp. 538 of 20.4 × 13.8 c. and 19 ll.; clear *naskh* with rubrications; dated 22 Rajab, 1331/25 June, 1913.

The second volume (F. 54<sup>2</sup>), dealing with the ordinances and practical philosophy of the *Bayán*, corresponds both as regards beginning and end with the copy previously described, and is dated 25 Jumádà I, 1331/May 3, 1913. It also professes to have been transcribed from the author's autograph, made in 1312/1894–5. It is uniform in script and style with the companion volume, and comprises 440 pp. of 21.4 × 14.8 c.

F. 55 (9) = BBP. 5.

تاریخ جدید

This MS. is fully described on pp. 440–444 of my *Catalogue and Description*, where references are given to other places where its authorship and contents are discussed. I copied out the whole text (amounting to 283 large pages) and collated it throughout with the British Museum MS. Or. 2942 (obtained from Mr Sidney Churchill on Oct. 10, 1885), noting all variants. This work I completed on April 11, 1891, intending to publish it, but I only published the English translation, under the title of *The Ta'rikh-i-Jadíd or New History of Mírzá 'Alí Muḥammad the Báb...with an Introduction, Illustrations and Appendices* (Cambridge University Press, 1893). The discovery of Hájji Mírzá Jání of Káshán's *Nuqtatu'l-Káf*, on which the *Ta'rikh-i-Jadíd* is based, in the Bibliothèque Nationale at Paris, rendered the publication of the latter relatively unimportant, and the text of the former ultimately appeared, with a full Introduction and Apparatus Criticus, in 1910 as vol. xv of the "E. J. W. Gibb Memorial" Series. Full accounts of these two books and their relation to one another will be found in the above-mentioned volumes. My transcript, originally intended for the Press, is preserved amongst my MSS., but I have not at present assigned a class-mark to it. In size it is a (12).

F. 56 (7) = BBA. 1.

مقاله شخصی سیاح که در تفصیل قضیه باب نوشته است

Besides the full account of this MS. on pp. 663–665 of my *Catalogue and Description of 27 Bábí Manuscripts*, its exact appearance can be judged from the

photo-lithographic facsimile forming vol. I of my *Traveller's Narrative, written to illustrate the Episode of the Báb*, published by the Cambridge University Press in 1891, while the Introduction in vol. II, containing the English translation, gives full particulars concerning the work, of which, therefore, no further account need be given here.

F. 57 (9).

رساله سید مهدی دهجی

Some account of this remarkable tract will be found in my *Materials for the Study of the Bábí Religion* (Cambridge, 1918), pp. 231–233 and 237. The author, Sayyid Mahdí of Dahaj (near Shahr-i-Bábak), was eight years old at the time of the Báb's "Manifestation" in 1844, and became a believer in him at the age of thirteen. Though he never saw the Báb, he was acquainted with many of his chief followers, such as Sayyid Yahyà of Dáráb, and in 1858 he went to Baghdád to visit Şubḥ-i-Azal, but was much more impressed by Bahá'u'lláh, whom he followed when the schism came, and to whom he remained faithful for thirty-five years. When Bahá'u'lláh died in 1892, the author, Sayyid Mahdí, espoused the cause of his son Muḥammad 'Alí, and repudiated the claims of 'Abbás Efendi 'Abdu'l-Bahá. His long connection with the Bábí community from the earliest days renders his account singularly full and detailed, and enables him to supply many interesting details not to be found elsewhere. He was moved to write it by the perusal of the Persian Introduction to my text of Hájjí Mírzá Jání's *Nuṣṣatu'l-Káfi* ("E. J. W. Gibb Memorial" Series, vol. xv), which he desired to criticize in many details. Unfortunately only the first half of his work reached me, and I do not know whether the other half was actually written and not sent, or lost in the post, or whether old age or illness prevented the fulfilment of his project.

The MS., an autograph, comprises 291 pp. of 20·8 × 13 c. and 18 ll., and is written in a clear *nasta'liq*, with long passages in red ink occurring at intervals. From a passage on p. 254 it appears that it was composed in A.D. 1914. A letter of seven closely written pages from the author is pasted in at the end. The text of the book breaks off abruptly at the bottom of p. 291 after the account of the murder of the Azalís, and in the middle of the account of the *Íqán* (see immediately below, F. 58 and F. 59). My Introduction to the *Nuṣṣatu'l-Káfi* supplies the text to this elaborate and valuable commentary, the loss of the second half of which is greatly to be deplored.



## F. 58 (10) = BBP. 1.

ایقان،

For this MS. of the *Íqán* see pp. 435–438 of my *Catalogue and Description of 27 Bábí Manuscripts*. A French translation of this important work by M. Hippolyte Dreyfus was published in Paris in 1904 under the title of *Le Livre de la Certitude*. See my *Materials for the Study of the Bábí Religion*, pp. 12 and n. 1 *ad calc.*, 179, and 325.

## F. 59 (9) = BBA. 2.

Another and much better MS. of the *Íqán*, given to me at Acre on April 20, 1890. See the *Catalogue and Description*, pp. 665–666.

## F. 60 (8).

تنبيه النائمين،

The *Tanbíhu'n-Ná'imín*, or "Awakening of the Sleepers," is described in my *Materials*, pp. 226–227. As there explained, it consists of three separate parts, viz. (1) a letter from 'Abbás Efendi 'Abdu'l-Bahá to the Báb's aunt, called by the Bábís *Khánim-i-Buzurg* ("the Great Lady"), who was still living in Tíhrán in 1913, inciting her to accept Bahá'u'lláh and abjure Şubḥ-i-Azal; (2) her long and caustic reply, which contains much valuable historical material; (3) a homily and refutation by Shaykh Aḥmad of Kirmán, the well-known and unfortunate Azalí. This MS. was received from Dr Sa'íd Khán of Ḥasanábád near Tíhrán on April 6, 1912. It was transcribed by Mírzá Muşţafà and completed on the 3rd of Rabí' II, 1330/March 22, 1912. It comprises 266 pp. of 17.5 × 10.5 c. and 16 ll., and is written in a clear *naskh*.

## F. 61 (9).

Another MS. of the above-mentioned *Tanbíhu'n-Ná'imín*, received from Baḥru'l-'Ulúm of Kirmán on May 20, 1912. It comprises 199 pp. of 21.5 × 14.7 c. and 19 ll., and is written in a clear *naskh* similar to, if not identical with, the last. It is dated 27 Şafar, 1330/Feb. 16, 1912.

## F. 62 (10).

A number of unbound quires of 22.5 × 15.3 c. received from Mírzá Muşţafà in July, 1912, comprising three separate parts, viz.:

(1) A short Preface (*Díbacha*) to the above-mentioned *Tanbíhu'n-Ná'imín* comprising 6 pp. The author does not mention his name, but begins after the doxology (p. 2, l. 7):

و بعد، چنین گوید این افقر و احقر زمره بشر و این اقصر و اصغر عباد در تمیز خیر و شر که پس از طلوع شمس حقیقت از افق غیب آنخ

It seems not improbable that it was written by Shaykh Aḥmad of Kirmán, to whose name the following verse quoted from the *Mathnawí* (p. 2, l. 3) may contain an allusion:

نام احمد نام جمله انبیاست، چونکه صد آمد نود هر پیش ماست

This Preface ends at the top of p. 6, and p. 7 should contain the letter of 'Abbás Efendi 'Abdu'l-Bahá to the "*Khánim-i-Buzurg*," which constitutes the first part of the two preceding MSS., but actually contains only the title:

صورت مکتوب که جناب میرزا عباس افندی بیکی از ورقات مبارکات نگاشته بودند آن مکتوب را بعینها در این کتاب با جواب مکتوب که داده شده بی زواید و نواقص می نگارد تا بر ارباب بصیرت پوشیده نماند و آن این است

In the margin the copyist, Mírzá Muṣṭafà, has written that as the text of this was contained in the MS. previously sent (F. 60), he had not considered it necessary to transcribe it again.

(2) Two quires (26 written pages), uniform with the last, headed *Tafáwut-i-nuskhatayn* ("Variation of the two texts"), containing page by page (from p. 1 to p. 273) the variants of the "printed copy" (نسخه چاپی) and the MS. (F. 60), and ending with the following note by Mírzá Muṣṭafà:

تفاوتِ نسختين را نوشته ارسال داشتم هر کدام که لازم یا واجب است در کتاب درج نمائید و هرگاه لازم نیست بجای خود بوده باشد البته آنجناب در این خصوص بصیرتشان بیشتر از حقیر است

(3) A much corrected and emended copy of the *Risála-i-'Amma*, or "Aunt's Letter," which constitutes the third part of the *Tanbíhu'n-Ná'imín*. Whole paragraphs have been cut out or replaced by others, written in the margin in a small *ním-shikasta*. Apart from such an addition, the text ends on f. 81<sup>a</sup> with the poem ascribed to Bahá'u'lláh which occupies pp. 106–107 in F. 61, the last 47 pp. of which (pp. 107–154) appear to be lacking in this MS.

#### F. 63 (9).

#### تذكرة الغافلین

Concerning this work, the *Tadhkiratu'l-Gháfilín*, or "Admonition of the Heedless," see my *Materials*, pp. 227–228. Its anonymous author, a native of Niráq, champions the claims of Ṣubḥ-i-Azal against those of his half-brother Bahá'u'lláh. This MS., the only copy of the work known to me, comprises 228 pp. of 21 × 14.8 c. and 19 ll. It is in the clear *naskh* hand of Mírzá Muṣṭafà, who completed it on Šafar 8, 1331/Jan. 17, 1913.

## F. 64 (7).

رساله ملا زين العابدين نجف آبادی و جواب آن

A letter from Mullá Zaynu'l-Ábidín of Najaf-ábád to one of the "People of the *Bayán*" (*i.e.* the old Bábís), inviting him to accept Bahá'u'lláh as "Him whom God shall manifest" (23 pp.), followed by the much longer reply (198 pp.) of the person so addressed. This MS. also was transcribed by Mírzá Muṣṭafà, from whom I received it through Dr Sa'íd Khán in September, 1920, and was completed on Dhu'l-Qa'da 14, 1337/August 11, 1919. It comprises 221 written pages of 17 × 10·8 c. and 16 ll. This appears to be the last manuscript I received from this excellent old scribe, who has since died, so that his name can be mentioned without imprudence.

## F. 65 (7).

Described as follows by Professor Browne in a note written on the back of the cover and dated September 15th, 1922:

"Letter of 'Abbás Efendi 'Abdu'l-Bahá to 'Alí Akbar-i-Mílání, followed by a refutation of the same (pp. 7 *et seqq.*) by Mírzá Muṣṭafà the Bábí scribe (see his letter pasted in opposite), whose real name, as he now tells me for the first time, is Ismá'il-i-Şabbágh of Si-dih, near Işfahán, whence he was driven out by the persecutions which took place there about 35 years ago. Received on September 15, 1922, from Dr Sa'íd [Khán Kurdistání] through his son Samuel Sa'íd."

Pp. 82 of 16·3 × 10·8 c. and 16 ll. Dated 19 Sha'bán, 1338/9 May, 1920.

## F. 66 (8).

The following note by Professor Browne, dated Christmas Eve, 1924, is written on the fly-leaf:

"Received from Dr Sa'íd Khán Kurdistání on December 23, 1924, with accompanying letter (dated Dec. 3, 1924) pasted opposite.

The author of this work, Hájjí Mírzá Mahdí of Işfahán, is a son-in-law of Şubḥ-i-Azal and is now (1924) 70 years of age. He was formerly in Cyprus and Constantinople, and apparently had some correspondence with me and sent me some books by Şubḥ-i-Azal's directions. Being in some ways dissatisfied with my Introduction to the text of Hájjí Mírzá Jání's history of the Báb entitled *Nuqṭatu'l-Káf* (published in the Gibb Series) he wrote this treatise criticizing the views there expressed. This MS. is in his own handwriting."

Pp. 246 of 20 × 12·7 c. and 23 ll. Dated 13 Shawwál, 1342/19 May, 1924.



## F. 66\* (15).

A portfolio containing original letters received by Professor Browne from leading Bábís and Bahá'ís (1889–1913), together with other letters and documents connected with the subject and belonging to the same period.

The following note by Professor Browne is written at the end:

“ Full particulars concerning the more important of my Bábí (Azalí and Bahá'í) correspondents whose letters are contained in this volume will be found in my *Traveller's Narrative* (Cambridge University Press, 1891), *New History* (Cambridge University Press, 1893) and *Materials for the Study of the Bábí Religion* (Cambridge University Press, 1918).

Pp. 1–10 contain letters from Mírzá Yahyà 'Şubḥ-i-Azal'—‘the Dawn of Eternity’—himself and from his sons ‘Abdu'l-‘Alí and Riẓwán ‘Alí, his nephew Rúḥu'lláh, and his followers ‘Abdu'l-Aḥad of Zanján and Maḥmúd ibn Muḥammad Ja‘far of Kirmán, the brother of Shaykh Aḥmad Rúḥí of Kirmán. The Bahá'í letters include those from all Bahá'u'lláh's four sons, *viz.* ‘Abbás Efendi ‘Abdu'l-Bahá; his rival Muḥammad ‘Alí; Badí'u'lláh; and Ziyá'u'lláh. Also from Mírzá Muḥammad ‘Alí of Yazd; Hájjí Sayyid ‘Alí of Shíráz; ‘Azízu'lláh of Bukhárá (a converted Jew); Muḥammad Jawád and his son Ghulámu'lláh of Qazwín, two of the partisans of Muḥammad ‘Alí.”

Most of the letters have been numbered by Professor Browne, who has usually noted the writer's name, the date at which the letter was written or posted, and also in many cases the date at which it was received, while some indication is often given as to the nature of its contents. The letters are not always arranged in their exact numerical order; different letters are occasionally denoted by the same number; and there are one or two numbers to which no letter appears to have been assigned<sup>1</sup>.

*I. Letters from Şubḥ-i-Azal, his sons and his adherents, etc.*

No. 1 (facing f. 4). From Şubḥ-i-Azal, written July 29, 1889, enclosing a copy of Şubḥ-i-Azal's appointment by the Báb.

No. 2 (facing f. 4). From Şubḥ-i-Azal, posted from Famagusta on Oct. 1, 1889, treating chiefly of the writings of the Báb and his early disciples.

No. 2a (facing f. 5). Transcript of a letter of Qurratu'l-‘Ayn to Mullá Shaykh ‘Alí. Both the transcript and the autograph were received from Şubḥ-i-Azal on Oct. 11, 1889. The text of the former, with facsimile of the original, was published in Professor Browne's translation of the *Ta'ríkh-i-Jadíd* (see pp. 421 and 434–437).

<sup>1</sup> [The following list should be compared with that given by Prof. Browne in *Materials for the Study of the Bábí Religion*, pp. 234–237, the existence of which I had forgotten at the time when I drew up mine. In Prof. Browne's list the letters sent to him by each of his correspondents are arranged under the writer's name, and as a rule nothing is added except the date.]

No. 3 (facing f. 6). From Şubḥ-i-Azal, posted from Famagusta on Dec. 3, 1889. Brief account of Bábí history and martyrs, published at the end of the translation of the *Ta'ríkh-i-Jadíd*, pp. ۲۶-۱, under the title, "A succinct account of the Bábí Movement written by Mírzá Yahyà Şubḥ-i-Ezel." An English translation is given in *op. cit.*, Appendix III, pp. 397-419.

No. 4 (facing f. 6). From Şubḥ-i-Azal, posted from Famagusta on Jan. 14, "a short letter, thanking me for a present of a writing-desk which I sent through Captain Young, and which reached him on Christmas Day."

No. 5 (facing f. 7). "First letter from Şubḥ-i-Azal after my visit to Cyprus, received May, 1890." It is accompanied by a slip of paper containing the names of the 19 Bábí months, "written out for me by Şubḥ-i-Ezel while I was in Cyprus in April, 1890."

No. 5\* (facing f. 7). From Şubḥ-i-Azal's son, Mírzá 'Abdu'l-'Alí, received May, 1890.

No. 5\*\* (facing f. 7). From 'Abdu'l-Aḥad of Zanján, received May, 1890.

No. 6 (facing f. 8). From Şubḥ-i-Azal, written Nov. 25, 1890, and sent along with two MSS., namely, Commentaries by the Báb on Súra II (سورة البقرة) and Súra CIII (سورة العصر).

No. 6\*. There seems to be no letter corresponding to this number.

No. 6\*\* (facing f. 8). From 'Abdu'l-Aḥad of Zanján, received Dec. 8, 1890.

No. 7 (facing f. 8). From Şubḥ-i-Azal, dated Jumádà II, A.H. 1308, *circa* Jan. 20, 1891.

No. 8 (facing f. 8). From 'Abdu'l-'Alí, dated Jumádà II, A.H. 1308, *circa* Jan. 20, 1891.

No. 8\* (facing f. 8). From 'Abdu'l-'Alí, written May 26, 1891.

No. 8\*\* (facing f. 8). From 'Abdu'l-Aḥad of Zanján, written May 26, 1891.

No. 8 *sic* (facing f. 9). This letter from Şubḥ-i-Azal, enclosing letters from his son 'Abdu'l-'Alí and from 'Abdu'l-Aḥad of Zanján, was posted from Famagusta on May 26, 1891.

No. 9 (facing f. 9). From Şubḥ-i-Azal, written about August 18, 1891. It contains explanations of certain difficult expressions and allusions in a letter (No. 2a) from Qurratu'l-'Ayn to Janáb-i 'Azím (Mullá Shaykh 'Alí), and of the brief account of the Bábí movement written by Şubḥ-i-Azal (No. 3).

No. 9\* (facing f. 9). From 'Abdu'l-'Alí, dated 12 Muḥarram, A.H. 1309 (Aug. 18, 1891).

No. 9\*\* (facing f. 9). Two poems by 'Abdu'l-Aḥad of Zanján. These are followed by a Bábí talisman (هيكل) received from Şubḥ-i-Azal about Aug. 29, 1891.

No. 10 (facing f. 9). From Şubḥ-i-Azal, dated Rabí' II, A.H. 1309 (about Nov. 17, 1891).

No. 10\* (facing f. 9). From 'Abdu'l-Aḥad of Zanján, dated 7 Rabí' II, A.H. 1309 (Nov. 10, 1891).



No. 11. A letter from Şubḥ-i-Azal, of which only the addressed envelope is preserved in this volume. It was received on Feb. 12, 1892.

No. 11\* (facing f. 9). From Şubḥ-i-Azal, dated 11 Jumádà 11, A.H. 1309, posted Jan. 25, 1892.

No. 12 (facing f. 9). From Şubḥ-i-Azal, dated 13 Sha'bán, A.H. 1309, posted March 15, 1892. Accompanying it is an unnumbered letter, enclosed in a letter of August 17, 1891, from Captain Arthur Young, concerning the escape or departure of 'Abdu'l-Ghaffár, the Bahá'í, from Cyprus.

No. 13 (facing f. 10). From Şubḥ-i-Azal, identifying the five Gobineau Bábí MSS. in the Bibliothèque Nationale at Paris, received May 31, 1892.

No. 14. This number refers to the three following letters.

No. 14\* (facing f. 9). From Rúḥu'lláh, Şubḥ-i-Azal's nephew, received June 17, 1896.

No. 14\*\* (facing f. 10). From 'Abdu'l-'Alí, dated June 5, 1896. It is accompanied by a letter from C. D. Cobham, stating that 'Abdu'l-'Alí died at Varoshia, a suburb of Famagusta, in Sept. 1902.

No. 14\*\*\* (facing f. 10). From 'Abdu'l-Aḥad of Zanján, received June 17, 1896.

No. 15 (facing f. 10). From Şubḥ-i-Azal's son, Riẓwán 'Alí, received June 17, 1896.

No. 16 (facing f. 10). From Maḥmúd ibn Muḥammad Ja'far Kirmání, brother of the Shaykh Aḥmad Rúḥí of Kirmán who was put to death at Tabríz in the summer of 1896 (see *Persian Revolution*, pp. 93-96). Written on Muḥarram 25, A.H. 1314 (July 6, 1896). Professor Browne has added an abstract of the contents in English.

## II. Letters from 'Abbás Efendi ('Abdu'l-Bahá), the other three sons of Bahá'u'lláh, and several well-known Bahá'ís.

No. 1 (facing f. 11). From Bahá'u'lláh's son, Mírzá Ziyá'u'lláh, dated 10 Shawwál, A.H. 1307 (May 30, 1890).

No. 1\* (facing f. 11). Covering letter from Áqá Muḥammad 'Alí Yazdí, the Bábí agent at Alexandria, dated 12 Shawwál, A.H. 1307.

No. 2 (facing f. 11). From Bahá'u'lláh's son, Mírzá Badí'u'lláh, dated 22 Shawwál, A.H. 1307 (June 11, 1890).

No. 2\* (facing f. 11). Covering letter from Áqá Muḥammad 'Alí, dated June 21, 1890.

No. 3 (facing f. 12). From 'Abbás Efendi, received Aug. 20, 1890.

No. 3\* (facing f. 12). Covering letter from Áqá Muḥammad 'Alí, dated 26 Dhu'l-Hijja, A.H. 1307 (Aug. 12, 1890).

No. 4<sup>1</sup> (facing f. 13). From Mírzá Badí'u'lláh, answers to questions arising out of the text of the *Traveller's Narrative*, written Aug. 20, 1890.

No. 4<sup>2</sup> (facing f. 13). From Mírzá Badí'u'lláh.



No. 4\* (facing f. 13). Covering letter from Áqá Muḥammad 'Alí, dated 10 Muḥarram, A.H. 1308 (Aug. 25, 1890).

No. 5\* (facing f. 14). From Hájjí Sayyid 'Alí Shírází, written from Beyrout on 4 Muḥarram, A.H. 1308 (Aug. 20, 1890).

No. 6 (facing f. 14). From Mírzá Ziyá'u'lláh, dated 19 Muḥarram, A.H. 1308 (Sept. 3, 1890).

No. 6\* (facing f. 14). Covering letter from Áqá Muḥammad 'Alí, dated 25 Muḥarram, A.H. 1308 (Sept. 9, 1890).

No. 7 (facing f. 15). From Mírzá Badí'u'lláh, dated 18 Šafar, A.H. 1308 (Oct. 2, 1890).

No. 7\* (facing f. 15). Covering letter from Áqá Muḥammad 'Alí, dated 30 Šafar, A.H. 1308 (Oct. 14, 1890).

No. 7\*\* (facing f. 15). Covering letter from Áqá Muḥammad 'Alí, dated 5 Rabí' I, A.H. 1308 (Oct. 19, 1890).

No. 7\*\*\* (facing f. 15). From Hájjí Sayyid 'Alí Shírází, dated 29 Šafar, A.H. 1308 (Oct. 13, 1890).

No. 8 (facing f. 16). From Mírzá Badí'u'lláh, dated 15 Rabí' I, A.H. 1308 (Oct. 29, 1890).

No. 8\* (facing f. 16). Covering letter from Áqá Muḥammad 'Alí, dated 24 Rabí' II, A.H. 1308 (Dec. 6, 1890).

No. 9\* (facing f. 16). From the same, dated 20 Rabí' II, A.H. 1308 (Dec. 2, 1890).

No. 10 (facing f. 17). From 'Abbás Efendi, dated April 3, 1891.

No. 10\* (facing f. 16). Covering letter from Áqá Muḥammad 'Alí, dated 28 Sha'bán, A.H. 1308 (April 7, 1891).

No. 11 (facing f. 16). From Mírzá Badí'u'lláh, with a pair of gold spectacles. Dated 17 Dhu'l-Hijja, A.H. 1308 (July 25, 1891).

No. 11\* (facing f. 17). From Áqá Muḥammad 'Alí, dated 21 Dhu'l-Hijja, A.H. 1308 (July 29, 1891).

No. 12 (facing f. 20). Letter from 'Abbás Efendi, dated Aug. 19, 1891, containing an account of the persecution of Bábis at Yazd in Ramaḍán, A.H. 1308.

No. 12 *sic* (facing f. 20). An account of the same persecution written on Aug. 21, 1891, by Mírzá Badí'u'lláh.

No. 12\* (facing f. 17). From Áqá Muḥammad 'Alí, dated 19 Muḥarram, A.H. 1309 (Aug. 24, 1891).

No. 12\*\* (facing f. 18). Account of persecution of Bábis at Yazd on 23 Ramaḍán, A.H. 1308 and following days, by Áqá Muḥammad 'Alí Yazdí. Enclosed in the preceding letter.

No. 13 (facing f. 18). From Hájjí Sayyid 'Alí concerning publication of the facts of the Yazd persecution. Written from 'Ishqábád on 23 Dhu'l-Hijja, A.H. 1308 (July 30, 1891).

No. 13\* (facing f. 18). From Áqá Muḥammad 'Alí, dated 5 Šafar, A.H. 1309 (Sept. 8, 1891).

No. 14 (facing f. 19). From Áqá Muḥammad 'Alí, dated 21 Jumádà I, A.H. 1309 (Dec. 23, 1891).

No. 15 (facing f. 20). From Mírzá Badí'u'lláh, dated 18 Rajab, A.H. 1309 (Feb. 17, 1892).

No. 15\* (facing f. 22). From Áqá Muḥammad 'Alí, dated 23 Rajab, A.H. 1309 (Feb. 22, 1892).

No. 16 (facing f. 22). From the same, dated 28 Ramaḍán, A.H. 1309 (April 25, 1892).

No. 17 (facing f. 22). From the same, dated 14 Shawwál, A.H. 1309 (May 11, 1892).

No. 18 (facing f. 22). From Mírzá Badí'u'lláh, dated 29 Dhu'l-Qa'da, A.H. 1309 (June 25, 1892).

No. 18\* (facing f. 22). From Áqá Muḥammad 'Alí, dated June 28, 1892.

No. 19 (facing f. 23). From 'Abbás Efendi, dated March 24, 1893.

No. 19\* (facing f. 23). From Áqá Muḥammad 'Alí, dated 3 Shawwál, A.H. 1310 (April 20, 1893).

No. 19<sup>A</sup> (facing f. 23). From 'Abbás Efendi, dated Feb. 1, 1901.

No. 19<sup>A</sup>\* (facing f. 23). From Áqá Muḥammad 'Alí, dated Feb. 3, 1901.

No. 19<sup>B</sup> (facing f. 24). From 'Abbás Efendi, dated April 8, 1901.

No. 19<sup>B</sup>\* (facing f. 25). From Hájji Muḥammad ['Alí] Yazdí, dated April 18, 1901. The writer is the Bahá'í agent at Alexandria, described in the preceding letters as Áqá Muḥammad 'Alí Yazdí.

No. 20 (facing f. 28). From 'Abbás Efendi. Not dated, received about Xmas, 1903.

No. 20\* (facing f. 29). From the Bahá'í agent Aḥmad Yazdí, dated Port Said, Dec. 16, 1903.

No. 21 (facing f. 29). From the same, dated June 20, 1904.

No. 21\* (facing f. 29). From the same, dated Port Said, Jan. 26, 1904.

The remaining Persian letters are not numbered. They comprise :

1 (ff. 19 and 21). Three letters from 'Azízu'lláh, a Jew of Bukhárá, written in 1892.

2 (facing f. 25). Letter from Bahá'u'lláh's son, Mírzá Muḥammad 'Alí, dated April 3, 1901, together with a covering letter from Muḥammad Jawád, written at 'Akká and dated April 4, 1901.

3 (facing f. 25). Letter from Muḥammad Jawád, written at 'Akká on July 28, 1901.

4 (facing f. 25). Letter from Ghulámu'lláh of Qazwín, son of Muḥammad Jawád, dated March 19, 1901.

- 5 (facing f. 26). Letter from Muḥammad Jawád, dated Sept. 7, 1901.
- 6 (facing f. 26). Letter from Ghulámu'lláh of Qazwín to Sir E. Denison Ross, dated April 10, 1901.
- 7 (facing f. 26). Letter from Muḥammad Jawád, dated 'Akká, Oct. 14, 1901.
- 8 (facing f. 27). From the same, dated April 14, 1902.
- 9 (facing f. 27). From the same, dated July 5, 1902.
- 10 (facing f. 27). From Ḥájjí Sayyid 'Alí "Afnán," dated 'Akká, July 2, 1902.
- 11 (facing f. 28). From Ghulámu'lláh of Qazwín, dated Aug. 17, 1902.
- 12 (facing f. 28). From Muḥammad Jawád, dated 'Akká, Oct. 22, 1902.
- 13 (facing f. 28). "? Letter (undated) from 'Abbás Efendi, to ? 'Azízu'lláh, a Jew of Bukhárá, who sent it to me about July, 1892."
- 14 (facing f. 28). From Ghulámu'lláh of Qazwín, dated Nov. 22, 1902.
- 15 (facing f. 29). From Mírzá Badí'u'lláh, dated Sept. 25, 1909.
- 16 (facing f. 30). From Mírzá Asadu'lláh, dated Chicago, April 21, 1902, and accompanied by a *Lawḥ* or "Tablet" of Bahá'u'lláh's which was sent by Mírzá Asadu'lláh on the same date.
- 17 (facing f. 30). From Ghulámu'lláh of Qazwín, dated Aug. 10, 1902.
- 18 (facing f. 31). Manifesto, dated Feb. 4, 1903, of Ḥájjí Mírzá Sayyid 'Alí "Afnán" renouncing his allegiance to the "Náqidín," or adherents of Mírzá Muḥammad 'Alí, and declaring his adhesion to 'Abbás Efendi ('Abdu'l-Bahá).
- 19 (facing f. 31). Manifesto, dated Feb. 4, 1903, of Mírzá Badí'u'lláh, renouncing his allegiance to his brother Mírzá Muḥammad 'Alí and declaring his adhesion to 'Abbás Efendi.
- 20 (facing f. 31). From Ghulámu'lláh of Qazwín, dated Nov. 11, 1902.
- 21 (facing f. 31). From Mírzá Badí'u'lláh, dated March 11, 1903, announcing his renunciation of his brother Muḥammad 'Alí and his adhesion to 'Abbás Efendi. (Marked "Important.")
- 22 (facing f. 31). From 'Abbás Efendi, about March 28, 1903, forwarded by Ḥájjí Sayyid Muḥammad Taqí Minshádí.
- 23 (facing f. 32). Two letters, dated March 28 and April 1, 1903, from Sayyid Muḥammad Taqí Minshádí.
- 24 (facing f. 33). Two letters from 'Abdu'l-Bahá, dated Sept. 7, 1911, and Feb. 9, 1913, the latter written from Paris.
- 25 (facing f. 34). From 'Abdu'l-Bahá, Sept. or Oct. 1911.
- 26 (facing f. 34). From Mírzá Asadu'lláh, dated March 22, 1902.
- 27 (facing f. 35). From Ḥájjí Mírzá Ḥusayn Shírází, dated Bombay, March 16, 1896.
- 28 (facing f. 36). Letter of Baḥru'l-'Ulúm of Kirmán to the Azalís, received from Mírzá Muṣṭafà, the Bábí scribe, about June 3, 1913.
- 29 (facing f. 37). From Bahá'u'lláh's eldest son, Muḥammad 'Alí, written from 'Akká on Sept. 2, 1922.



## G. GENERAL HISTORY.

G. 1<sup>1</sup>, G. 1<sup>2</sup> (10).

## فتوح ابن اعثم كوفي

Two volumes, equal in size but in different handwritings, of the Persian translation made about the end of the sixth century of the Muḥammadan (twelfth of the Christian) era by Muḥammad b. Aḥmad b. Abí Naṣr b. Aḥmad al-Mustawfí, entitled al-Raḍí al-Kúfí, of the *Futūḥ* or *Ta'ríkh* of Ibn A'tham of Kúfa. The Arabic original, if it ever existed, has hitherto eluded discovery, but is supposed to have been written before 314/926-7. See Rieu's *B.M.P.C.*, pp. 151-152; F. Wüstenfeld's *Geschichtschreiber der Araber*, No. 541 (p. 253); Brockelmann, vol. 1, p. 516.

G. 1<sup>1</sup>, defective both at beginning and end, comprises 250 ff. of 25 × 18 c. and 17 ll., good, clear *naskh*, not dated. Probably only f. 1 is missing at the beginning, for what is now the first leaf begins with the concluding words of the doxology, which are followed in l. 3 by the translator's name:

محمد بن احمد بن ابى نصر بن احمد المستوفى الملقب الرضى الكاتب ميگوید...

This volume ends with the murder of 'Uthmán the third Caliph and the brutal treatment of his wife Ná'ila by his murderers.

G. 1<sup>2</sup>, written in a fair *nasta'liq* and dated the end of Muḥarram, 924/Feb. 11, 1518, begins after the murder of 'Uthmán with the words:

چون عثمانرا بکشتند مردمان پیاپی بخدمت امیر المؤمنین علی علیه السلام آمدند آنخ

and ends with the death of al-Ḥusayn b. 'Alí at Karbalá and what befell his family at the hands of Yazíd. Ff. 188 of 24.5 × 18 c. and 20 ll.

Both volumes were bought by me from the late Ḥájjí 'Abdu'l-Majíd Belshah in 1920.

G. 2 (9).

## كتاب الجمان في اخبار الزمان

A general history in three sections (*faṣl*) entitled *Kitábu'l-Jumán fí Akhbári'z-Zamán*, ascribed in this MS. to Shaykh Shihábu'd-Dín Aḥmad al-Maghribí al-Fásí, but in Rieu's Arabic Supplement (p. 290, No. 482) to Abú 'Abdi'lláh Muḥammad ibn 'Alí...ash-Sháṭibí. Another MS. of the work (not mentioned by Wüstenfeld or Brockelmann) described by Rieu (pp. 318-319, No. 518, 1) begins with the same

short doxology as the present MS., carries the history of the Caliphate and of the Moors in Spain down to about 667/1268-9, and concludes with an account of the End of the World and the Resurrection.

Ff. 334 of 20.5 × 14.4 c. and 18 ll.; good Maghribí hand with rubrications; transcription completed on Dhu'l-Qa'da 27, 1148/April 9, 1736. From the Belshah collection, 1920.

### G. 3 (10).

## تجارب السلف (ترجمه كتاب الفخرى)

A Persian version, enriched with much additional matter, especially in the later part, of the Arabic history of the Caliphate commonly known as the *Kitābu'l-Fakhrí*, but here entitled (f. 2<sup>b</sup>) *Munyatū'l-Fudalā fī tawārīkhī'l-Khulafá wa'l-Wuzarā*. The original work was written by Ṣafīyyu'd-Dīn Muḥammad b. 'Alí al-'Alawí at-Ṭiqṭaqá for the library of his lord and patron Jalálu'd-Dīn Zangí Sháh ibn Badrī'd-Dīn Ḥasan ibn Aḥmad of Dámghán. This Persian version was made in 724/1324 by Hindúsháh ibn Sanjar ibn 'Abdī'lláh aṣ-Ṣāhibí al-Kírání for the Atábek Nuṣratu'd-Dīn Yúsuf Sháh ibn Shamsi'd-Dīn Alp-Arghún ibn Malik Naṣrī'd-Dīn Hazárasp, who ruled over Luristán from 696/1296 to 733/1333. The only other known MS. of the Persian version appears to be **Suppl. Pers. 1552** (= **Schefer 237**) of the Bibliothèque Nationale in Paris. See E. Blochet's Catalogue (Paris, 1905), vol. I, p. 251, No. 373.

My MS., bought in January, 1920, from the late Ḥájjí 'Abdu'l-Majíd Belshah, comprises 190 ff. of 22.7 × 16 c. and 19 ll., was transcribed in 1286/1870 in a small, clear, modern *naskh* with rubrications, and contains about 108,000 words. For a fuller description, see my article in the Centenary Volume published by the Royal Asiatic Society in 1924, pp. 21-30.

### G. 4 (11).

## تاریخ گزیده حمد الله مستوفی قزوینی

The original of the facsimile edition of the *Ta'ríkh-i-Guzída* published, with an abridged English version by myself, in the "E. J. W. Gibb Memorial" Series (vol. XIV, 1 and XIV, 2, 1910 and 1913). This fine MS., of which the first two pages are particularly beautiful and richly illuminated, was transcribed in 857/1453, and is from the library of the late Prince Farhád Mírzá *Mu'tamadū'd-Dawla*, who has added marginal annotations in several places. It was purchased by me from Ḥájjí Mírzá 'Abdu'l-Ḥusayn Khán of Káshán, entitled *Wahídu'l-Mulk*, for £50

in the summer of 1907. The work, which is well-known, and is described by Rieu in his Persian Catalogue (pp. 80–81), was composed in 730/1330 by Ḥamdu'llāh Mustawfī of Qazwīn. Besides my abridged English translation of the whole, mentioned above, the text of ch. iv, dealing with the Muḥammadan dynasties of Persia, was edited with a French translation by M. Jules Gantin in 1903; while a French translation of the sixth and last chapter, treating of the city of Qazwīn, was published by the late M. Barbier de Meynard in the *Journal Asiatique* for 1857 (Série v, tome 10); and in the *J.R.A.S.* for Oct. 1900 and Jan. 1901 I published an English translation of that part of the work (ch. v, section 6, second half) which treats of the Persian poets.

For further particulars of this history and this manuscript of it, see the English Preface and Table of Contents of the above-mentioned facsimile, pp. xi–xix.

G. 5 (12).

تاریخ گزیده

Another MS. of the *Ta'rikh-i-Guzida* given to me in January, 1917, by Mr G. le Strange, who bought it from the late Mr Sidney Churchill for £10 in 1909. A modern, but very carefully and neatly written MS. dated in the colophon 23 Muḥarram, 1293 (Feb. 19, 1876). It contains the additional chapter on the Muẓaffarī dynasty (ff. 104<sup>b</sup>–128<sup>a</sup> = “E. J. W. Gibb Memorial” Series, xiv, 1, pp. 613–755, and xiv, 2, pp. 151–207).

Ff. 158 of 28.5 × 17.3 c. and 31 ll.; small, neat *nasta'liq* with rubrications and numerous marginal notes in a minute hand, which, however, cease a little before f. 80.

G. 6 (10).

روضة اولی الالباب لفخر الدین البناکتی

The *Rawḍatu'l-Albāb*, a well-known historical manual composed in 717/1317 by Fakhru'd-Dīn-i-Banākatī. See Rieu's Persian Catalogue, pp. 79–80.

This MS., which is defective both at beginning and end, formerly belonged to Prince Bahman Mīrzā (died at Tīhrān in Rabī' II, 1277 = Oct.–Nov. 1860) and afterwards, in 1282/1866, to Prince Farhād Mīrzā. It afterwards formed part of the library of the late Sir A. Houtum-Schindler, purchased by me in January, 1917. It is written in an ugly but legible *ta'liq*, and comprises 185 ff. of 23 × 15 c. and 21 ll., and appears to have been transcribed in Shīrāz in 1272/1855–6.



G. 7 (10) and G. 8 (10).

مَجْمَلُ فَصِيحِي خَوَافِي

Two MSS. of that rare and valuable Persian chronicle entitled the *Mujmal*, or "Compendium," concerning which see my *Persian Literature under Tartar Dominion*, pp. 426-428, and my article in the number of the *Muséon* brought out by the Belgian professors of Oriental Languages, temporarily resident in Cambridge in 1915, at the University Press. So far as I know, only three MSS. of this work exist, viz. the two now in my library<sup>1</sup>, and a third in the *Institute des Langues Orientales du Ministère des Affaires Étrangères de St Pétersbourg* described by Dorn and Baron Victor Rosen.

The author, Faṣīḥī of Khwáf, is said by Baron Rosen to have been born in 777/1375-6, and spent most of his life in the service of Sháhrukh, for whose use he compiled and to whom he presented this book in 845/1442. It consists of an *Introduction*, containing a sketch of the history of the world from the Creation to the birth of the Prophet Muḥammad; two *Discourses*, of which the first continues the history down to the Flight (*Hijra*) of the Prophet from Mecca to al-Madína, and the second the history of the period after the Flight down to 845/1442; and a conclusion (missing in all three copies) containing a monograph on Herát, the author's birthplace and home. The second Discourse constitutes by far the largest and most important part of the book, which is chiefly remarkable for the large amount of literary history which it contains.

Both the MSS. in my possession are defective, the Raverty MS. (G. 7) lacking the years A.H. 718-840 (A.D. 1318-1437), and the Schindler MS. (G. 8) the years 834-844 (A.D. 1430-1440).

The Raverty MS. (G. 7) was bought in A.D. 1907 from the widow of Colonel Raverty by the Trustees of the "E. J. W. Gibb Memorial Fund" (to whom it really belongs) for £18, together with two other MSS., one of the *Haft Iqlím*<sup>2</sup>, and one of part of the *Jámi'u't-Tawárikh*, each for £6. It comprises 506 ff. of 23·8 × 14·5 c. and 17 ll., and is written in a fine, bold *naskh*, apparently of the fifteenth century, with rubrications and marginal captions, which greatly facilitate reference. The Introduction (*Muqaddama*) occupies ff. 6<sup>b</sup>-25<sup>a</sup>; the first Discourse (*Maqála*) ff. 25<sup>b</sup>-40<sup>b</sup>, and the second Discourse the remainder of the volume (ff. 41<sup>a</sup>-506<sup>b</sup>). There is no colophon, and the book is a good deal wormed.

<sup>1</sup> [The Raverty MS., bearing the class-mark G. 7 in this Catalogue, is now preserved, together with the MSS. and photographic facsimiles belonging to the Trustees of the "E. J. W. Gibb Memorial Fund," in the Library of the School of Oriental Studies, University of London.]

<sup>2</sup> [Numbered K. 4 in the present Catalogue. It was returned in June, 1927, to the India Office Library, from which, either directly or indirectly, it must have come into the hands of Colonel Raverty before its purchase by the Trustees of the "E. J. W. Gibb Memorial Fund."]

The Schindler MS. (G. 8) was presented to me on July 7, 1913, by Mr G. le Strange, who had bought it from Sir A. Houtum-Schindler a few days previously. Though defective at the beginning, it is a much more complete, though more modern, copy than G. 7. It comprises 511 written leaves of  $21.8 \times 14.8$  c. and 20 ll., and is written in a good, clear modern *naskh* with rubrications and marginal captions.

For description of the St Petersburg Codex see B. Dorn at the beginning of the second volume of the *Bulletin de la Classe historico-philologique de l'Académie Impériale des Sciences de St Pétersbourg*, and Baron Victor Rosen in the third volume of his *Collections Scientifiques* (1866), No. 271, pp. 111–113. In this MS. the Introduction (defective at the beginning) occupies ff. 10<sup>a</sup>–33<sup>b</sup> (the preceding leaves being blank); the first Discourse ff. 34<sup>a</sup>–35<sup>b</sup>; and the second Discourse the remainder (ff. 36<sup>a</sup>–507<sup>a</sup>) of the volume. One of the last events recorded is the death of “God’s Physician” (*Ṭabībū’llāh*) Sayyid Ni‘matu’llāh on Thursday, Rajab 22, 844 (December 17, 1440). This is followed by five blank pages, presumably corresponding to a lacuna in the original, after which come four pages chiefly containing the necrology of the year A.H. 845 (A.D. 1441–2).

#### G. 9 (12).

### زُبْدَةُ التَّوَارِيخِ تَأْلِيفُ حَافِظِ اَبْرُوْ

The second of the four volumes of Ḥāfiẓ Abrú’s great history compiled in 828/1425. This fine manuscript was completed on Friday, 15 Sha‘bān, 829 (June 22, 1426) during the lifetime of the author, who died, according to the *Mujmal* of Faṣīḥī, on Sunday, 3 Shawwāl, 833 (June 25, 1430). It is written throughout in a clear, good *naskh* hand with rubrications, comprises 484 ff. of  $31 \times 22$  c. and 29 ll., and contains the life of the Prophet Muḥammad and the history of the Caliphate. Ff. 1–53<sup>a</sup> deal with the period before the Flight (*Hijra*); the account of the Four Orthodox Caliphs begins on f. 114<sup>b</sup>; that of the Umayyads on f. 177<sup>b</sup>, and that of the ‘Abbāsids on f. 271<sup>a</sup>.

Concerning Ḥāfiẓ Abrú and his work, see Rieu’s *Persian Catalogue*, pp. 421–424, and his *Persian Supplement*, p. 16, and for a much fuller and more detailed discussion of this rare and important history, of which only the first half (vols. I and II) appears to be extant, Baron Victor Rosen’s *Collections Scientifiques*, vol. III, *Manuscrits persans* (St Petersburg, 1866), pp. 52–111.

## G. 10 (13).

## نسخ جهان‌آرای للقاضی احمد الغفاری

An incomplete copy, ending with the year 927/1521, of the *Nusakh-i-Jahán-áráy*, a general history from the earliest times to 972/1564-5, by the Qádí Aḥmad ibn Muḥammad, author of the better-known *Nigáristán*. See Rieu's Persian Catalogue, pp. 111-115.

Ff. 113 of 31·8×19·6 c. and 25 ll.; written in a fairly legible but ungraceful *nasta'liq* with rubrications; conclusion and colophon missing. From the library of the late Sir A. Houtum-Schindler.

## G. 11 (12).

## (۱) خاتمه روضة الصفا، (۲) عجائب الاشياء

A manuscript of 72 ff. of 27·4×19·2 c. and 25 ll.; written in a clear modern *naskh* with rubrications, and containing:

(1) The *Khátima* or Conclusion (Book VIII) of Mírkhwánd's *Rawḍatu's-Ṣafá*, treating of geography and biography (ff. 3<sup>b</sup>-44<sup>a</sup>). See Rieu's Persian Catalogue, p. 93.

(2) The '*Ajá'ibu'l-Ashyá* (or —*u'd-Dunyá*), "Wonderful Things," or "Wonders of the World," by Abu'l-Mu'ayyad Abú Muṭí'al-Balkhí (ff. 44<sup>b</sup>-72<sup>b</sup>), who wrote it for Abu'l-Qásim Núḥ ibn Maṣṣúr the Sámání (reigned over Khurásán from 366/976 until 387/996-7). The text before us must, however, be a much later translation of an Arabic or recension of a Persian original, for on f. 46<sup>b</sup>, l. 9, occurs the following passage:

حكايت، در سنه ثلاث و عشرو ستمائة كه من بنده در سفر حجاز بودم بكنار دریای مصر رسیدم  
و از آن جماعت كه آنجا مقیم اند پرسیدم كه عجایب دریا چیست، گفتند كه سنگ این دریا شكل  
خرچنگ دارد بزرگ و كوچك چنانكه گویا خرچنگ بوده است كه بسنگ شده و آنرا سرطان بحری  
گویند و در داروهای چشم بكار برند و عظیم سودمند است،

"*Anecdote*.—In the year 613/1216-7 when I was travelling to the Hījáz I arrived at the shore of the Egyptian Sea, and enquired of the people who abode there what were the marvels of the Sea. They answered, 'The stones of this sea have the shape of crabs, great and small, so that one would say that they were crabs which had become stone.' These they call 'marine crabs,' and they use them in eye-salves, where they are mighty useful."



The work consists entirely of short anecdotes like this, preceded by the following brief introduction :

رساله عجایب الاشياء من كلام ابو مطيع البلخی رحمة الله علیه

بسم الله الرحمن الرحيم وبه نستعين

چنین گوید ابو المؤید ابو مطیع بلخی رحمة الله علیه که مرا از طفلی هوس گردیدن عالم در سر افتاده بود و از مردم تجار و اهل بحث عجایبها شنیدم و آنچه در کتب خواندم جمله بنوشتم و جمع کردم و از بهر پادشاه جهان امیر خراسان ملک مشرف ابو القاسم نوح بن منصور مولی امیر المؤمنین تا اورا از آن مطالعه مؤانست بود و حق نعمت اورا گذارده باشم که بر من و عالمیان واجب است میسر باد، آغاز کتاب، چنین گوید ابو مطیع بلخی که در هندوستان درختیست آنخ

The anecdotes refer to India, Andalusia, Rûm (Asia Minor), Syria, Ṭabaristân, Bukhârâ, Turkistân, Yaman, Nubia, Daylam, Khurâsân, Nihâwand, Âdharbayjân, Samarqand, China, Egypt, Sîstân, Kîsh (Persian Gulf), the China Sea, etc. It is worth noting that on f. 68<sup>a</sup> occurs a quotation from the *Firdawsu'l-Hikmat* of 'Alî b. Rabban aṭ-Ṭabarî, of which the Arabic original has been found by Mr M. Z. Şiddîqî, formerly Government of India Research Student in the University of Cambridge, on f. 241<sup>a</sup> of the British Museum MS. of this work.

#### G. 12 (12).

### طبقات محمودشاهی (تاریخ صدر جهان)

The *Ṭabaqât-i-Mahmûd-shâhî*, or *Ta'rikh-i-Şadr-i-Jahân*, a general history from the earliest times down to 838/1434-5 by Fayḍu'llâh ibn Zayni'l-Âbidîn ibn Ḥusâm, entitled *Maliku'l-Qudât Şadr-i-Jahân*, compiled about 907/1501-2. See Rieu's Persian Catalogue, pp. 86-87, 885<sup>a</sup>, and 1079.

Ff. 550 of 27 × 17 c. and 21 ll., written in legible *ta'liq* with rubrications, incomplete at both beginning and end and lacking colophon and date.

The first half of the work is historical, the second biographical. There appear to be some dislocations, but the principal contents are as follows:

The Prophets and Patriarchs, from Adam to Jesus Christ (ff. 1-30).

The Ancient Kings of Persia (ff. 31<sup>a</sup>-61<sup>a</sup>).

The *Tubba's* of Yaman (ff. 61<sup>b</sup>-70<sup>a</sup>).

The Prophet Muḥammad and the Imâms and Orthodox Caliphs (ff. 70<sup>a</sup>-170<sup>a</sup>).

The Umayyad Caliphs (ff. 170<sup>b</sup>-198<sup>b</sup>).

The 'Abbâsid Caliphs (ff. 199<sup>a</sup>-231<sup>b</sup>).

The Post-Muḥammadan Dynasties of Persia, etc. (ff. 231<sup>b</sup>-306<sup>a</sup>).

The Mongols (ff. 306<sup>a</sup>-347<sup>a</sup>).

The Kings of Dihlî (ff. 347<sup>b</sup>-396<sup>a</sup>).

The Poets, Arabian and Persian (ff. 396<sup>b</sup>–421<sup>a</sup>). The particulars concerning the Persian poets are largely derived from the *Chahār Maqála* of Nizámí-i-‘Arúdí-i-Samarqandí.

The Companions (f. 421<sup>b</sup>) and Followers (f. 439<sup>b</sup>).

Pious and Learned Men (f. 454<sup>b</sup>).

Notable Women (f. 527<sup>a</sup>).

Notable Ministers (f. 530<sup>b</sup>).

### G. 13 (12).

## احسن القصص و دافع الغصص

The *Aḥsanu’l-Qiṣaṣ wa-Dāfi’u’l-Ghuṣaṣ*, an abridgement of the *Ta’rīkh-i-Alfī* (i.e. “the Millennial History,” or history of the thousand years succeeding the Flight of the Prophet from Mecca to al-Madína) made in 1248/1832–3 by Aḥmad ibn Abi’l-Faṭḥ ash-Sharíf al-Ḥarí al-Iṣfahání. Concerning the *Ta’rīkh-i-Alfī*, see Rieu’s Persian Catalogue, pp. 117–119, where mention is made of the present abridgement with a reference to the *Mélanges Asiatiques*, vol. VI, p. 121.

Pp. 534 of 28·4 × 17 c. and 19 ll.; fair *ta’līq* with rubrications; the last few pages much discoloured by damp; no date or colophon. The year 994/1586 appears to be the last mentioned.

Begins:

بسم الله والحمد لله تعالى

بیا و بنگر اگر چشم خورد بین داری، که سنگریزه بطحا عقیق و مرجان است، العبد الراجی احمد بن ابو الفتح الشریف الحاری الاصفهانی معروض میدارد که در هنگام کتابت کتاب تاریخ الفی که جامع جمیع تواریخ و وقایع سلاطین ذوی الاقتدار از زمان اتفاق امت در سقیفه الی یک هزار سال آنچه در اسلام بعد از رحلت حضرت خیر البشر صلوات الله علیه وآله واقع شده از حادثات و سیر خلفاء ثلاثه و خلافت جناب امیر المؤمنین علیه السلام و بنی امیه چهارده نفر در هزار ماه و بنی عباس سی و هفت نفر در پانصد و بیست و چهار سال و بقولی مطابق لفظ شرك و حکام طاهریه و سلاطین سامانیه و صفاریه و غزنویه و آل بویه و سلجوقیه و خلفاء اسمعیلیه مصر و دُعاة ایشان در عراق و غیره و خوارزمشاهیه و ملوک غور و سلاطین هند و چنگیزخانی که در اطراف عالم نسلًا بعد نسل سلطنت کردند آنخ

The author continues the enumeration of the dynasties down to the rise of the Ṣafawís in Persia in 906/1500–1 and their establishment of the Shí‘a doctrine in that country according to the chronogram *مذهبنا حق*, “Our doctrine is true,” and of the Tímúrid (or “Moghul”) dynasty in India down to the time of Akbar. Of the sources used for the compilation of the *Ta’rīkh-i-Alfī* or “Millennial History” (so

called because it was compiled in 1000/1591-2) he mentions the works of ad-Dínawarí, Ibn Khallikán, Shaykh Khúrí, Ibn A'tham al-Kúfí, al-Yáfi'í, Ḥáfiz Abrú, and al-Mas'údí, the *Rawḍatu's-Ṣafá* of Mírkhwánd, the *Maṭla'u's-sa'dayn*, and other special histories of Egypt, Baghdád, Turkey (*Rúm*), India, Persia and Turkistán. Having made numerous copies of the *Ta'ríkh-i-Alfí*, an enormous compilation comprising 180,000 *bayts*, the author of the present compendium in the year 1248/1832-3<sup>1</sup> resolved to extract from it the most instructive and entertaining portions and narrate them in a simple and agreeable style for the benefit of those who found the original too long and wearisome, and to give to this compendium the title of *Aḥsanu'l-qisāṣ wa-Dáfi'u'l-Ghuṣaṣ* ("the Best of Stories and Dispeller of Sorrows").

The period preceding the fall of the 'Abbásid Caliphate occupies a much greater space (to p. 380) than the later period, the account of the Ṣafawí dynasty only beginning on p. 515, and Bábur's conquest of India on p. 524. The latest date mentioned is 994/1586, the year in which died the Turkish Sultán Sulaymán "the Magnificent." The work ends somewhat abruptly:

در وصفش همین بس که مزین شد بنام نامی و القاب گرامی بخشید

There is no colophon.

G. 14<sup>1-5</sup> (15).

خُلْدُ بَرین

An enormous general history bound in five volumes, but really consisting of eight, each entitled *Rawḍa* ("Garden"), composed by Muḥammad Yúsuf in 1078/1667-8 in the reign of Sháh Sulaymán the Ṣafawí, and entitled *Khuld-i-Barín* ("High Heaven"). Two incomplete MSS. are described by Rieu in his Persian Supplement, pp. 22-24, Nos. 34 and 35, but no other complete copy appears to exist. The first four volumes (*Rawḍas i-vii*) were transcribed in 1271-2/1854-5 for Prince Bahman Mírzá *Bahá'u'd-Dawla* by Áqá Bába Sháhmírzadí son of Mullá Muḥammad Mahdí; the fifth and last volume (*Rawḍa viii*, containing the years A.H. 1037-1071 = A.D. 1627-1660-1) is in a different and poorer hand, and was copied in Jumádà II, 1236 (March, 1821). Vols. I, II and III contain two *Rawḍas* each, and treat of the history of Islám, and especially of Persia, before the rise of the Ṣafawí dynasty. Vol. IV (= *Rawḍa vii*) contains the history of the Ṣafawís down to the death of Sháh 'Abbás the Great in 1037/1627-8, and vol. V (= *Rawḍa viii*) their subsequent history almost down to the date of composition.

<sup>1</sup> He must, however, have begun the work before this date, for on p. 404 he mentions 1244/1828-9 as the current date.



The author mentions his name in vol. 1, f. 2<sup>a</sup>, l. 13, and the title of his work on f. 2<sup>b</sup>, l. 5. The contents are then described as follows:

Introduction (*Iftitáh*). On the first created beings, the Banu'l-Jánn, and how Iblís obtained sovereignty over them.

*Rawḍa i.* Account of pre-Islámic Prophets and Kings.

*Rawḍa ii.* History of the Prophet Muḥammad and the Twelve Imáms.

*Rawḍa iii.* History of the Umayyad and 'Abbásid Caliphs, described as the "Usurpers of the office of the Caliphate and Imámate."

*Rawḍa iv.* History of the dynasties contemporary with the 'Abbásids.

*Rawḍa v.* History of Chingíz Khán and his successors.

*Rawḍa vi.* History of Tímúr and his successors.

*Rawḍa vii.* History of the Turkmán dynasties of the "Black Sheep" and the "White Sheep," and other successors of the Tímúrids.

*Rawḍa viii.* History of the Şafawí dynasty.

Conclusion (*Khátima*). History of the reigning King Sháh Sulaymán.

The contents and size of the five volumes are briefly as follows:

#### G. 14<sup>1</sup> (15).

Ff. 564 of 35.3 × 21.5 c. and 31 ll. *Introduction* (ff. 2<sup>b</sup>–5<sup>a</sup>):

*Rawḍa i.* (a) The Great Prophets (ff. 5<sup>a</sup>–115<sup>b</sup>); (b) pre-Islámic Kings (ff. 115<sup>b</sup>–152<sup>a</sup>). The history of Alexander the Great (ff. 132<sup>b</sup>–135<sup>a</sup>) is followed by accounts of the chief Greek philosophers, such as Pythagoras (f. 135<sup>b</sup>), Socrates (f. 136<sup>a</sup>), Diogenes and Plato (f. 137<sup>a</sup>), Aristotle (f. 137<sup>b</sup>), Hippocrates (f. 138<sup>a</sup>), etc. *Rawḍa i* ends on f. 152<sup>a</sup> with a colophon giving the scribe's name and the date 8 Rabí' 11, 1271 (Dec. 29, 1854).

*Rawḍa ii.* The Prophet Muḥammad to his death in A.H. 11 (ff. 153<sup>b</sup>–275<sup>a</sup>); the "Usurpers" Abú Bakr (ff. 275<sup>a</sup>–281<sup>b</sup>), 'Umar (ff. 281<sup>b</sup>–294<sup>b</sup>); 'Uthmán (ff. 294<sup>b</sup>–301<sup>a</sup>); table of the "Fourteen Immaculate ones" (*i.e.* Muḥammad, Fátima, and the Twelve Imáms, ff. 301<sup>b</sup>–302<sup>a</sup>), giving in each case the name, *kunya*, title, day, month and year of birth, reigning king, mother's name; inscription on signet-ring, number of wives and children, duration of life, date and cause of death, place of burial, etc.

The account of the Twelve Imáms, which constitutes the second part of *Rawḍa ii*, occupies the remainder of the volume, *viz.* (1) 'Alí (ff. 303<sup>b</sup>–412<sup>a</sup>); (2) al-Ḥasan (ff. 412<sup>a</sup>–420<sup>a</sup>); (3) al-Ḥusayn (ff. 420<sup>a</sup>–493<sup>b</sup>); (4) 'Alí Zaynu'l-'Ábidín (ff. 493<sup>b</sup>–498<sup>a</sup>); (5) Muḥammad al-Báqir (ff. 498<sup>a</sup>–503<sup>a</sup>); (6) Ja'far aṣ-Şádiq (ff. 503<sup>a</sup>–509<sup>b</sup>); (7) Músà Kázim (ff. 509<sup>b</sup>–516<sup>b</sup>); (8) 'Alí ar-Riḍá (ff. 516<sup>b</sup>–529<sup>a</sup>); (9) Muḥammad at-Taquí (ff. 529<sup>a</sup>–534<sup>a</sup>); (10) 'Alí an-Naqí (ff. 534<sup>a</sup>–539<sup>a</sup>); (11) Ḥasan al-'Askarí (ff. 539<sup>b</sup>–544<sup>b</sup>); (12) the Imám Mahdí (ff. 544<sup>b</sup>–563<sup>b</sup>). The colophon at the bottom of this last page states that the transcription of this second *Rawḍa*

was completed on the 27th of Muḥarram, 1271 (Oct. 20, 1854), by Áqá Bába Sháhmírzadí ibn Mullá Muḥammad Mahdí for [Prince Bahman Mírzá] Bahá'u'd-Dawla.

G. 14<sup>2</sup> (15).

Ff. 287 of 35·2 × 22 c. and 31 ll.; good plain *naskh* with rubrications, copied by the same scribe as the volume last described for Prince Bahman Mírzá Bahá'u'd-Dawla in 1270/1854.

This second volume comprises *Rawḍa iii*, containing the history of the Umayyad and 'Abbásid Caliphs (ff. 2<sup>a</sup>–96<sup>a</sup>), and *Rawḍa iv*, containing the history of the post-Islámic Persian dynasties from the Ṭáhirids to the Muẓaffarids (ff. 99<sup>b</sup>–287<sup>a</sup>). There are several lacunae (*e.g.* at the beginning of *Rawḍa iii*) due to a defective original. The colophon at the end of *Rawḍa iii* (f. 96<sup>a</sup>) is dated 18 Shawwál, 1270 (14 July, 1854), and that at the end of *Rawḍa iv* (f. 287<sup>a</sup>) 14 Ramaḍán, 1270 (10 June, 1854).

The chief contents of the whole volume (both *Rawḍas*) are as follows:

Umayyad Caliphs, ff. 2–54.

'Abbásid Caliphs, ff. 54–96.

Ṭáhirids (ff. 99–101); Ṣaffárids (ff. 101–106); Sámánids (ff. 106–120); Ziyárids (ff. 120–122); Ghaznawís (ff. 122–138); Buwayhids (ff. 138–150); Ismá'ílís of the Maghrib and Egypt (ff. 150–157); — of Alamút (ff. 157–167); Saljúqs (ff. 167–198); (ff. 199–200) blank; Qará-Khitá'ís (ff. 218–221); Muẓaffarids (ff. 221–251); Atábeks (ff. 251–259); Ghúrids (ff. 259–270); Bámiyán branch of the same (ff. 270<sup>b</sup>–279<sup>b</sup>); Sarbadáris (ff. 279<sup>b</sup>–287).

G. 14<sup>3</sup> (15).

Ff. 310 of 34·8 × 21·2 c. and 31 ll.; copied in 1270/1854 by the same scribe and in the same handwriting as the two preceding volumes.

This volume contains *Rawḍa v* (ff. 1<sup>b</sup>–134<sup>a</sup>) and *vi* (ff. 135<sup>b</sup>–291<sup>b</sup>) and the beginning of *vii* (ff. 292<sup>b</sup>–310<sup>b</sup>).

*Rawḍa v* contains the history of the Mongols and kindred peoples. The principal contents are: Ethnology of the Mongols and Turks, and ancestry and birth of Chingíz Khán (ff. 3<sup>a</sup>–9<sup>a</sup>); reign and conquests of Chingíz Khán (ff. 9<sup>a</sup>–28<sup>b</sup>); Jújǐ (ff. 28<sup>b</sup>–29<sup>a</sup>); Chaghatáy (ff. 29<sup>a</sup>–30<sup>a</sup>); Ogotáy (f. 30<sup>a</sup>); Túlí (f. 38<sup>a</sup>); Túrákíná Khátún (f. 38<sup>b</sup>); Kuyúk (f. 39<sup>b</sup>); Mangú (f. 39<sup>b</sup>); Qubiláy (f. 44<sup>b</sup>); Húlágú (f. 51<sup>a</sup>); Conquest of Baghdád (f. 52<sup>b</sup>); Abáqá (f. 62<sup>b</sup>); Aḥmad Khán Nikúdár (f. 72<sup>b</sup>); Arghún (f. 75<sup>b</sup>); Gaykhátú (f. 78<sup>a</sup>); Gházán (f. 82<sup>b</sup>); Uljáytú (f. 92<sup>a</sup>); Abú Sa'íd (f. 104<sup>b</sup>); Arpa (f. 118<sup>a</sup>); Músà (f. 119<sup>b</sup>); Ṭughá-tímúr (f. 120<sup>a</sup>); Ḥasan-i-Kúchak (f. 120<sup>b</sup>); Malik-i-Ashraf (f. 124<sup>a</sup>); Jání Beg (f. 126<sup>a</sup>); Sulṭán Uways (f. 127<sup>a</sup>); Ḥusayn b. Uways (f. 129<sup>b</sup>); Aḥmad b. Uways (f. 130<sup>b</sup>). Dated (on f. 134<sup>a</sup>), Rajab 4, 1270 (April 2, 1854).



*Rawḍa vi* contains the history of Tímúr and his successors down to Muḥammad Bábur and Sultán Husayn b. Bayqará. The principal contents are: Genealogy and birth of Tímúr (f. 136<sup>a</sup>); beginning of his reign (f. 148<sup>b</sup>); birth of Sháhrukh (f. 153<sup>b</sup>); massacre at Iṣfahán (f. 162<sup>b</sup>); fate of the Muẓaffarid princes (f. 173<sup>a</sup>); war with the Ottoman Sultán Báyzíd (f. 194<sup>a</sup>); death of Tímúr (f. 213<sup>b</sup>); Khalíl Sultán (f. 216<sup>a</sup>); Tímúr's children (f. 216<sup>b</sup>); Sháhrukh (f. 217<sup>a</sup>); Ulugh Beg (f. 246<sup>b</sup>); 'Abdu'l-Laṭíf (f. 253<sup>a</sup>); Báysunghur (f. 254<sup>a</sup>); 'Alá'u'd-Dawla (f. 255<sup>b</sup>); Abu'l-Qásim Bábur (f. 261<sup>a</sup>); Sultán Abú Sa'íd (f. 271<sup>b</sup>); Muḥammad Bábur (f. 285<sup>b</sup>); Sultán Husayn b. Bayqará (f. 287<sup>b</sup>); Amír 'Alí Shír (f. 290<sup>b</sup>).

*Rawḍa vii* (ff. 292<sup>b</sup>–310<sup>b</sup>) contains an account of the "Black Sheep" (*Qarā-qoyúnlu*) and "White Sheep" (*Aq-qoyúnlu*) Turkmán dynasties, the escape from captivity of the Ṣafawí princes (f. 305<sup>b</sup>), and the Uzbek rulers (f. 309<sup>b</sup>).

#### G. 14<sup>4</sup> (15).

Ff. 500 of 33·8 × 20·5 c. and 31 ll.; this volume is in the same handwriting and by the same scribe as the preceding ones, and was copied in the same year, 1270/1854.

This volume contains *Rawḍa viii*, dealing with the history of the Ṣafawí Kings down to the death of Sháh 'Abbás the Great in 1037/1627–8, and comprises five sections entitled *Hadíqa*, as follows:

*Hadíqa i* (ff. 10<sup>a</sup>–74<sup>b</sup>), defective at the beginning, contains the history of Sháh Ismá'íl I, called *Sultán-i-Sikandar-shán*, and his ancestors, concluding with an account of the notable scholars and poets of his reign (ff. 71<sup>b</sup>–74<sup>b</sup>).

*Hadíqa ii* (ff. 75<sup>b</sup>–109<sup>a</sup>) contains the history of Sháh Tahmásp, called *Kháqán-i-Jannat-makán*, followed (ff. 92<sup>b</sup>–109<sup>a</sup>) by an account of the notables of his reign, including Mír Dámád, Shaykh 'Alí b. 'Abd'l-'Alí, Shaykh Bahá'u'd-Dín 'Ámilí, and the poets Ḍamírí, Muḥtasham, Waḥshí, Malik-i-Qummí, who went to the Deccan and entered the service of 'Ádil Sháh, etc.

*Hadíqas iii* and *iv* (ff. 110<sup>a</sup>–186<sup>a</sup>). Of these two sections the former deals with Ismá'íl Mírzá (sometimes called Sháh Ismá'íl II), entitled *Shahriyár-i-Rustam-shi'ár*, and the latter with Sultán Muḥammad Khudá-banda, entitled *Kháqán-i-'Illiyín-áshiyán*; but owing to a lacuna on f. 124<sup>b</sup> (indicated not only by half a page left blank but by the words افتاده دارد written in red in the margin), it is not clear where the division between the two occurs.

*Hadíqa v*, which occupies the remainder of the volume (ff. 187<sup>b</sup>–500<sup>a</sup>), deals with the reign of Sháh 'Abbás the Great, which is related in great detail from the year of his accession, 996/1588, to the year of his death, 1037/1627–8. The last 10 leaves (ff. 490<sup>a</sup>–500<sup>a</sup>) deal with the eminent men of his reign, including Ministers, *Mustawfís*, and other officers of State, but unhappily omitting poets and learned men, whose biographies should have followed, but are wanting in this manuscript.



G. 14<sup>5</sup> (14).

This volume, which is in an entirely different handwriting to the preceding ones (an indifferent *ta'liq*), is dated in the colophon 3 Jumáda II, 1236 (March 8, 1821), and comprises 175 ff. of  $33.6 \times 21$  c. and 23 ll. It contains the reign of Sháh Šafí (A.H. 1038–1052, A.D. 1629–1642) and of ‘Abbás II down to 1071/1660–1, omitting the last six or seven years of his life. The title *Khuld-i-Barín* only occurs in a note of acquisition (in 1271/1854–5) on f. 2<sup>a</sup>, and in the opening words of the second part (f. 94<sup>b</sup>):

از حدایق پر گل و شقایق روضه هشتم از روضات جنان خلد برین آخ

From these words it also appears that this volume contains the continuation of *Rawḍa viii*. A long account of the eminent men of Sháh Šafí's reign, including men of learning, occupies ff. 81<sup>a</sup>–93<sup>b</sup>, and includes short biographies of Mír Dámád, Abu'l-Qásim Findariskí, and Mullá Šadrá.

## G. 15 (13).

زبدة التواريخ

*Zubdatu't-Tawárikh*, a general history in Persian from the time of Adam to the date of composition (1154/1741–2) by Muḥammad Muḥsin-i-Mustawfí, '*Amil-i-Díwán* in Isfahán, where he was resident during the siege of that city by the Afgháns in 1134–5/1722. See Rieu's Persian Supplement, pp. 24–25, **No. 36**, where another MS. (probably an autograph) bearing the class-mark **Or. 3498** is fully described.

Ff. 258 of  $30 \times 20.9$  c. and 23 ll., written in good *ta'liq*, with an admixture of *raqam* or *siyáq*, in double columns, without date or colophon.

The history of the pre-Islámic Prophets, Patriarchs and Saints extends to f. 41<sup>b</sup>; that of the Prophet Muḥammad and his ancestors to f. 70<sup>b</sup>; that of the Four Orthodox Caliphs to f. 109<sup>b</sup>; the Imáms who succeeded 'Alí to f. 133<sup>b</sup>; the pre-Islámic Kings of Persia to f. 142<sup>b</sup>; the post-Islámic dynasties of Persia; Ṭáhirids, f. 145<sup>a</sup>; Šaffárids, f. 145<sup>b</sup>; Sámánids, f. 146<sup>a</sup>; Ghaznawís, f. 147<sup>a</sup>; Ghúrís, f. 148<sup>a</sup>; Buwayhids, f. 149<sup>a</sup>; Saljúqids, f. 150<sup>a</sup>; Khwárizmsháhs, f. 152<sup>a</sup>; Atábeks, f. 153<sup>a</sup>; Ismá'ílís, f. 155<sup>a</sup>; Qará-Khitá'ís of Kirmán, f. 156<sup>b</sup>; the 'Abbásid Caliphs, f. 157<sup>a</sup>; Mongols, f. 159<sup>a</sup>; Suldúzís or Chúpánís, f. 163<sup>a</sup>; Ílkánís, f. 164<sup>a</sup>; Muḥaffarids, f. 165<sup>a</sup>; the Kurt dynasty of Herát, f. 167<sup>a</sup>; the Sarbadárs, f. 168<sup>a</sup>; Tímúr and his successors, f. 169<sup>a</sup>; the Qará-qoyúnlú and Áq-qoyúnlú Turkmán dynasties, f. 177<sup>a</sup>; the Šafawís, f. 180<sup>a</sup>. The history here becomes much more detailed, the principal contents being as follows: Sháh Ismá'íl I, f. 182<sup>a</sup>; Ṭahmásp, f. 184<sup>a</sup>; Ismá'íl II, f. 192<sup>a</sup>; Muḥammad Khudá-banda, f. 193<sup>a</sup>; Sháh 'Abbás I "the Great," f. 194<sup>a</sup>;

Sháh Šaffí, f. 200<sup>a</sup>; Sháh ‘Abbás II, f. 202<sup>a</sup>; Sháh Sulaymán, f. 202<sup>b</sup>; Sháh Sulṭán Ḥusayn, f. 203<sup>a</sup>; he is put to death by the Afgháns, f. 209; Sháh Ṭahmásp II, f. 210<sup>a</sup>; the infant ‘Abbás III, f. 216<sup>b</sup>; account of the Afgháns from Mír Ways onwards, f. 218<sup>a</sup>; European and Christian rulers, f. 224<sup>a</sup>; legend of Hárút and Márút, Búdásf, etc., f. 233<sup>a</sup>; wonders of the world, f. 253<sup>a</sup>.

G. 16<sup>1</sup> (13) and G. 16<sup>2</sup> (14).

زينة التواريخ

The *Zīnatu't-Tawárikh* ("Ornament of Histories") compiled about 1218/1803–4 by Mírzá Muḥammad Riḍá of Shaháwar for and by order of Fath-‘Alí Sháh Qájár, in two volumes, not quite uniform in size. See Rieu's Persian Catalogue, pp. 135–136, and Aumer's Munich Catalogue, p. 79.

Vol. I comprises 412 ff. of 31·3 × 19·7 c. and 29 ll.; large, clear *naskh* with rubrications. A colophon on f. 100<sup>b</sup> gives the date 1288/1871–2, and another on f. 331<sup>a</sup> 1289/1872–3; the latter adds that the MS. was copied by ‘Alí Muḥammad ibn Muḥammad Ḥasan for Mírzá Músà *Mu'tamanu's-Sulṭán*. This volume contains the Introduction (*Agház*) and the first *Pírāya*.

Vol. II, written in a different hand (a small, neat *ta'liq*), comprises 453 ff. of 33·7 × 22 c. and 27 ll., and is incomplete at the end. There is a colophon on f. 374<sup>b</sup> in which 1227/1812 is given as the date of transcription. This volume contains the second *Pírāya*, down to 1222/1807–8, but not, apparently, the Conclusion (*Anjám*), which should contain biographies of the notable poets and learned men of Fath-‘Alí Sháh's reign.

The contents of this history are as follows:

Introduction (*Agház*). On the creation of heaven and earth.

*Pírāya* I. On the great Prophets, Saints, Sages and Doctors, in two sections entitled *Wajh*, of which the second deals with the Prophet Muḥammad and the first with his predecessors. Each of these sections comprises two subdivisions entitled *Gúna*, the subjects of these being:

- (i) The Prophets who preceded Muḥammad (ff. 8<sup>b</sup>–100<sup>b</sup>).
- (ii) The Philosophers and Sages who preceded him (ff. 100<sup>b</sup>–114<sup>b</sup>).
- (iii) The Prophet Muḥammad and the Imáms who succeeded him (ff. 114<sup>b</sup>–269<sup>a</sup>).

- (iv) The leading Divines and Doctors of Islám (ff. 269<sup>a</sup>–331<sup>a</sup>).

This last section comprises four subsections, treating of:

- (1) The Relations and intimate Friends and Companions of the Prophet Muḥammad and of the Imáms who succeeded him (ff. 269–289).

- (2) Notable Divines, Doctors, Philosophers and Schoolmen of the Muslims, especially of the Shí‘a (ff. 289–296).



(3) Notable Physicians, Astronomers and Mathematicians from the beginning of Islám to the time of writing (ff. 296–313).

(4) Poets, Gnostics and Metaphysicians, Persian and Arabian (ff. 313–331<sup>a</sup>).

Here follows (ff. 333<sup>b</sup>–342<sup>b</sup>) an account of the Şafawí Kings from the death of Sháh ‘Abbás the Great and accession of Sháh Şafí to the death of Sháh Sulţán Husayn, taken from the *Zínatü't-Tawárikh* of Mírzá Rađí of Tabríz. The earlier history of the Şafawís is omitted, says the author, because it is exhaustively treated in the *Ta'rikh-i-'Álam-árá-yi-'Abbásí*. The history of Nádír Sháh occupies ff. 342<sup>b</sup>–343<sup>b</sup>, and is followed (ff. 343–411) by the history of the Qájárs down to the year 1218/1803–4.

The last three subsections (ff. 289–331) of the biographical portion of this work constitute its most interesting part, since they contain good and readable notices of many notable theologians and scholars of the Şafawí period, as well as of earlier Shí'a worthies.

The second volume of this MS. (G. 16<sup>2</sup>) contains the second *Pírāya*, of which the first part (*Wajh* 1, *Gúna* 1, ff. 1<sup>b</sup>–36<sup>a</sup>) deals with the ancient Kings of Persia down to the Arab conquest, and the second (*Wajh* 1, *Gúna* 2, of Rieu's description, but not so entitled in this MS.) with the post-Muhammadan dynasties from the beginning of the Caliphate to the death of Luţf-‘Alí Khán and the fall of the Zand dynasty (ff. 36<sup>a</sup>–374<sup>b</sup>), including at the end brief accounts of the Ottoman Sulţáns (f. 348<sup>a</sup>), the Tímúrid or Moghul and other Kings of India (f. 357<sup>b</sup>), and the Uzbeks of Turkistán (ff. 362<sup>a</sup>–374<sup>b</sup>).

*Wajh* II, *Gúna* 2 (so entitled here, but Rieu indicates no such subdivision of the second *Wajh*, nor is it clear in this MS. what constitutes its first *Gúna*), begins on f. 375<sup>b</sup>, and contains the history of the Qájár dynasty down to 1222/1807–8 (f. 422<sup>a</sup>). The MS. is incomplete at the end, and breaks off abruptly at the end of the third line of the Conclusion (*Khátima*).

#### G. 17 (9).

### شمس التواريخ

A general history of the Muhammadan dynasties down to the rise of the Qájár dynasty in Persia, with an Introduction (*Muqaddama*) on the Prophet Muhammad and his predecessors and successors, compiled in the reign of Muhammad Sháh (A.D. 1834–1841) by ‘Abdu’l-Wahháb of Chahár Maḥáll, poetically named *Qatra*, and entitled *Shamsu't-Tawárikh* (“the Sun of Histories”). A brief notice of the author is given in Riđá-qulí Khán's *Majma'u'l-Fuṣaḥá*, vol. II, pp. 422–424, with numerous citations from his poems.

This history comprises, besides the above-mentioned *Muqaddama* (ff. 3<sup>b</sup>–13<sup>b</sup>) and two Conclusions (*Khátima*), forty chapters, arranged as follows: (1) Umayyads;



(2) Ancient Kings of Persia; (3) Kings of Yaman; (4) Arabian Kings; (5) Ismá'ílís, including the Fátimid Caliphs of Egypt and the West and the Assassins; (6) Ṭáhirids; (7) Ṣaffárids; (8) Sámánids; (9) Ghaznawís; (10) Saljúqs; (11) Khwárizmsháhs; (12) Qará-Khitá'ís of Kirmán; (13) Muẓaffarids; (14) the Injú dynasty in Fárs; (15) Buwayhids; (16) Ziyárids; (17) Ghúrids; (18) Khiljís; (19) Kings of Nímrúz or Sístán; (20) Kurts; (21) Sarbadárán; (22) Atábeks; (23) remnants of the dynasties 8–10 and 15 *supra* which survived in various parts of Persia; (24) Ayyúbids of Egypt; (25) Turkish dynasties of Egypt and Syria; (26) Circassian dynasties of Egypt and the West; (27) Chaláwí rulers of Ṭabaristán; (28) rulers of Mázandarán; (29) rulers of Gílán; (30) Shírwánsháhs; (31) Dhu'l-Qadr dynasty; (32) the Almohade (*Muwahhídi*) dynasty of N. Africa; (33) Chingíz Khán the Mongol and his descendants; (34) the Jalá'ir or Ílkání dynasty; (35) Tímúr and his descendants; (36) the “Black Sheep” and “White Sheep” Turkmán dynasties; (37) the Ṣafawís; (38) the Afgháns; (39) Nádir Sháh; (40) the Zand dynasty. The Conclusion (*Khátima*) comprises two parts, of which the first treats of the Qájárs (ff. 192<sup>b</sup>–197<sup>b</sup>) and the second of the Ottoman Sulṭáns (ff. 198<sup>a</sup>–210<sup>a</sup>).

The MS. comprises 210 ff. of 21·8 × 17·5 c. and 16 ll.; small, neat *nasta'liq* with rubrications. There are numerous marginal additions and corrections which suggest the idea that this was the author's autograph, an idea supported by an inscription at the end in a different hand by Luṭfu'lláh the son of 'Abdu'l-Wahháb of Niháwand (presumably the author) dated Ramaḍán, 1256 (November, 1840).

### G. 18 (9).

## زبدة التواريخ سنندجی

A general history of Persia, entitled *Zubdatu't-Tawárikh-i-Sinandají*, compiled by the Qáḍí of Ardalán Muḥammad Sharíf, son of Mullá Muṣṭafá Shaykhu'l-Islám, for Khusraw Khán, the governor of that district, in 1215/1800–1. It begins with the pre-Islámic Kings of Persia and the early Prophets, but the narrative is very jejune until the Ṣafawí period is reached (Section x, ff. 118<sup>a</sup>–184<sup>b</sup>). This section is continued down to 1168/1754–5, and is followed by Section xi (ff. 184<sup>b</sup>–239<sup>a</sup>) “on the genealogy of the Kurds, and of the rulers and governors of Ardalán”:

فصل یازدهم در بیان نسب اکراد و نسب ولات و امراء اردلان

Section xii (ff. 239<sup>b</sup>–246<sup>a</sup>) contains a brief account of the Qájár dynasty, and is followed by the Conclusion (*Khátima*), which sets forth, along with other matters connected with the final revision and production of this book, the historical sources

on which it is based, and which include the *Mir'ātu'l-Janán* of al-Yáfi'í, the *Ta'ríkh-i-Ál-i-Ayyúb*, the *Kitáb-i-Khamís*, the seven volumes of Mírkhwánd's *Rawḍatu's-Şafá*, the *Rawḍatu'l-Aḥbáb* of Shaykh Jamálu'd-Dín al-Muḥaddith al-Ḥusaynī, the histories of Ṭabarī, Waṣṣáf and Ḥáfiz Abrú, the *Kitáb-i-Mustaḡṣí*, the *Hasht Bihisht* of Mullá Idrís of Bitlís, the *Ta'ríkh-i-Guzída*, the *Ḥabíbu's-Siyar*, the *Mir'át-i-Ká'inát* (in Turkish), the *Murúju'dh-Dhahab* (of al-Mas'údí), the *Mi'rāju'n-Nubuwwat*, the *Nafá'isu'l-Funún*, the *Jahán-gushá-yi-Nádirí*, the *Kitáb-i-Dharra wa-Sanglákh*, the *Ta'ríkhul-Akrád* (History of the Kurds), and the *Kitáb-i-Sharafi'd-Dín* (probably the well-known *Zafar-náma* of Sharafu'd-Dín 'Alí of Yazd).

The account of Ardalán and its rulers, fairly circumstantial from 953/1546-7 to 1215/1800-1, constitutes the most valuable part of the MS., which was copied for Bahman Mirzá *Bahá'u'd-Dawla* by his amanuensis Áqá Bába Sháhmírzadí and completed on the 27th of Ramaḍán, 1275 (April 30, 1859). It comprises 251 ff. of 21.4 × 14 c. and 12 ll., and is written in a clear *ta'líq* with rubrications.

### G. 19.

Two note-books comprising 246 ff. of 22.8 × 17.8 c. and 21 ll. containing the first 6885 verses of that portion of the *Zafar-náma* of Ḥamdu'lláh Mustawfí of Qazwín which deals with the history of the Mongols, copied from the unique British Museum manuscript **OR. 2833** about 1917 by an Indian scribe named Ismá'il 'Alí in a legible *ta'líq*. The very valuable original, transcribed in 807/1405, is fully described by Rieu in his Persian Supplement (**No. 263**, pp. 172-174). It contains in the margins the whole of Firdawsí's *Sháh-náma*, to the establishment of a critical text of which Ḥamdu'lláh had devoted six years, and his own continuation of that great epic down to his own times. This continuation, which he entitled the *Zafar-náma*, exceeded the *Sháh-náma* in length, for it contains 75,000 verses, of which 25,000 are devoted to the Arab conquerors of Persia, 20,000 to the Persian post-Islámic dynasties, and 30,000 to the Mongols. The portion copied in these note-books begins with the legendary origins of the Turks and Mongols (f. 447<sup>b</sup> of the original) and ends with Khwárizmsháh's march against Chingíz Khán entitled:

رفتن خوارزمشاه بچنگ چنگیز خان

The text breaks off abruptly after l. 15 of this section.

## H. HISTORY OF SPECIAL PERIODS, DYNASTIES, ETC.

## H. 1 (11).

## کتاب الملل و النحل للشهرستانی

A fine old MS. of Shahrastání's well-known "Book of Sects and Schools" (*Kitábu'l-Milal wa'n-Niḥal*), compiled in 521/1127, excellently edited by the Rev. William Cureton (London, 1846), and translated into German by Haarbrücker (Halle, 1850-1). See Brockelmann, vol. 1, pp. 428-429.

This MS., bought from the late 'Abdu'l-Majíd Belshah in Jan. 1920, comprises 431 ff. of 25.1 × 16.3 c. and 15 ll., and is written in a fine, large clear old *naskh*, fully vocalized, but the first page has been supplied in a later hand. The colophon is dated the 6th of Dhu'l-Hijja, 542 (27 April, 1148). The volume belonged at one time (apparently in 1095/1684) to the endowments of a college at Amásiya in Asia Minor.

## H. 2 (11).

## مفتاح القلوب (جلد ۲) تألیف شمس الدین اصیل

The second volume of a general history entitled *Miftáhu'l-Qulúb* ("the Key of Hearts") by Shamsu'd-Dín al-Aşıl. The author mentions his name and the title of his work at the top of f. 3<sup>a</sup> immediately after the doxology:

چنین گوید راوی این روایات ماضیه و آتیہ جامع این حکایات مختلفه اضعف عباد الله الملك  
الجلیل شمس الدین الاصل بلغ الله تعالی که چون خاطر خطیر این فقیر حقیر از ترتیب جلد  
اول تاریخ مفتاح القلوب که مبنی بود بر هفده مقاله باز پرداخت اکنون بترتیب و تکمیل جلد دوم  
که مشتمل است بر چهل و چهار مقاله مشغول شد

The author's royal patron, in spite of the many high-sounding titles with which he is celebrated in the passage immediately following that cited above, I have not been able to identify. As regards the contents of the preceding (first) volume, it appears from the following passage on f. 3<sup>b</sup> that it concluded with an account of the Prophet Muḥammad, and presumably contained the history of the preceding Prophets and Kings:

چون انتهای جلد اول تاریخ مفتاح القلوب بذکر بعضی از صفات و خصال پسندیده آن خیر  
البریّه باتمام رسیده ختم شد اکنون واجب چنانست که صدر دفتر ثالث (ثانی؟) نیز بذکر بعضی  
از کلمات دربار آن قدوه اخیار زیب و زینت پذیرد



That "third volume" is a mistake for "second volume" in the above extract seems to be proved by the concluding words of the manuscript (f. 445<sup>a</sup>):

لله الحمد والمِنَّةُ که بتأیید الهی و فیض فضل نا متناهی جلد دوم از مجلّات تاریخ مفتاح القلوب که مشتمل است بر ذکر حالات ائمهٔ اثنی عشر صلوات الله علیهم و خلفاء بنی امیه و عباسیه و سلاطینی که معاصر ایشان بوده اند باتمام رسید، الحال خاطر این ذرهٔ بيمقدار مشعوف بآنست که بترتیب و تکمیل دفتر سیوم پردازد و این اراده صورت نبندد مگر بيمين توجه پادشاه صاحب حشمت صاحب اقبال مهر سپهر (f. 445<sup>b</sup>) علم و کمال خورشید فلك فضل بیت... اعنی پادشاه عالیشان رفیع القدر والامکان که شرح کمالات سلاطین دوران نسبت به کمالات آنحضرت رشحۀ دریای عمان و وصف مقالات خواقین جهان [نسبت] بآن صاحب شوکت قطرهٔ از بحر بیکران، امید که سایهٔ معدلت این کریم جهان و جهان کرم بر مفارق عباد خصوص این کمینه پاینده و مستدام باد، بالنّبی وآله الامجاد،

This volume contains forty-three chapters (*maqāla*) treating of the following dynasties: (1) the Imāms; (2) Umayyads; (3) Umayyads of Spain; (4) 'Abbāsids; (5) 'Alawīs of Andalusia; (6) 'Alawīs of Mecca; (7) Aghlabids; (8) Ṭāhirids; (9) Ṭulūnids; (10) Ikhshīdīs; (11) Ṣaffārīds; (12) Ḥamdānids; (13) Sāmānids; (14) Kings of Gīlān; (15) Ziyārīds; (16) Ghaznawīs; (17) Buwayhids; (18) Ismā'īlīs of the West, including the Fāṭimids; (19) Assassins (*Malāḥida*) of Rūd-bār; (20) Saljūqs; (21) Īlak Khān, Bughrā Khān and other Kings of Turkistān; (22) House of Dānishmand; (23) Ortuqids; (24) House of Salīq at Erzeroum; (25) House of Mankūḥak of Erzinjān; (26) Khwārizmshāhs; (27)<sup>1</sup> Kings of Yaman; (28) Circassians; (29) House of 'Abdu'l-Mu'min; (30) Ayyūbids; (31) Fāṭimid Caliphs who ruled with the support of the Circassians; (32) House of Mirdās; (33) Banū 'Aqīl; (34) Banū Kilāb; (35) Qarā-Khitā'īs; (36) House of Injū in Fārs; (37) Muẓaffarīds; (38) Atābeks of Yazd; (39) Atābeks of Mawṣil; (40) Atābeks of Tabrīz; (41) Atābeks of Fārs; (42) Atābeks of Luristān; (43) Kings of Nīmrūz or Sīstān. It will be noticed that many very small and unimportant dynasties are mentioned, and hence the number appears inordinately large. The enumeration in the table of contents on f. 3 does not exactly correspond to the actual division of the text. Thus on f. 439<sup>a</sup> we find a section numbered 42 dealing with the Kurt Kings of Herāt.

Ff. 447 of 25.7 × 15 c. and 21 ll.; good, clear *ta'liq* with rubrications; not dated. From the library of the late Sir Albert Houtum-Schindler, Jan. 5, 1917.

<sup>1</sup> Wrongly numbered 26 in the text (f. 355<sup>b</sup>), and the following sections are all one out.

## H. 3 (9).

## مواهب الهی، تألیف معین الدین یزدی

The *Mawāhib-i-Ilāhī*, a history of the Muẓaffarī dynasty by Mu'īnu'd-Dīn Yazdī. See Rieu's Persian Catalogue, pp. 168–169, and his Persian Supplement, No. 50, p. 33. For a MS. dated 778/1377 (eleven years before the author's death) see my *Supplementary Hand-list*, No. 1277, p. 211. This present MS. was transcribed only a year later, in Sha'bān, 779 (December, 1377). It is written in a large, clear, archaic *nasta'liq* with rubrications, and concludes with a prayer for the reigning King Shāh Shujā'. It appears at one time (1015/1606) to have belonged to the well-known Turkish euphuist Waysī (Veysī).

Ff. 216 of 211 × 13.5 c. and 21 ll.

## H. 4 (10).

Another MS. of the same work, not dated, but considerably more modern than the last. It comprises 264 ff. of 24.4 × 13 c. and 19 ll., and is written in a clear neat *ta'liq* with rubrications. One leaf at least is missing at the beginning. It was acquired by Prince Bahman Mīrzā Bahā'u'd-Dawla for his library on the 28th of Rabī' 1, 1269/Jan. 9, 1853, and by me from the library of the late Sir A. Houtum-Schindler on Jan. 5, 1917.

## H. 5 (7).

## فتح نامه صاحب قرانی

This book is something of a puzzle, for though its title *Fath-nāma-i-Ṣāhib-Qirānī* occurs on f. 10<sup>b</sup>, and the place and date of composition are given on f. 9<sup>a</sup> as Shīrāz in 828/1425, and it comprises an Introduction (*Muqaddama*) and three Discourses (*Maqāla*), and [Sharafu'd-Dīn] 'Alī of Yazd is indicated in several places (e.g. ff. 126<sup>b</sup>, 131<sup>a</sup> and 135<sup>a</sup>) as the author, and though it begins like No. 190 of Ethé's India Office Persian Catalogue (col. 82), it is in no sense "a plain and simplified edition of...the *Zafar-nāma*," but rather a collection of letters and prefaces (*dībācha*), headed at the beginning in red:

دیباچه تاریخ امیر تیمور گورکانی

The chief contents, after the somewhat bombastic doxology, are as follows:

گفتار در سبب تألیف (f. 3<sup>b</sup>): ذکر مقدمات مذکوره و بیان ترتیب نتیجه بر آن (f. 5<sup>b</sup>): گفتار در کیفیت این تألیف شریف و اشارتی بمؤلف عالیشان متعالی مکانش (f. 8<sup>a</sup>): گفتار در فهرست کتاب (f. 10<sup>a</sup>): مقدمه در ذکر بعضی انبیا و سلاطین که تبیین نسب حضرت صاحب قرانی



موقوفست بآن والله المستعان (ff. 10<sup>b</sup>-11<sup>a</sup>): دیباچه دیوان مولانا قوام الدین محمد قدس سره (f. 11<sup>b</sup>):  
 دیباچه مرّقع خواجه عبد القادر گوینده (f. 16<sup>b</sup>): دیباچه چنگ که خواجه رکن الدین مسعود صاعدی  
 جهت امیرزاده اسمعیل بن ابراهیم سلطان می نوشت (f. 39<sup>b</sup>): دیباچه جامع السلطانی (f. 44<sup>b</sup>):  
 دیباچه جمع اشعار (f. 49<sup>a</sup>): دیباچه مولود خواجه ناصر الدین منصور بن ضیاء الدین محمود  
 طالبی (f. 53<sup>a</sup>): دیباچه احکام تقویم (f. 53<sup>b</sup>): کتابه قبر خواجه شاه علی کهجوئی (f. 54<sup>a</sup>): کتابه  
 قبر مولانا ضیاء الدین محمود قاری شیرازی مشهور بصغیر (f. 54<sup>a</sup>): کتابه پس و پیش زینی (f. 55<sup>a</sup>):  
 مثل همانست (f. 55<sup>a</sup>): مکاتیب مصر از زبان امیرزاده ابراهیم سلطان (f. 55<sup>b</sup>): از همو بوالی  
 مصر (f. 56<sup>a</sup>): از همو بسلطان مصر (f. 57<sup>b</sup>): از همو بسلطان احمد والی گلبرگه (f. 58<sup>b</sup>): از همو در  
 جواب سلطان گلبرگه (f. 60<sup>b</sup>): چهار تعزیت نامه بوارثان والی گلبرگه از زبان امیر ضیاء الدین نور  
 الله (f. 63<sup>b</sup>): تعزیت نامه ثانی بوارثی دیگر (f. 65<sup>a</sup>): تعزیت نامه ثالث بوارثی دیگر (f. 67<sup>a</sup>): تعزیت  
 نامه رابع بوارثی دیگر (f. 68<sup>b</sup>): از بزرگی بوالی گلبرگه (f. 70<sup>b</sup>): از امیر خلیل بسلطان گلبرگه (f. 74<sup>b</sup>):  
 مثله (f. 77<sup>a</sup>): از همو بامیر جلال الدین فیروز شاه (f. 78<sup>b</sup>): از همو بامیر سید زین العابدین (f. 79<sup>b</sup>):  
 از همو بامیر اویس صدر (f. 79<sup>b</sup>): از همو بسید غیاث الدین علی وزیر (f. 82<sup>a</sup>): از همو بابی الوفا ملک  
 خلف (f. 82<sup>b</sup>): از بزرگ زاده در جواب پدرش (f. 83<sup>b</sup>): از همو بامیر سید زین العابدین (f. 85<sup>a</sup>): از  
 همو بامیر عماد الدین پسر سید مذکور (f. 86<sup>a</sup>): از همو بخواجه پیر احمد وزیر (f. 87<sup>a</sup>): از همو  
 بامیر اویس صدر (f. 88<sup>a</sup>): از همو در جواب درویش حسن گیلانی (f. 90<sup>b</sup>): از نبیره سید زین  
 العابدین باو (f. 91<sup>a</sup>): از بزرگ زاده ببرادرش (f. 91<sup>b</sup>): از بزرگ زاده بجدش امیر خلیل الله (f. 92<sup>b</sup>):  
 از همو بهمو (f. 93<sup>a</sup>): از همو برهه اش (f. 94<sup>a</sup>): از بزرگ زاده بسلطان محمد بهادر (f. 94<sup>b</sup>): از همو  
 بمولانا محمد صدر (f. 94<sup>b</sup>): از همو بمولانا زین الدین صدر (f. 95<sup>a</sup>): از همو بسلطان محمد  
 بهادر (f. 95<sup>b</sup>): از قاضی سمنان بیکی از خویشانش (f. 95<sup>b</sup>): از خواجه جمال الدین محمد ترکه  
 بداروغای اصفهان (f. 96<sup>\*</sup>): از همو بخواجه شمس الدین محمد طاهر وزیر اصفهان (f. 96<sup>b</sup>): از مولانا  
 قطب الدین گیلانی ببرادرش مولانا حکیم الدین طبیب (f. 97<sup>a</sup>): از مولانا نجم الدین سالوک به  
 پسران ناصر کیا پادشاه لامجان (f. 98<sup>b</sup>): مکاتیب متفرّق که بالتماس عزیزان نوشته شده (f. 100<sup>a</sup>):  
 و منها بمذهبی (f. 110<sup>a</sup>): و منها بقنادئی (f. 111<sup>a</sup>): و منها بمنجمی (f. 114<sup>b</sup>): در جواب مکتوبی  
 که مبارکشاه نامی جمیل آورده بود (f. 115<sup>b</sup>): و منها بمجلدی (f. 121<sup>a</sup>): و منها بنقاشی (f. 121<sup>b</sup>):  
 آنچه بنفس مبارک خود مرتکب نوشتن شده اند بحضرت علیه صاینه (f. 126<sup>b</sup>): تعزیت نامه حضرت  
 علیه صاینه بفرزندانش (f. 127<sup>b</sup>): بخواجه فضل الدین محمد ترکه (f. 128<sup>a</sup>): بسید تاج الدین  
 داماد سید شریف سفارش فقیری را (f. 129<sup>b</sup>): جواب مکتوب شیخ محب الدین ابو الخیر خزری (f. 130<sup>b</sup>):  
 بامیر جقماق داروغای یزد (f. 131<sup>a</sup>): در جواب مشورت بزرگی (f. 131<sup>b</sup>): سفارش حافظ سرایی (f. 132<sup>b</sup>):  
 جواب مکتوبی (f. 133<sup>b</sup>): بتلامذه سمنان (f. 134<sup>a</sup>): جواب مکتوبی که امیر محب الدین حبیب  
 الله با تبرّکات از گلبرگه فرستاده بود (f. 134<sup>b</sup>): آزاد نامه غلامی مبارک نام (f. 135<sup>a</sup>).

The MS. therefore appears to contain a series of elegant extracts, letters, and other documents including at least three or four from the pen of Sharafu'd-Dīn 'Alī Yazdī, the historian of Tīmūr.



Ff. 135 of 16·7 × 10 c. and 15 ll.; clear *nasta'liq* of the fifteenth Christian (ninth Muḥammadan) century, with rubrications; no colophon or date. The date 849/1445-6 (indicated by the chronogram *هاج بعثقه مبارك*) occurs on f. 135<sup>a</sup> in the deed of manumission of an Indian slave named Mubárah by [Sharafu'd-Dín] 'Alí Yazdí.

## H. 6 (11).

## ظفرنامه شرف الدین علی یزدی

A good old MS. of the *Zafar-nāma*, the well-known history of Tímúr by Sharafu'd-Dín 'Alí Yazdí. See Rieu's Persian Catalogue, pp. 173-175, etc.

This MS., which lacks the first and last pages, comprises 366 ff. of 24·2 × 16·5 c. and 21 ll., and is written in a large, clear fifteenth century *nasta'liq*. The initial words correspond to vol. I, p. 2, l. 14, of the *Bibliotheca Indica* edition, and the concluding words to vol. II, p. 743, l. 1. The colophon, if there ever was one, is naturally missing. A note in Sir A. Houtum-Schindler's hand states that he bought the MS. in Tíhrán in January, 1909.

## H. 7 (12).

## ظفرنامه نظام شامی

A copy of the British Museum MS. Add. 23980 of the older *Zafar-nāma* composed by Nizām-i-Shámí, relating the history of Tímúr down to 806/1403-4. The original MS. is fully described by Rieu on pp. 170-172 of his Persian Catalogue. This copy, written in a large, clear *naskh* hand on one side of the paper only, was made for me by Dr Aḥmad Khán.

It comprises ff. 403 of 28·8 × 22 c. and 21 ll.

## H. 8 (15).

## مطلع السعدين

The *Matla'u's-Sa'dayn*, a well-known and valuable history of the period (A.H. 716-875 = A.D. 1316-1470-1) intervening between the accession of Abú Sa'íd the Mongol (b. 704/1305; d. 736/1335-6) and the death of Abú Sa'íd the Tímúrid (the "Busech" of the Venetian travellers in Persia) and accession of Abu'l-Ghází Sulṭán Ḥusayn. It is in allusion to these two Abú Sa'íds that this history (though it deals chiefly with the reign and career of Tímúr, who was born in the same year as that

in which the first Abú Sa'íd died) is entitled *Matla'u's-Sa'dayn* ("the Rising-place of the two Fortunate Planets"). Full particulars concerning the work and its author, Kamálu'd-Dín 'Abdu'r-Razzáq of Samarqand, are given by Rieu on pp. 181-182 of his Persian Catalogue. Besides the authorities there cited, see my *Persian Literature under Tartar Dominion*, pp. 428-430. There is a good MS. in the library of Christ's College, Cambridge, marked **Dd. 3. 5**.

Ff. 441 of 36·8 × 28·7 c. and 31 ll. Vol. I ends on f. 180 and is dated in the colophon the 22nd of Jumáda II, 1019 (Sept. 12, 1610). Vol. II lacks a colophon, but a note of ownership is dated 1095/1684. Written throughout in a coarse but legible *ta'liq* with rubrications.

### H. 9 (11).

#### هشت بهشت (جلد هفتم)

The seventh volume of the *Hasht Bihisht* ("Eight Paradises"), a well-known Persian history of the first eight Sultáns of the House of 'Uthmán ('Osmán), compiled by Mullá Idrís of Bitlís in 908-911/1502-5. See Rieu's Persian Catalogue, pp. 216-218, and references there given. This volume contains the history of Sultán Muḥammad II.

Ff. 250 of 26·7 × 14·8 c. and 17 ll., written in poor but legible *ta'liq* with rubrications and dated in the colophon 1 Šafar, 1099/7 Dec. 1687. This was one of 80 MSS. acquired from the late Hájji 'Abdu'l-Majíd Belshah in 1920.

### H. 10 (12).

#### شرفنامه شرف الدین بتلیسی

A history of the Kurds and their chieftains, called by Sir A. Houtum-Schindler *Akrád-náma* and described on the title-page in Persian as

تأریخ مولانا اشرف الدین فی احوال امرآء و خوانین و خصوصیات ایشان

but properly entitled *Sharaf-náma*, by Sharafu'd-Dín of Bitlís. See Rieu's Persian Catalogue, pp. 208-210, his Persian Supplement, **Nos. 95** and **96**, pp. 64-65, and Ethé's Bodleian Persian Catalogue, **Nos. 312-314**. The text was published by Veliaminof-Zernof at St Petersburg in 1860, and a French translation by F. B. Charmoy at the same place in 1868-1875. Further bibliographical references are given by Rieu.

The history comes down to 1005/1596-7, and this MS. was transcribed in 1027/1618. The MS. comprises 184 ff. of 28·6 × 17·9 c. and 25 ll., and is written in a fair *ta'liq* with rubrications.

## H. 11 (7).

## عقد العلى للموقف الأعلى

'*Iqdu'l-'Ulà li'l-Mawqifi l-A'là*, a history of the conquest of Kirmán by the Ghuzz chieftain Malik Dínar in 581-3/1185-7, by Afḍalu'd-Dín Aḥmad ibn Ḥámid of Kirmán. See Rieu's Persian Supplement, Nos. 90-91, pp. 62-63. This MS. seems to have been copied in 1269/1853 from the same original (dated Rabí' 1, 649 = May-June, 1251) as the two British Museum MSS., the colophon of the original being prefixed to the colophon of the copy as follows:

تمّ كتاب عقد العلى للموقف الاعلى فى ربيع الاول سنة تسع و اربعين و ستمائة والحمد لله  
شكراً، تمّ فى شهر ذى قعدة الحرام سنة تسع وستين ومائتين بعد الالف من الهجرة النبوية  
الخط يبقى زماناً بعد كاتبه، وصاحب الخط تحت الأرض مدفون

Ff. 77 of 15.4 × 9.8 c. and 17 ll.; neat and legible modern *naskh* with rubrications. The text was lithographed in Tíhrán in 1293/1876.

## H. 12 (11).

## سلسلة النسب صفويه

A very rare and interesting monograph on the Ṣafawí Kings and their ancestors, entitled *Silsilatu'n-Nasab-i-Ṣafawiyya*, compiled in the reign of Sháh Sulaymán (A.H. 1077-1105 = A.D. 1667-1694) by Shaykh Ḥusayn ibn Shaykh Abdál-i-Záhidí, one of the *Pír-zádas* or descendants of Shaykh Ṣafíyyu'd-Dín's spiritual director (*Pír*) Shaykh Záhid of Gílán. I have described this work in some detail in an article entitled *Note on an apparently unique Manuscript History of the Ṣafawí Dynasty of Persia* published in the *J.R.A.S.* for July, 1921, pp. 395-418. There appears, however, to be at least one other MS. at St Petersburg<sup>1</sup>. The text is now being printed from photographs of my MS. by Mírzá Ḥusayn Kázimzáda, editor of the *Íránshahr* at Berlin<sup>2</sup>. The last date mentioned in the text is 1059/1649, when Qandahár was taken by the Persians.

Ff. 88 of 26.3 × 16.5 c. and 15 ll.; fair *ta'liq* with rubrications; no date or colophon. Miniatures representing some of the incidents described occur on ff. 13<sup>a</sup>, 19<sup>a</sup>, 26<sup>b</sup>, 35<sup>b</sup>, and 80<sup>a</sup>.

<sup>1</sup> See an article by Khanikof and Brosset in the *Mélanges Asiatiques* (St Petersburg, 1852), 1, pp. 580-583, entitled *Sac d'Ardebil vers l'an 1203*. I am indebted for this reference to my friend M. V. Minorsky.

<sup>2</sup> [The text was published by the Íránshahr Press, Berlin, in 1924.]



H. 13 (12) and H. 14 (13).

تاریخ عالم آرای عباسی

A complete copy of the *Ta'rikh-i-'Alam-ará-yi-'Abbásí*, a very detailed history of Sháh 'Abbás the Great, compiled by Iskandar Munshí in 1025/1616, in two volumes, not uniform. For particulars of the work, see Rieu's Persian Catalogue, pp. 185-188, etc.

Vol. 1 (H. 13) contains twelve preliminary Discourses (*Maqálat*), followed by the first *Ṣaḥífa*, describing the course of events down to the accession of Sháh 'Abbás the Great (reigned A.H. 996-1038 = A.D. 1588-1629). The chief contents are:

INTRODUCTION (*MUQADDAMA*) comprising 12 Discourses (*Maqála*) as follows:

*Maqála i* (f. 6<sup>a</sup>). Genealogy and ancestors of Sháh 'Abbás (Shaykh Ṣafíyyu'd-Dín, f. 12<sup>a</sup>; Ṣadru'd-Dín, f. 14<sup>b</sup>; Sháh Ismá'íl, f. 24<sup>a</sup>; Sháh Ṭahmásp, f. 45<sup>b</sup>; Sháh Muḥammad Khudá-banda, f. 104<sup>b</sup>).

*Maqála ii* (f. 106<sup>b</sup>). Piety and devoutness of Sháh 'Abbás.

*Maqála iii* (f. 106<sup>b</sup>). His wisdom, knowledge, and state-craft.

*Maqála iv* (f. 107<sup>b</sup>). His escapes from many perils and his worthiness to be entitled *Ṣāhib-qirán*, or "Lord of a fortunate planetary conjunction."

*Maqála v* (f. 108<sup>b</sup>). His well-considered measures to increase public security and the happiness of his subjects.

*Maqála vi* (f. 109<sup>a</sup>). His inflexible severity.

*Maqála vii* (f. 110<sup>a</sup>). His rules of government and maxims of administration.

*Maqála viii* (f. 110<sup>b</sup>). His simplicity and informality in private life.

*Maqála ix* (f. 110<sup>b</sup>). His consideration for his attendants and dislike of flattery.

*Maqála x* (f. 111<sup>a</sup>). His knowledge of men and their characters.

*Maqála xi* (f. 111<sup>b</sup>). His charitable bequests and pious foundations.

*Maqála xii* (f. 113<sup>a</sup>). His wars and victories.

PART I [FIRST *ṢAḤÍFA*] contains the history of Sháh 'Abbás from his birth at Herát on Ramaḍán 1, 978 (Jan. 27, 1571), or Ramaḍán 1, 979 (Jan. 17, 1572), until his accession. Some of the principal topics are: the birth and childhood of Sháh 'Abbás (f. 114<sup>b</sup>); children and grandchildren of Sháh Ṭahmásp (f. 118<sup>a</sup>); notable men of his reign, including *Amírs* (f. 119<sup>a</sup>), *Sayyids* and '*Ulamá* (f. 120<sup>b</sup>), Ministers (f. 129<sup>b</sup>), physicians (f. 132<sup>b</sup>), calligraphists (f. 134<sup>a</sup>), painters and illuminators (f. 136<sup>b</sup>), poets (f. 138<sup>b</sup>), singers and minstrels (f. 144<sup>b</sup>); detailed and connected history of the Ṣafawís from the murder of Ḥaydar Mírzá (in 984/1576) and accession of Sháh Ismá'íl II (ff. 145<sup>b</sup> *et seqq.*) to the murder of Ḥamza Mírzá (994/1586) and accession of his brother Sháh 'Abbás in the following year.

This MS., transcribed in 1095/1684, comprises 279 ff. of  $27.2 \times 16.5$  c. and 19 ll., and is written in a small, neat *ta'liq* with rubrications. It once formed part of the library of Muḥammad Ḥasan Khán *Ṣanī'u'd-Dawla*, whose book-plate it bears.

Vol. II (H. 14) contains the history of the reign of Sháh 'Abbás. This was originally carried down to the year 1025/1616, but a second volume (*maqṣad*) or continuation, subsequently added, extended the history to 1037/1627-8, almost to the death of the King, which took place in the following year. The volume begins with the first year of Sháh 'Abbás's reign, 996/1588, corresponding to the "Year of the Pig" of the Tartar cycle. The subsequent years run as follows: A.H. 997, f. 5<sup>b</sup>; 998, f. 16<sup>b</sup>; 999, f. 26<sup>b</sup>; 1000, f. 31<sup>a</sup>; 1001, f. 34<sup>a</sup>; 1002, f. 39<sup>b</sup>; 1003, f. 54<sup>a</sup>; 1004, f. 61<sup>a</sup>; 1005, f. 66<sup>a</sup>; 1006, f. 72<sup>a</sup>; 1007, f. 78<sup>b</sup>; 1008, f. 98<sup>b</sup>; 1009, f. 102<sup>b</sup>; 1010, f. 107<sup>b</sup>; 1011, f. 112<sup>a</sup>; 1012, f. 119<sup>b</sup>; 1013, f. 128<sup>a</sup>; 1014, f. 140<sup>a</sup>; 1015, f. 158<sup>a</sup>; 1016, f. 170<sup>b</sup>; 1017, f. 192<sup>a</sup>; 1018, f. 204<sup>b</sup>; 1019-20, f. 215<sup>a</sup>; 1021, f. 226<sup>a</sup>; 1022, f. 229<sup>b</sup>; 1023-4, f. 234<sup>a</sup>; 1024-5, f. 240<sup>a</sup>; 1025, f. 244<sup>b</sup> (here ends the first volume, or *maqṣad*, of *Ṣaḥífa* II); 1026, f. 255<sup>b</sup>; 1027, f. 261<sup>a</sup>; 1028, f. 267<sup>b</sup>; 1029, f. 269<sup>b</sup>; 1030, f. 273<sup>b</sup>; 1031, f. 279<sup>a</sup>; 1032, f. 290<sup>b</sup>; 1033, f. 299<sup>a</sup>; 1034, f. 304<sup>b</sup>; 1035, f. 314<sup>a</sup>; 1036, f. 322<sup>a</sup>; 1037, f. 326<sup>b</sup>. The volume ends with the account of Sháh 'Abbás's death on Thursday, 24 Jumádà I, A.H. 1038 (Jan. 19, A.D. 1629) on ff. 329<sup>b</sup>-331<sup>a</sup>. This is followed (ff. 331<sup>a</sup>-332<sup>a</sup>) by a further encomium on the deceased monarch; an account of notable persons who died in the same year (f. 332), including a fairly long notice of the poet Shifá'í; and a list of Sháh 'Abbás's most notable nobles and ministers, arranged in categories (ff. 333<sup>a</sup>-337<sup>a</sup>).

This MS., from the library of the late Sir A. Houtum-Schindler, comprises 338 ff. of  $31.6 \times 19$  c. and 23 ll., and is written throughout in a small, neat, legible *ta'liq* with rubrications. There is a colophon dated Rabí' I, 1055 (= May, 1645) on f. 254<sup>a</sup>, at the end of the first part, volume or *maqṣad* of the second *Ṣaḥífa*. The lower portion of the last leaf of the MS. (f. 338) has been torn off, so that if there were another colophon there, it has perished.

### H. 15 (13).

### منتخب اللباب (جلد ۳)

Part of vol. III of the *Muntakhabu'l-Lubáb* of Muḥammad Háshim Khán, better known as Kháfí Khán, who died in 1144/1731-2. See Rieu's Persian Catalogue, pp. 232-236, and references there given, especially pp. 235<sup>b</sup>-236<sup>a</sup>, where a much more complete MS. (Add. 26265) of this same volume is described.

The MS., which is defective and breaks off abruptly at the end, comprises in its present state 105 ff. of  $31.2 \times 18.6$  c. and 17 ll., is undated, and is written in a very ugly Indian *ta'liq*.

## H. 16 (15).

## تاریخ سلطانی

The *Ta'rikh-i-Sultānī* ("Royal History"), composed by Sayyid Ḥasan ibn Sayyid Murtaḍā al-Ḥusaynī for Shāh Sultān Ḥusayn the Ṣafawī in 1115/1703-4.

The MS., which is defective at the end, comprises 435 ff. of  $36.5 \times 23.7$  c. and 21 ll.; is written in a large, clear *naskh*, with rubrications; and is undated. It begins with a poem of six verses, of which the first is:

افتتاح سخن آن به که کنند اهل کمال به ثنای ملک الملک خدای متعال

It comprises the following three chapters:

(1) On the Angels, Devils and *Jinn*, the creation of the World, and the history of the Prophets and Imāms from Adam to the Islāmic period (ff. 5<sup>b</sup>-247<sup>a</sup>).

(2) History of the pre-Islāmic and post-Islāmic Kings down to the Ṣafawī period (ff. 247<sup>a</sup>-290<sup>b</sup>).

(3) History of the Ṣafawī Kings and their ancestors down to 1051/1641-2.

From the library of the late Sir A. Houtum-Schindler.

## H. 17 (13).

## گلدسته گلشن راز در تعریف سلطان محمد عادل شاه

*Gulḍasta-i-Gulshan-i-Rāz, dar ta'rīf-i-Sultān Muḥammad 'Adil Shāh*, a history of Muḥammad 'Adil Shāh by Abu'l-Qāsim al-Ḥusaynī, beginning:

بسم الله الرحمن الرحيم

بس بود این سکه بنام حکیم

حمد و سپاس بی قیاس مر ذات مستجمع جمیع صفات کمال الخ

The MS., which is from the late Sir A. Houtum-Schindler's library, and is defective at the end, comprises 223 ff. of  $29.2 \times 17$  c. and 15 ll., and is written in a poor and coarse but legible Indian *ta'liq* with rubrications.

Of the few dates given in this book, the earliest (f. 14<sup>b</sup>) appears to be 1038/1628-9, and the latest (f. 202<sup>a</sup>), 1057/1647-8.

## H. 18 (12).

## تاریخ نادری

The *Ta'rikh-i-Nādirī*, or History of Nādir Shāh, composed by Mīrzā Muḥammad Mahdī Khān of Astarābād in or about A.D. 1757. See Rieu's Persian Catalogue,



pp. 192–195. A lithographed edition of the text appeared in 1282/1865–6, and Sir William Jones published translations into French (Paris, 1770) and English (London, 1773).

This MS. was one of thirteen bought from J. J. Naaman for £25 in May, 1902. It comprises 120 ff. of 29.4 × 19.2 c. and 23 ll., and is written in a fair Persian *nīm-shikasta*. The copyist, Muḥammad-qulī ibn Mullá Dargáh-qulī of Tabríz, states that he completed it in Rabí' II, 1244/Oct.—Nov., 1828, being then seventy years of age, for a certain Ma'súm ibn Mírzá Bába Shuturbání of Tabríz, who was himself sixty-nine years of age, having been born in 1175/1762.

### H. 19 (9).

## تاریخ آل قاجار

A history of the Qájár dynasty down to 1220/1805, composed in 1269/1852–3 by Muṣṭafà-qulī ibn Muḥammad Ḥasan al-Músawí as-Saráwí (of Saráw or Saráb) as-Sabalání for Qahramán Mírzá, the governor of Ádharbáyján.

The book, which has no proper title, begins abruptly with eight verses of poetry, of which the first three are as follows:

پس از حمد یزدان و نعت رسول      ثنا باد زی ما باهل قبول  
که اخبار شاهان پیشینیان      ببايد شنودن بصد گوش و جان  
که اندر ره دین چه سان مرده اند      بگیتی چه گونه بسر بُرده اند

and then continues abruptly in prose (f. 2<sup>a</sup>):

نواب محمد حسن خان خدیو دانشمند و خسرو سعادت‌مند و سلطان عادل و خاقان باذل و ملک  
وافی العهد و پادشاه صادق الوعد بود الخ

The text forms a continuous narrative devoid of divisions or chapter-headings, except for the Conclusion (*Khátima*), which begins on f. 57<sup>b</sup>, and treats of matters connected with the author and his patron more appropriate to a preface.

Ff. 74 of 22.7 × 13.8 c. and 13 ll.; good, clear *ta'liq* within gold-ruled margins; copied in Muḥarram 1274/August—September, 1857. From the library of the late Sir A. Houtum-Schindler.

### H. 20 (9).

## کتاب کلام الملوك

*Kalámu'l-Mulúk*, a brief account of the Qájár dynasty down to the death of Fath-'Alí Sháh on the 19th of Jumádà II, 1250/Oct. 23, 1834, of doubtful authorship, copied for Mr Lyne<sup>1</sup>, at that time in charge of the Indo-European telegraph-office

<sup>1</sup> See my *Year amongst the Persians*, p. 184.

at Qum, in Ramadán, 1290/October, 1873, by 'Alí Akbar, formerly custodian of the Holy Shrine of Qum. This was one of three small MSS. from the library of the late Mr Lyne bought for 13s. from Messrs Luzac and Co. in February, 1907.

Begins, after the title and the *Bismi'lláh*:

لک الحمد یا ذا الجود والمجد والعلی تبارکت تعطی من تشاء و تمنع، تحسین و درود مر  
نخستین صدور ورود عرصه شهود احمد محمود... (f. 3<sup>b</sup>, l. 5) تفصیل این اجمال آنکه ایل جلیل  
قاجار از اروغ میمون آق قویونلوی ترکمانیه و آن قبیلہ نبیلہ از اولاد ترک بن یافت بن نوح کہ  
بیافت اعلان مذکور و بکثرت اولاد و احفاد مشہور بود قبایل و عشایر (f. 4<sup>a</sup>) نتیجہ یک نسل و فرع  
یک اصل از او منشعب گشته پس از تسخیر ممالک شرق و شمال در ترکستان و چین و ثقلاب  
(صقلاب *sic* for صقلاب) و ختای و ختن جای گیر شدند و طائفہ از آن ملقب بہ آق قویونلو و قرا قویونلو  
اکثری از بلاد روم و شامات و دیار بکر بحیطہ تہلک و تصرف در آورده بعزیمت ایران مصمم در اندک  
زمان ایران را مسخر و آنرا بسہ قسمت کردند کہ متون تواریخ و بطون اخبار از آثار و کردار  
سلاطین با (f. 4<sup>b</sup>) اقتدار از دو طائفہ حاکی و حاویست جمعی در تبریز و ایروان و گنجہ ساکن  
و رایت سلطنت در ممالک آذربایجان و گرج و عراق و فارس افراختند، آبای کرام و اجداد با  
عدل و داد ما در استراباد و گرگان بعد از استیلای بر ترکمان و دشت قفقاق تہکن و بہرہ در مرو  
شاهیجان توطن یافتہ بر اکثر بلاد خراسان حکمران و فرمان روا شدند، شاہقلیخان پدر پنجم  
ما کہ سرخیل آن انجم بود پس از انقضای مدت حکمرانی از این (f. 5<sup>a</sup>) جہان فانی در گذشت  
زمام اختیار آن حدود بفرزند ارشد فتحعلی خان باز گذاشت

From the expression "*our* noble forefathers and first and righteous ancestors" in the above citation, it may be inferred that the author of this little book himself belonged to the Qájár tribe.

Ff. 38 of 20·8 × 15 c. and 9 ll., written in a very large *naskh*, with occasional headings in blue to indicate the occurrence of verses in the text.

## H. 21 (11).

### تاریخ ذو القرنین

*Ta'rikh-i-Dhu'l-Qarnayn*, a history of the reign of Fath-'Alí Sháh Qájár, by Mírzá Faḍlu'lláh al-Ḥusaynī ash-Shírází, poetically surnamed Kháwarí (f. 3<sup>a</sup>, fourth line from the bottom). He was secretary (*munshí*) to the Prime Minister (*Šadr-i-A'zam*) Muḥammad Shafí', and this copy is his autograph, as stated in a note at the beginning in the hand of 'Abdu'l-'Alí Mírzá the son of Farhád Mírzá, to whom the MS. belonged, and as appears from the colophon at the end of the first volume on f. 185<sup>a</sup>, where the compilation is stated to have been completed on Thursday the 6th of Rabí' 11, 1249 (August 23, 1833), and the transcription of this copy on Monday the 10th of Sha'bán, 1257 (September 27, 1841).

The work comprises two volumes and a Conclusion (*Khátima*).

Vol. I (ff. 2<sup>b</sup>–185<sup>a</sup>) contains the first thirty years of Fath-‘Alí Sháh’s reign (A.H. 1212–1241 = A.D. 1798–1826).

Vol. II (ff. 185<sup>b</sup>–272<sup>b</sup>) contains the remainder of his reign (A.H. 1242–1250 = A.D. 1826–1835).

The Conclusion (ff. 273<sup>b</sup>–321<sup>a</sup>) contains a list of his descendants. A copy of this last was presented by Farhád Mírzá to the Hon. C. A. Murray in 1855, and is now **Or. 1361** in the British Museum (see Rieu’s Persian Catalogue, p. 201). The same library possesses another complete MS. **Or. 3527** (see Rieu’s Persian Supplement, **No. 71**, pp. 47–48).

This MS., obtained from the library of the late Sir A. Houtum-Schindler, comprises 321 ff. of 24.5 × 17.8 c. and 25 ll., and is written in a small and cursive but fairly legible *ta‘liq* with rubrications.

## H. 22 (9).

### تأریخ میرزا مسعود و غیره

A volume of 176 ff. of 21 × 16.4 c. and 11 ll. written in a rather cursive modern Persian *ta‘liq* containing the five following treatises:

(1) An account of the disasters of the year 582/1186–7, as foretold by the stars, beginning:

چون این ترجمه بآخر رسید طرفی از احوال روزگار و انواع فتنه و تشویش که در ایام فتور و عجایب اتفاقات و سرهای بزرگان که در سر کار شد و خرابی خطۀ عراق و حال جرفاذقان بر وجه ایجاز و اختصار آورده شد بعون الله تعالی  
بسم الله الرحمن الرحیم

شکل حوادث ایام در شهر سنه اثنی و ثمانین و خمسمائة کواکب هفت گانه را در برج میزان اتفاق اجتماع افتاد و مدتها بود که در افواه افتاده بود و منجمان در کتب احکام آورده که درین زمان طوفان باد باشد آن

In consequence of this conjunction of the Seven Planets in the Sign of Libra, terrible storms and floods were anticipated by the astrologers, and some even held that the end of the world was at hand, supporting their opinion by an alleged saying of the Prophet, who, when asked “When will be the Resurrection (*Qiyámat*)?” replied several times “*Al-Qiyámat*”; which word, though at first it seemed no answer to the question, was found by the *abjad* notation to yield the number 582. Compare the story told by Dawlatsháh (pp. 85–86 of my edition) in connection with the poet Anwarí; the year is not there specified, but if, as asserted by Dawlatsháh, he died in 547/1152–3, he had been dead for thirty-five years before the fulfilment



of the prediction fell due. The same story is told of the astronomer Abu'l-Faḍl al-Khāzīmī in al-Qiftī's *Ta'rikhu'l-Hukamā* (ed. Lippert, pp. 426-428), and the year A.H. 582 is given as the date of the conjunction in question both by al-Qiftī and by the historian Ibnu'l-Athīr. See my *Literary History of Persia*, vol. II, p. 367 and footnotes.

This extract occupies ff. 9<sup>a</sup>-18<sup>a</sup>, was copied in 1272/1855-6, and deals with the history of the period in question, and the struggle between the last Saljūqs and the Khwārizmshāhs. There is nothing to indicate from what book it is taken.

(2) A short history of the Ottoman Sultāns down to the accession of Salīm II in A.D. 1566 by a certain Asadu'llāh (ff. 19<sup>b</sup>-57<sup>a</sup>), beginning:

حمید و سپاس و ستایش پادشاهی را سزاست که سلاطین جهان بر آستان جلالش کمینه  
بندگان آخ

(3) A short account of another unlucky year (1212/1826-7), occupying only two pages (ff. 65<sup>b</sup> and 66<sup>a</sup>), and beginning:

قران نحسین سرطانی که بالذات مخرب دین و دولت و باعث آشوب بلاد و عباد است آخ

(4) An account of 'Abbās Mīrzā, Fath-'Alī Shāh's eldest and favourite son, by Mīrzā Mas'ūd (ff. 67<sup>b</sup>-142<sup>a</sup>), beginning:

تاریخ احوال مرحوم نایب السلطنه عباس میرزا که جناب میرزا مسرور وزیر دول خارجه نوشته است  
در ذکر خصومتی که فیما بین دولت ابد مدت قاهره [ایران] و دولت بهیمة روس اتفاق افتاد

This is also evidently an extract from some larger work, as proved by the expression "as has been previously mentioned" occurring at the beginning. The end is equally abrupt, and there is no colophon or date.

(5) A list of the plate, manuscripts, and other valuables contained in the Ṣafawī shrine at Ardabīl, drawn up, apparently, on the occasion of their inspection by Muḥammad Qásim Beg the *Mutawallī* (Custodian) in Rajab, 1172 (March, 1759), or possibly Rajab, 1272 (March, 1856), entitled:

موجودی اجناس و اسباب و متروکات آستانه مقدسه منوره متبرکه از قرار باز دید عالیشان  
رفیعمکان سلاله السادة العظام محمد قاسم بیگ متولی بتاریخ شهر رجب المرجب سنه ۱۱۷۲ بارس ییل

This list, which occupies ff. 145<sup>b</sup>-173<sup>b</sup>, is unfortunately very difficult to read, being written in the cipher called *raqam*.

## H. 23 (11).

This MS. contains:

(1) An anonymous Arabic introduction to Logic (ff. 1<sup>a</sup>–9<sup>b</sup>), slightly defective at the beginning, with many interlinear and marginal glosses. It begins:

با الله (sic) انه مفيض الخير والجود الظ (sic) ايساغوجى اللفظ الدال بالوضع على تمام ما وضع له بالمطابقة

(2) A number of legal questions and answers, written in Turkish (ff. 11<sup>a</sup>–11<sup>b</sup>).

(3) *Risála-i Nának Sháh* (ff. 12<sup>a</sup>–35<sup>b</sup>), a Persian history of the Sikhs down to 1178/1764–5, by Budh Singh, generally known as Arúrá (ارورا), an inhabitant of Lahore in the service of Major James Mordaunt. It was composed *circa* 1200/1785–6; see Rieu's Persian Catalogue, p. 860, where its contents are briefly described. The present copy, which is defective at the end, begins:

كارپردازان ايجاد و تكوين كه عبارت از قضا و قدر باشد

(4) An account, written in Persia without title or author's name, of Nizámu'l-Mulk Áṣafjáh of the Áṣafí dynasty of Ḥaydarábád and his sons, followed by historical notices relating to the Deccan (ff. 36<sup>b</sup>–44<sup>b</sup>). It resembles, but is not identical with, **Or. 1391** described in Rieu's Persian Catalogue, p. 323.

Begins:

آصفجاه غفران پناه جد مادری او سعد الله خان وزير اعظم صاحبقران ثانی شاه جهان است

(5) Part of the '*Iyár-i Dánish* (ff. 47<sup>b</sup>–156<sup>b</sup>), the well-known version (in sixteen chapters) of the *Anwár-i Suhaylí*, that was made for Akbar by Abu'l-Faḍl ibn Mubárák in 996/1587–8. This copy is incomplete.

Ff. 157 of 26·2 and 18·5 c. and 17 ll., written for the most part in Indian *nasta'liq*.

Ff. 1–45 are of smaller size and in different handwritings. The MS., which is worm-eaten in places, formerly belonged to J. P. Edmond.

## I. LOCAL HISTORIES.

## I. 1 (9).

رساله فی محاسن اصفهان للمافروخی

This MS., which was given to me on June 18, 1913, by the late Sir Albert Houtum-Schindler, was originally transcribed in 1277/1860 for Prince Bahman Mírzá Bahá'u'd-Dawla, who, according to a note in Schindler's writing attached to the volume, died in the Caucasus in A.D. 1883. Schindler subsequently bought the MS. from one of his sons in Ṭihrán. It is carefully written in a good, clear *naskh*,

fully vocalized, within margins of gold, blue and red, was copied by Ḥabību'd-Dīn Abū Ya'qūb Muḥammad ibn 'Alī al-Aṣghar of Jarbādhaqān (Gulpāyagān), and completed on Friday the 5th of Rabī'u'l-awwal, 1277 (Sept. 21, 1860).

This is the original Arabic treatise on the Charms of Iṣfahān (*Mahāsīnu Iṣfahān*) by al-Mufaḍḍal ibn Sa'īd al-Māfarrúkhī of which the MS. to be next described (I. 2) contains the much later and better-known Persian version. The Arabic original is very rare: indeed I know of no other copy but this. The title and initial words are as follows:

هذه رسالة في محاسن اصفهان تأليف الاستاذ

المفضل بن سعيد المافروخي

بسم الله الرحمن الرحيم

إِنَّ لِلَّهِ تَقَدَّسَتْ أَسْمَاءُهُ وَعَظُمَتْ آلَاءُهُ وَجَلَّ ثَنَائُهُ وَعَزَّ كِبْرِيَاءُهُ نِعْمًا صَافِيَةً الْمَشَارِعِ ضَافِيَةً الْمَدَارِعِ  
عَلَّ كَافَّةَ الْعِبَادِ زُلَّالَ مَنَاهِلِهَا وَعَمَّ عَامَّةَ الْبِلَادِ ظِلَالُ ذِلَالِهَا الْخ

No precise information is to be derived from the very ornate and rhetorical Preface. The description or praise of Iṣfahān begins on f. 7<sup>b</sup>, penultimate line, with the words:

اصفهان بلدة قد اسنى الله من اياديه البيض قِسْمَهَا و وقّر من مواهبه الغر سَهْمَهَا و صدر في جريدة  
البلاد (f. 8<sup>a</sup>) اسمها و ألحق برسوم الجنان رَسْمَهَا الْخ

The work is to a large extent an anthology of poems in praise of Iṣfahān, but also contains a good deal of historical and archaeological matter of interest besides many legends of a less authentic character. Concerning himself the author gives hardly any information, but from the Persian version to be described immediately we learn that he composed his treatise in 421/1030. Unlike the Persian translation there is in the original Arabic no division into chapters, and the arrangement of matter is very unsystematic.

Ff. 88 of 21·7 × 14 c. and 18 ll.; excellent modern *naskh*, fully vocalized; transcribed, as stated above, in 1277/1860.

### I. 2 (9).

رساله محاسن اصفهان (ترجمه فارسی)

A MS. of the Persian version of the *Mahāsīn-i-Iṣfahān* made by Ḥusayn ibn Muḥammad ibn Abī'r-Ridā al-Ḥusaynī al-'Alawī in or about the year 729/1329. Another MS. of this work belonging to the Royal Asiatic Society was fully described by me in the *Journal* of that Society for 1901 (vol. xxxiii, pp. 411-446 and 661-704), to which I added in a postscript some account of another MS. formerly belonging



to M. Charles Schefer, and now preserved in the Bibliothèque Nationale under the class-mark **Suppl. Persan 1573**. The translator has dealt very freely with his original, both as regards rearrangement of matter and additions and suppressions, but in most cases the parallel passages can be found. The translator divides his work into eight chapters entitled *dhikr* as follows (f. 11):

- ذکر اول (ff. 12<sup>b</sup>–17<sup>a</sup>) بر وصف اصفهان بر سبیل اجمال  
 ذکر دوم (ff. 17<sup>a</sup>–30<sup>a</sup>) در تفصیل آن بر سایر بلدان بطریق تفصیل  
 ذکر سیم (ff. 30<sup>a</sup>–38<sup>a</sup>) در حدیث گاوخوانی و خواص و نوادر نواحی آن  
 ذکر چهارم (ff. 38<sup>a</sup>–52<sup>a</sup>) در محاسن داخلی و خارجی از تعداد مقامات و اماکن و عمارات و تعیین حقوق و متوجّهات قدیمه الایام و عصر مترجم  
 ذکر پنجم (ff. 52<sup>a</sup>–60<sup>b</sup>) در فرمان برداری اصفهانیان حاکمرا و قوّت نفس و تأثیر همت ایشان و آنکه هرکس قصد ایشان ببندی کرده زیانی مالی یا مضرتی نفسی بدو عاید گشته  
 ذکر ششم (ff. 60<sup>b</sup>–74<sup>b</sup>) در اسامی ملوک و فراعنه و اکاسره که منشأ و منجم ایشان آنجا بوده مضاف با بعضی نوادر و غرایب کلمات ضعفاء ناس مانند زنان و مجانین و مخنثین  
 ذکر هفتم (ff. 74<sup>b</sup>–84<sup>b</sup>) در فصول اربعه و آثار و نتایج آن و کیفیت تنعم و تعیش اهل بقعه  
 ذکر هشتم (ff. 84<sup>b</sup>–98<sup>a</sup>) در وصف کوهچه و مصلى و اسماء الرجال و فضلا و علما و فلاسفه و فقها و مشایخ و اکابر متقدمان و متأخران عصر صاحب محاسن و مترجم و بعضی قصاید و اشعار عربی و پارسی در وصف آن  
 ذیل کتاب (ff. 98<sup>a</sup>–106<sup>a</sup>)

This MS. formerly belonged to the Iḥtishāmu'd-Dawla, whose seal it bears on the last page (f. 106<sup>a</sup>), and came to me from Sir A. Houtum-Schindler's library in January, 1917. It comprises 108 ff. of 21·9 × 14·7 c. and 15 ll., and is written in a good, clear *ta'liq* between gold and coloured borders with rubrications, but has no colophon or date. For a detailed description of the work, see my article above-mentioned in the *J.R.A.S.* for 1901.

### I. 3 (9).

## نصف جهان فی تعریف اصفهان

Another Persian work on the history and topography of Iṣfahān composed in 1303/1885–6 by Muḥammad Mahdī ibn Muḥammad Riḍā al-Iṣfahānī, who entitled it *Nisf-i-Jahān* ("Half the World," a title formerly given to the old Ṣafawī capital).

This MS., from the library of the late Sir A. Houtum-Schindler, comprises ff. 242 of 21·7 × 14·6 c. and 18 ll.; written in an excellent and very clear modern

Persian *naskh* with rubrications and completed in Rajab, 1308 (Feb.—March, 1891). Begins after the *Bismi'lláh* and brief doxology:

اَمَّا بَعْدُ، اَقْلَ بندگان حضرت سبحانی محمد مهدی ابن محمد رضا الاصفهانی بر رای بیضا  
ضیای صاحبان خیرت و بصیرت عرضه میدارد آخ

The author tells us (f. 2<sup>a</sup>) that this is a revised and enlarged recension of a work on the same subject which he composed in 1300/1882–3. Of his life we gather little, except that he spent some time in Bombay and associated with the Parsees there (ff. 8<sup>b</sup> and 88<sup>b</sup>) and was in Tīhrán in 1275/1858–9 (f. 89<sup>a</sup>). He also appears to have some knowledge of European ideas and methods (which he contrasts favourably with those of his own country) and of the Old Testament and the works of Sir John Malcolm, Kaempfer and other European writers on Persia. Of the two works mentioned above (that of Máfarrúkhí and its Persian version) he has made extensive use, which he fully acknowledges, but he justly criticizes them for their lack of geographical material, and has endeavoured to supplement them especially in this particular. His account of the various buildings and gardens, and his sketch of the history of Iṣfahán, especially in Ṣafawí times, are amongst the most valuable parts of the book, which is divided into six sections (*faṣl*) preceded by a Preface (*Muqaddama*), as follows:

مقدمه (f. 2<sup>a</sup>)

فصل اول، در بیان کلیات حالات اصفهان و ناحیه آن و تغییرات اسمی و نسبی که در آن روی

نموده است (f. 4<sup>a</sup>)

فصل دوم، در قسمت این ناحیت بشهر و بلوک و غیر آن و وضع شهر و حدود آنست (f. 13<sup>b</sup>)

فصل سیم، در اجزای صناعی اصفهان و امور متعلقه بآنست (f. 18<sup>a</sup>)

فصل چهارم، در امور طبیعی اصفهان (f. 52<sup>a</sup>)

فصل پنجم، در تاریخ اصفهان و ابتدای بنای آن و وجه تسمیه آن بدین اسم (f. 90<sup>a</sup>)

فصل ششم، ذکر بلوکات اصفهان (f. 212<sup>b</sup>)

#### I. 4 (14).

### قمنامه (تاریخ قم)

Part of the Persian history of the city of Qum (entitled *Qum-náma*, or *Ta'rikh-i-Qum*) described by Rieu in his Persian Supplement, pp. 59–60, No. 88. The Arabic original on which it is based was written in 378/988–9 for the celebrated Ṣāhib Ismá'íl ibn 'Abbád by Ḥasan ibn Muḥammad ibn Ḥasan al-Qummí (see Brockelmann's *Gesch. d. Arab. Litt.*, vol. 1, p. 516). The Persian version (of

which this MS. contains only a fragment, namely, part of the first of the twenty chapters into which the book is divided) was made in 806/1403-4<sup>1</sup> by Ḥasan ibn ‘Alí ibn Ḥasan ibn ‘Abdīl-Malik of Qum. The British Museum MS. contains the first five chapters, or about one quarter, of the work, and the present MS. only seven of the eight sections which constitute the first chapter. It comprises 65 ff. of 34 × 21·2 c. and 17 ll., and is written in a large and clear but untidy *nīm-shikasta*. The original from which it was copied appears to have been dated Monday the 17th of Dhu’l-Ḥijja, 837/July 25, 1434, but the date of this copy (evidently modern) is not given. A table of contents of the whole work occupies ff. 11<sup>b</sup>-14<sup>b</sup>. Of the six sections (*faṣl*) contained in this volume the first begins on f. 15<sup>a</sup>; the second on f. 20<sup>b</sup>; the third on f. 23<sup>a</sup>; the fourth on f. 27<sup>a</sup>; the fifth on f. 30<sup>a</sup>; the sixth on f. 39<sup>a</sup>; and the seventh on f. 62<sup>a</sup>.

Prefixed to the *Qum-nāma* and bound up in the same volume is a smaller tract entitled:

کتابچه تفصیل احوالات دارالایمان قم از بدو آبادی او الی یومنا هذا

It was composed at the request of a physician named Mīrzá ‘Alí Akbar Khān who was entitled *Ḥakīm-bāshī*, and this copy was completed on the 6th of Ṣafar, 1305/Oct. 24, 1887. It comprises 36 ff. of 22·4 × 17 c. and 16 ll., and is written in a cursive *nīm-shikasta*.

## I. 5.

### تاریخ دارالامان قم

Another more complete copy of the History of Qum described above, copied for Prince Jalálu’d-Dīn *Iḥtishāmu’l-Mulk* in 1286/1869-70 when he was governor of Káshán, and containing a few marginal notes in his hand.

This MS. contains the first five chapters of the twenty which constitute the whole work, comprises 110 ff. of 28·4 × 17 c. and 25 ll., and is written in a small, neat modern *naskh* with rubrications. It ends abruptly without any colophon, the date of transcription being given in a note on f. 3<sup>a</sup>. The chapters and sections occur as follows:

**Table of Contents, ff. 7<sup>b</sup>-8<sup>b</sup>.**

**Chapter I, § 1, f. 8<sup>b</sup>; § 2, f. 11<sup>b</sup>; § 3, f. 13<sup>a</sup>; § 4, f. 15<sup>a</sup>; § 5, f. 16<sup>b</sup>; § 6, f. 21<sup>b</sup>; § 7, f. 33<sup>a</sup> (*on the Fire-Temples*); § 8, f. 34<sup>a</sup>.**

**Chapter II, § 1, f. 37<sup>b</sup>; § 2, f. 39<sup>b</sup>; § 3, f. 44<sup>b</sup>; § 4 (*title omitted*); § 5, f. 61<sup>a</sup>.**

**Chapter III, § 1, f. 65<sup>b</sup> (*on the Imáms*); § 2, f. 70<sup>b</sup>.**

**Chapter IV, § 1, ff. 83<sup>a</sup>-84<sup>a</sup>; § 2, f. 85<sup>a</sup>.**

**Chapter V, f. 93<sup>a</sup>.**

<sup>1</sup> So on f. 3<sup>a</sup>, l. 2, but Rieu gives 825/1422 as the date of composition.



It is to be regretted that the latter portion of this monograph, which would seem to be far more interesting to students of Persian than the earlier part, which deals almost exclusively with the Arab invaders and governors, appears to be lost, or at any rate undiscovered. Chapter XVIII, containing notices of 130 poets of Qum who wrote in Arabic and Persian, and chapter XIX, dealing with the Jews, Magians and Christians of Qum, would probably be of especial interest.

I. 6 (10).

تاریخ طبرستان

A good modern copy of the *History of Tabaristán* compiled about 613/1216 by Muḥammad ibn al-Ḥasan ibn Isfandiyār, of which I published an *Abridged Translation* in 1905 as vol. II of the "E. J. W. Gibb Memorial" Series. This translation was based on the India Office MS. (No. 1134 = No. 568 in Ethé's Catalogue) and the two British Museum MSS. Add. 7633 and Or. 2778, and from it full information concerning this important and interesting book can be derived.

The present MS., which formed part of the Schindler collection, comprises 173 ff. of 24·8 × 15·5 c. and 21 ll., is written in a fair *ta'liq* with rubrications, and was completed in Jumádà I, 1268/Feb.—March, 1852. It formerly belonged to Prince Farhád Mírzá *Mu'tamadū'd-Dawla*, and bears on ff. 1<sup>b</sup> and 2<sup>a</sup> a number of quatrains in the Mázarandarání dialect apparently composed and certainly transcribed by Riḍá-qulí Khán "Hidáyat," commonly known as "*Lala-báshí*." The preliminary note runs as follows:

درین تاریخ طبرستان بعضی رباعیات بلغت طبری آورده که وزنی مخصوص دارد من بنده رضاقلی متخلص بهدایت را بخاطر رسید که بچند رباعی بدان سیاق طبع آزمائی کنم و از آنجمله است و هرکه آن لغت داند که نه من از آنان بدتر گفته‌ام بلکه بهتر و واضح‌تر سروده‌ام

I. 7 (12).

تاریخ مازندران ظهیر الدین

The History of Mázarandarán by Ṣahíru'd-Dín ibn Sayyid Naṣíri'd-Dín-i-Mar'ashí. The work was composed in 881/1476–7, and the text was published by Dorn in St Petersburg in A.D. 1850. See Rieu's Persian Supplement, pp. 63–64, No. 93. The text of the author's companion volume on the history of Gílán (see Ethé's Bodleian Persian Catalogue, No. 309) was printed at the 'Urwaṭu'l-Wuthqá Press at Rasht for Mr H. L. Rabino in 1330/1912.

Ff. 132 of 28·4 × 18·5 c. and 25 ll.; written in clear *naskh* with rubrications and dated Šafar 14, 1271 (Nov. 6, 1854). Copyist, Muḥammad Ḥasan ibn ‘Abdi’llāh al-Kátib. This MS. formerly belonged to Prince Bahman Mírzá *Bahá’u’d-Dawla* and subsequently to Sir A. Houtum-Schindler.

## I. 8 (9).

## تذکره شوشتریه

A History of Shúshtar from the earliest times until 1169/1755–6, by Sayyid ‘Abdu’llāh ibn Núri’d-Dín ibn Ni‘mati’llāh (d. 1173/1759–60). See Rieu’s Persian Catalogue, pp. 214–216, and his Persian Supplement, p. 67, where the contents of the work are described.

This MS., bought from Major Salmon on May 21, 1906, comprises 162 ff. of 20·4 × 16 c. and 9 ll. It is written in a clear but coarse *naskh*, is dated 25 Shawwāl, 1313/April 9, 1896, and was copied for Major (then Captain) Salmon by Muḥammad Ḥasan ibn Muḥammad Riḍā ibn Ḥabíbi’llāh *Wazír-i-Shúshtarí*.

## I. 9 (9).

## در احوال سیوند النخ

This little MS. contains an account of Síwand in Fárs and the peculiar dialect there spoken, followed by a selection of other poems in various dialects of Persian, with some remarks on their characteristics. M. Clément Huart, in an article contributed to the *Journal Asiatique* for March–April, 1893, and entitled *Le dialecte persan de Síwend*, published a translation of the account of Síwand with which the MS. begins (ff. 1–2) and of the greater part of the succeeding vocabulary of the dialect (to f. 15<sup>a</sup>, l. 2). This, according to his statement, was drawn up in 1888 by Mírzá Ḥusayn of Tīhrán, poetically named *Thurayyá*, for *Iḥtishámu’d-Dawla*, the son of Prince Farhád Mírzá *Mu’tamadu’d-Dawla*, when he was Governor of Fárs. M. Huart’s copy was made from a MS. belonging to Mírzá Ḥabíb of Iṣfahán by Mírzá Faḍlu’llāh ibn Muḥammad Yúsuf, and completed on Dec. 14, 1888.

My MS. was sent to me from Constantinople on Sept. 2, 1891, by the late Shaykh Aḥmad Rúḥí of Kirmán, and is fully discussed and described in the *Journal of the Royal Asiatic Society* for 1895 (New Series, vol. xxvii, pp. 773–825) in an article entitled *Notes on the Poetry of the Persian Dialects*. It comprises 44 ff. of 20 × 13 c. and 18 ll., and is written in a small and legible Persian *ta’līq* with rubrications, but lacks date and colophon. Concerning the unfortunate Shaykh Aḥmad of Kirmán, to whom I am indebted for many interesting MSS., see my *Persian Revolution*, pp. 10–12, 63, 64, 93–96, and 414–415.

## I. 10 (9).

## نزهة الناظرين

A History of Egypt from the Muḥammadan conquest till the restoration of Sulṭān Muṣṭafā I on Rajab 8, 1031/May 19, 1622, entitled *Nuzhatu'n-Nāẓirīn fī ta'rīkhi man waliya Miṣr minā'l-Khulafā wa-'s-Salātīn*, by Mar'ī ibn Yūsuf al-Maqdisī al-Ḥanbalī. See Ḥājjī Khalīfa (ed. Flügel), **No. 13742**, vol. VI, p. 336; Brockelmann's *Gesch. d. Arab. Litt.*, vol. II, p. 369, No. 18, and references there given; and my *Hand-list*, p. 235, **No. 1175**, and *Supplementary Hand-list*, p. 42, **No. 241**, where the title is given as *Ta'rīkhu'l-'Arifīn*, etc.

This MS., obtained from the late Ḥājjī 'Abdu'l-Majīd Belshah in November, 1920, comprises 73 ff. of 20.2 × 15 c. and 21 ll., and is written in a fair *naskh* with rubrications, without date or colophon.

## I. 11 (13).

## شرح نسب اردلان كه جد واليهای كردستان است

An account of Ardalān, the supposed ancestor of the Governors, or *Wālīs*, of Kurdistān. This MS., given to me by Mr H. L. Rabino and temporarily mislaid, comprises the Persian text, written in a coarse but legible *ta'liq* on 98 ff. of 32 × 20 c. and 15 ll., and completed by a copyist named Muḥammad Riḍā on the 2nd of Rabī' II, 1324 (May 26, 1906), and also an English translation or abridgement, with some genealogical tables, by Mr Rabino written on 37 ff. of flimsy paper and dated January, 1906.

## J. BIOGRAPHICAL WORKS.

## J. 1 (10).

## یتیمۃ الدهر للثعالبی

The second volume of ath-Tha'ālibī's well-known biographies of the post-classical Arabic poets entitled *Yatīmatu'd-Dahr*, of which the text has been printed in four volumes at Damascus in 1304/1886-7. See Brockelmann's *Gesch. d. Arab. Litt.*, vol. I, p. 284, and references there given.

This MS., bought of Messrs Luzac for 30s. on May 25, 1911, contains the poets of the Buwayhid period. It comprises 188 ff. of 23.6 × 16 c. and 21 ll., and is written in a clear *naskh* with rubrications. It was copied by 'Alī Amīn al-Yāzajī of Constantinople for a lady called Mīna or Munīra Hānum (خانم هانم), and was completed on the 20th of Rabī' II, 1272/Dec. 30, 1855.



## J. 2 (8).

## وفيات الاعيان لابن خلكان (الجزء الاول).

A MS. of the first volume of Ibn Khallikán's celebrated biographical dictionary entitled *Wafayátu'l-A'yán*, composed in the years 654/1256–672/1274. See Brockelmann's *Gesch. d. Arab. Litt.*, vol. 1, pp. 326–328, and the references there given.

This MS., one of five bought of J. J. Naaman on December 9, 1911, comprises 200 ff. of 18·8 × 13·8 c. and 26 ll., is written in a good *naskh* with rubrications, and was completed in Rajab, 997/May—June, 1589.

## J. 2\* (10).

## ايضا (الجزء الخامس).

The fifth and concluding part of the same work, containing **Lives 817–865** of Wüstenfeld's edition.

This MS. comprises 331 pp. of 24·8 × 17·5 c. and 21 ll., is written in a good, clear *naskh* with rubrications, and was copied in forty days by Aḥmad ibn Muṣṭafà ibn Khalíl, who completed it on the 17th of Ramaḍán, 742 (Feb. 24, 1342).

## J. 3 (7).

## منتخبات از تذكرة الاولياء شيخ فريد الدين عطار.

Selections from the *Tadhkiratu'l-Awliyá*, or "Memoirs of the Saints," of Shaykh Farídu'd-Dín 'Aṭṭár, the well-known Persian poet and mystic, who died (slain by the Mongols according to the popular belief) early in the thirteenth century of the Christian era. References to his life and works (which are to be found in all the larger Persian Catalogues) will be indicated under his poems in section **V** *infra*. A critical edition of this work in two volumes was published by Dr R. A. Nicholson (Brill, Leyden, 1905 and 1907).

This MS. was sent to me as a gift by the poet *Sarkhush* by the hand of my old friend the Nawwáb Mírzá Ḥusayn-qulí Khán when he came from Persia to England in 1892. In the accompanying letter, dated 14 Rajab, 1309/13 Feb., 1892, *Sarkhush* says that he transcribed these extracts when he was only fourteen years old, so that, as the colophon is dated Sha'bán, 1297/July, 1880, he must have been born in or about 1283/1866–7.

Ff. 174 of 16·8 × 10·6 c. and 12 ll.; excellent *ta'liq* with rubrications.

## J. 4 (9).

## تذكرة الاوليا

Another somewhat abridged MS. of 'Aṭṭār's *Tadhkiratu'l-Awliyá*, made in 1269/1852-3. It contains forty out of the ninety-seven biographies in Dr Nicholson's edition.

Ff. 228 of 20.8 × 13.5 c. and 15 ll., neat and fairly legible Persian *ta'liq* with rubrications.

## J. 5 (10).

## ترجمه سیر النبى

A Persian translation by Uways ibn Fakhri'd-Dīn ibn Ḥasan ibn Ismá'īl of Mu'minábád of the Arabic biography of the Prophet Muḥammad composed by Sa'íd ibn Mas'úd ibn Muḥammad ibn Mas'úd of Kázarún, who died in 758/1357, probably the work entitled *al-Muntaqà fī Síratī'n-Nabíyyi'l-Muṣṭafà*. See Brockelmann's *Gesch. d. Arab. Litt.*, vol. II, p. 195. The translator completed his task, as he informs us in the colophon on f. 274<sup>a</sup>, on Monday the 27th of Rabí' 1, 896/Feb. 7, 1491. A note under the colophon states that this MS. (which is very probably an autograph) became the property of Mawláná Quṭbu'd-Dīn ibn Ḥusayn ibn 'Umar of Táyábád on the 12th of Rabí' 11, 899/Jan. 20, 1494. A note in the hand of the late Sir A. Houtum-Schindler, to whom the MS. formerly belonged, states that Mu'minábád is a district in the Qá'in province of Khurásán with ruins of the old Castle of Mu'minábád, formerly a stronghold of the Assassins, and that Táyábád is a village near Búshanj in the Herát province.

Begins:

حمد و سپاس بى قیاس خدايى كه نور محمدرا عليه الصلوة والسلام پيش از همه چیزها آفرید،  
و بعد از آن عرش و كرسى و لوح و ارواح دیگر پیغمبران و مقربان را از آن موجود گردانید آنخ

The author of the original Arabic work is mentioned on f. 4<sup>a</sup>, ll. 13 *et seqq.*, as follows:

مؤلف كتاب خادم احاديث نبويّه شاگرد اخبار مصطفىويّه سعيد بن مسعود بن محمد بن مسعود  
كازرونى اسكنه الله بحبوة الجنان و أفاض عليه سجال الرحمة والغفران گفته كه هر شغلى را  
مردمانند كه اعلام آن بر دست ایشان افراشته و اكمام آن بر زبانشان شكافته و هر عالمى را  
درين علم طريقست آنخ

The book is divided into four parts called *Qism*, each of which is subdivided into numerous chapters (*Báb*) and sections (*Faṣl*). The contents are fully stated on ff. 6<sup>a</sup>-7<sup>b</sup>, as follows:

قسم اول، در بیان آنچه از اول خلق نور نبوت تا زمان حضرت رسالت صلوات الله وسلامه عليه بوده و درین قسم هشت باب است

باب اول، در بیان کیفیت تابیدن نور حضرت رسالت صلوات الله وسلامه عليه پیش از وجود و صورت او و ذکر خلق طیبه او پیش از طینت آدم و حدیث صورتهاء پیغمبران علیهم السلام، (f. 7<sup>b</sup>)  
باب دوم، در بیان بشارات کتب قدیمه و انبیا و دیگران به بعثت رسول صلی الله علیه وسلم، (f. 14<sup>a</sup>)

باب سیوم، در بیان اخبار جنیان به بعثت رسول خدای صلی الله علیه وسلم، (f. 17<sup>a</sup>)  
باب چهارم، در بیان و ذکر کیفیت منتقل شدن نور او صلی الله علیه وسلم از اصلاب بارحام طاهره، (f. 19<sup>b</sup>)

باب پنجم، در بیان و ذکر عجایب و غرایب که در مدت حمل او صلی الله علیه وسلم بظهور آمده، (f. 30<sup>b</sup>)

باب ششم، در بیان و ذکر ولادت و ظهور یمن و برکت او در حال حمل و کیفیت وضع حضرت رسالت صلی الله علیه وسلم، (f. 31<sup>a</sup>)

باب هفتم، در بیان حوادث که در شب ولادت او صلی الله علیه وسلم ظاهر شده (f. 35<sup>b</sup>)  
باب هشتم، در بیان ذکر نسب آبا و امهات و کیفیت وفات عبد الله و ذکر اسماء او صلی الله علیه وسلم و درین باب بعدد مذکورات پنج فصل است (f. 37<sup>a</sup>)

فصل اول، در بیان ذکر نسب او صلی الله علیه وسلم (f. 37<sup>a</sup>)

فصل دوم، در بیان ذکر پدران او صلعم (f. 37<sup>a</sup>)

فصل سیوم، در بیان ذکر مادران حضرت رسالت صلعم (f. 39<sup>a</sup>)

فصل چهارم، در بیان و ذکر وفات عبد الله (f. 39<sup>b</sup>)

فصل پنجم، در بیان ذکر اسامی رسول خدای صلعم (f. 40<sup>a</sup>)

قسم دوم، در بیان آنچه از اول ولادت تا زمان نبوت او صلعم جاری شده و درین قسم نه باب است (f. 41<sup>a</sup>)

باب اول، در بیان آنچه در سال اول از ولادت او صلعم حادث شده (f. 41<sup>a</sup>)

باب دوم، در بیان حلیمه و اوضاع او و کیفیت شق صدر و حدیث کاهن و غیره در شان او صلعم (f. 41<sup>b</sup>)

باب سیوم، در بیان آنچه در سال سیوم از مولد او صلعم بوده (f. 48<sup>a</sup>)

باب چهارم، در بیان آنچه در سال چهارم و پنجم و ششم از مولد او صلعم بوده و درین باب بعدد هر سالی فصلیست (f. 50<sup>b</sup>)

فصل اول، در بیان آنچه در سال چهارم بوده (f. 50<sup>b</sup>)

فصل دوم، در بیان آنچه در سال پنجم بوده (f. 51<sup>a</sup>)



- فصل سیوم، در بیان آنچه در سال ششم واقع شده (f. 51<sup>a</sup>)
- باب پنجم، در بیان آنچه در سال هفتم از مولد او صلعم بوده و حدیث سیف بن ذی یزن (f. 51<sup>b</sup>)
- باب ششم، در بیان آنچه در سال هشتم تا آخر یازدهم از مولد او صلعم بوده (f. 54<sup>a</sup>)
- باب هفتم، در بیان آنچه در سال دوازدهم تا آخر سال بیست و سیم از مولد او صلعم بوده (f. 56<sup>a</sup>)
- باب هشتم، در بیان آنچه در سال بیست و پنجم از مولد او بوده و قصه راهب و تزویج خدیجه رضی الله عنها و ذکر اولاد او صلعم (f. 58<sup>b</sup>)
- باب نهم، در بیان آنچه در سال بیست و پنجم از مولد او بوده تا آخر چهل سالگی او صلعم در مکه بوده (f. 61<sup>b</sup>)
- قسم سیوم، در بیان آنچه در زمان نبوت و مدت اقامت حضرت رسالت علیه الصلوة والسلام در مکه بوده و درین قسم نه باب است (f. 62<sup>b</sup>)
- باب اول، در بیان ذکر امارت و نبوت او صلعم (f. 62<sup>b</sup>)
- باب دوم، در بیان آنچه در سال اول از نبوت او صلعم بوده و صفت نزول وحی و ذکر آنکه اول که مسلمان شد، (f. 66<sup>a</sup>)
- باب سیم، در بیان آنچه در سال چهارم و پنجم از نبوت او صلعم بوده و مکاره که از مشرکان کشیده و کیفیت هجرت حبشه و درین باب چهار فصل است (f. 72<sup>a</sup>)
- فصل اول، در بیان آنچه در سال چهارم از نبوت واقع شده (f. 72<sup>a</sup>)
- فصل دوم، در بیان آنچه در سال پنجم از نبوت واقع شده (f. 73<sup>a</sup>)
- فصل سیوم، در بیان آنچه از مشرکان بحضرت رسالت صلعم رسیده (f. 73<sup>b</sup>)
- فصل چهارم، در ذکر هجرت بحبشه ام سلمه رضی الله عنها (f. 74<sup>b</sup>)
- باب چهارم، در بیان آنچه در سال ششم و هفتم از نبوت او صلعم بوده و ذکر اسلام حمزه و عمر رضی الله عنهما (f. 77<sup>a</sup>)
- باب پنجم، در بیان آنچه در سال هشتم از نبوت او صلعم بوده و ذکر عهد و سوگند خوردن قریش بر دشمنی بنی هاشم و بنی مطلب (f. 80<sup>b</sup>)
- باب ششم، در بیان آنچه در سال دهم از نبوت او صلعم بوده و وفات خدیجه و ذکر ثقیف و جماعتی جنیان و تزویج عایشه و سوده رضی الله عنهما (f. 83<sup>b</sup>)
- باب هفتم، در بیان آنچه در سال یازدهم از نبوت او صلعم بوده (f. 87<sup>b</sup>)
- باب هشتم، در بیان آنچه در سال دوازدهم از نبوت او صلعم بوده و ذکر معراج و کیفیت فرض شدن نماز در آن شب، (f. 88<sup>a</sup>)
- باب نهم، در بیان آنچه در سال سیزدهم از نبوت او صلعم بوده (f. 95<sup>b</sup>)
- قسم چهارم، در بیان آنچه در مدت سالهای هجرت حضرت رسالت صلعم جاری شده و درین قسم یازده باب است و خاتمة الكتاب (f. 97<sup>b</sup>)
- باب اول، در بیان آنچه در سال اول از هجرت بوده و درین باب پنج فصل است (f. 97<sup>b</sup>)
- فصل اول، در ذکر سبب هجرت رسول صلعم (f. 97<sup>b</sup>)

- فصل دوم، در ذکر خروج حضرت رسالت صلعم و ابو بکر رضی الله عنه از مکه بغار (f. 98<sup>b</sup>)
- فصل سیوم، در بیان آنچه در راه مدینه واقع شده و قصه امّ معبد (f. 101<sup>b</sup>)
- فصل چهارم، در انواع اوصاف رسول خدای صلعم (f. 104<sup>a</sup>)
- فصل پنجم، در ذکر استقبال کردن اهل مدینه مر حضرت رسالت [را] صلعم و حالات و حوادث که در آن زمان جاری شده و قصه وفات (f. 115<sup>a</sup>)
- باب دوم، در بیان آنچه در سال دوم از هجرت بوده و ذکر نکاح و دامادی علی با فاطمه رضی الله عنهما الخ (f. 124<sup>b</sup>)
- باب سیم، در بیان آنچه در سال سیم از هجرت بوده (f. 140<sup>b</sup>)
- باب چهارم، آنچه در سال چهارم از هجرت بوده (f. 151<sup>a</sup>)
- باب پنجم، در بیان آنچه در سال پنجم از هجرت بوده (f. 158<sup>a</sup>)
- باب ششم، در بیان آنچه در سال ششم از هجرت بوده و بعثت رسول بملوک اطراف (f. 172<sup>a</sup>)
- باب هفتم، در بیان آنچه در سال هفتم از هجرت بوده (f. 184<sup>b</sup>)
- باب هشتم، در بیان آنچه در سال هشتم از هجرت بوده (f. 189<sup>b</sup>)
- باب نهم، در بیان آنچه در سال نهم از هجرت بوده (f. 201<sup>b</sup>)
- باب دهم، در بیان آنچه در سال دهم از هجرت بوده و قصه حجة الوداع (f. 214<sup>b</sup>)
- باب یازدهم، در بیان آنچه در سال یازدهم بوده و ذکر مسیلمه کذاب (f. 220<sup>b</sup>)
- خاتمة الكتاب، در انواع اشیا که جمله عاید بتعظیم و توقیر حضرت رسالت صلعم می شود و در آن هفت فصل است (f. 239<sup>b</sup>)
- فصل اول، در بیان ثناء خدای تعالی و اظهار عظم قدر آن حضرت نزد حق عزّ شانه (f. 239<sup>b</sup>)
- فصل دوم، در بیان بعضی از معجزات رسول صلعم (f. 240<sup>b</sup>)
- فصل سیوم، در رعایت حقوق حضرت رسالت صلعم که بر خلایق واجب و لازم است (f. 246<sup>a</sup>)
- فصل چهارم، در ذکر لزوم محبت حضرت رسالت صلعم و فوائد بسیار (f. 251<sup>a</sup>)
- فصل پنجم، در بیان صلوات بر رسول صلعم و ذکر فرض و استحباب و کیفیت آن و مذهب تارک آن (f. 256<sup>b</sup>)
- فصل ششم، در بیان آنچه در حق حضرت رسالت صلعم سبّ و نقص و تکفیر عایب و سبّ کننده و مکذب آن حضرت علیه الصلوة والسلام و تأدیب آنکس که اضافت و نسبت غیر لایق بآن حضرت کند و ذکر سبّ پیغمبران و ملائکه علیهم السلام و اهل بیت و صحابه رضوان الله علیهم اجمعین (f. 261<sup>a</sup>)
- فصل هفتم، در بیان عرس حضرت رسالت صلعم فی الاولین و الآخِرین (f. 271<sup>b</sup>)

The MS. comprises 275 ff. of 24·8 × 17·2 c. and 20 ll., and is written in an antique and very legible *naskh* with rubrications. It belonged formerly to the Ihtishāmu'l-Mulk and afterwards to Sir A. Houtum-Schindler.

## J. 6 (10).

## نفحات الانس

A fine MS. of Jámí's well-known hagiography entitled *Nafahātu'l-Uns* of which the text was printed at Calcutta under the supervision of W. Nassau Lees in 1859. See also Rieu's Persian Catalogue, pp. 349-351.

This MS., which belonged to Prince Farhád Mírzá *Mu'tamadū'd-Dawla* in 1285/1868, and afterwards to Sir A. Houtum-Schindler, comprises 312 ff. of 24.2 × 16.3 c. and 21 ll., and is written in a good, clear *naskh* with rubrications. Its transcription was completed in Rajab, 902/March, 1497, only nineteen years after its composition.

## J. 7 (9).

## مجالس النفائس

The *Majálisu'n-Nafá'is*, a well-known biography of contemporary poets compiled in Chaghatáy Turkish by Mír 'Alí Shír Nawá'í in 896/1490-1. See Rieu's Turkish Catalogue, pp. 273-274, and references there given.

The MS., of the acquisition of which I have no note, comprises 94 ff. of 21.5 × 16 c. and 18 ll., is written in a good *ta'liq* with rubrications, and was copied in 937/1530-1 by Muḥammad 'Alí ibn Yár 'Alí of Samarqand.

## J. 8 (10).

## تذكرة الشعراء دولتشاه

A MS. of the well-known *Tadhkiratu'sh-Shu'arā*, or "Memoirs of the Poets," of Dawlatsháh of Samarqand, for full particulars of which see the Preface to my edition of the text published by Messrs E. J. Brill of Leyden in 1901.

Ff. 185 of 22.2 × 16.2 c. and 21 ll., good, clear *ta'liq* with rubrications, transcribed in 908/1502-3 or 980/1572-3. From the library of the late Sir A. Houtum-Schindler.

## J. 9 (9).

## ريحانة الاولياء وزهرة الحياة الدنيا

The title ordinarily given to this biographical work of Aḥmad ibn Muḥammad ibn 'Umar al-Khafájí al-Miṣrī (d. 1069/1659) differs slightly from the above, and is *Rayḥānatu'l-Alibbā* (not *Awliyā*) *wa-Nuzhatu* (not *Zuhratu*) *'l-Hayāti'd-Dunyā*. See Brockelmann's *Gesch. d. Arab. Litt.*, vol. II, pp. 285-286, and Rieu's Arabic Supplement, pp. 705-706.



This MS., bought of the late Hájjī 'Abdu'l-Majíd Belshah in November, 1920, comprises 227 ff. of  $21.5 \times 15$  c. and 15 ll., and is written in a good, clear modern *naskh* with rubrications. The transcription was completed in Dhu'l-Qa'da, 1300/September, 1883.

## J. 10 (8).

## رسالة في مناقب الصحابة وغيره

An acephalous and untitled Arabic MS. on the virtues of the Prophet's companions (*aṣ-Ṣaḥāba*), given to me in Constantinople in April, 1908, by Dr Riḍā Tawfīq. The first complete article with title begins on f. 3<sup>b</sup>:

ومن مناقب الامام أبى بكر رضى الله عنه قال العلماء افضل المهاجرين السيد أبى (sic) بكر  
الصديق وأقدمهم اسلاماً وأكرمهم وأعزهم بعد رسول الله صلعم آخ

Then follow similar articles on 'Umar (f. 16<sup>a</sup>) and 'Alí (f. 29<sup>a</sup>), but the latter breaks off abruptly on f. 37<sup>a</sup> and is followed by a blank page. F. 38<sup>a</sup> begins:

قال رسول الله صلعم من سوره أن ينظر الى آدم عليه السلام فى علمه آخ

Another similar break occurs after f. 77, and the remainder of the volume (ff. 78<sup>b</sup>–101<sup>a</sup>) is filled with prayers.

Ff. 101 of  $17.8 \times 13.3$  c. and 19 ll., large, coarse *naskh* with rubrications, dated Rajab 27, 885/Oct. 3, 1480.

## J. 11 (12).

## دستور الوزراء

The *Dastūru'l-Wuzarā*, containing biographies of eminent *Wazīrs*, or Ministers of State, from the beginning of Islām to 910/1504–5, by Khwāndamír. See Rieu's Persian Catalogue, p. 335.

This MS., bought from the late Hájjī 'Abdu'l-Majíd Belshah in January, 1920, formerly belonged to Mírzá Muḥammad Taqí *Lisānu'l-Mulk* of Káshán, author of the *Násikhu't-Tawárikh*, whose poetical pen-name was *Sipihr*, and afterwards to his son 'Abbás-qulí, whose note to this effect is dated 1318/1900. It comprises 209 ff. of  $28.7 \times 18.6$  c. and 15 ll., is written in a good, clear modern *naskh* with rubrications, and was completed on Shawwāl 15, 1268/August 2, 1852. A note at the end states that it has been collated with the original from which it was copied, but that this original was itself very incorrect.

## J. 12 (8).

## حديقة الوزراء

The *Ḥadīqatu'l-Wuzarā*, containing biographies of the Grand Wazirs of the Ottoman Empire from the origin of the dynasty down to the reign of Sulṭān Aḥmad III, composed in or about 1120/1708-9 by 'Uthmān ('Osmān)-zāda Aḥmad Efendi, poetically surnamed Tā'ib (d. 1136/1723-4). See Rieu's Turkish Catalogue, p. 73, and references there given. A printed edition appeared at Constantinople in 1271/1854-5.

This MS., bought at Constantinople on April 23, 1908, comprises 160 ff. of 20.4 × 12 c. and 15 ll., and is written in a good Turkish *naskh*, not dated.

## J. 13 (10).

## ذيل يوسف نابي

The Continuation or Supplement (*Dhayl*) of Yūsuf Nábí (d. 1124/1712) to the unfinished Life of the Prophet Muḥammad, entitled *Durratu't-Tāj*, of Waysí (Veysí), d. 1037/1627-8. See Rieu's Turkish Catalogue, p. 37.

Ff. 175 of 23.5 × 14.6 c. and 27 ll.; written in a small, neat, fairly legible modern Turkish hand; dated Dhu'l-Qa'da, 1310/May-June, 1893. Bought of the late Hājǵí 'Abdu'l-Majíd Belshah in November, 1920.

## J. 14 (11).

## آثار احمدی

*Athār-i-Aḥmadí*, an acephalous and anonymous Persian work containing anecdotes of the Prophet Muḥammad. The beginning of the Preface is missing, and the author only speaks of himself as "this erring and sinful servant" (این بندهء عاصی جانی), but he gives the title of the book as above in the last line of f. 2<sup>b</sup>, and says that he compiled it at the request of certain friends whose commands it was his duty to obey. Amongst his sources he mentions the *Rawḍatu'l-Aḥbāb*, a work composed about 930/1523-4, and described on p. 147 of Rieu's Persian Catalogue. The following note by a former owner on the blank page at the beginning of the MS. ascribes it to "one of our men of learning in the time of the Ṣafawí kings":

هذا كتاب الآثار الأحمدي لبعض علمائنا في زمن السلاطين الصفوية وقد انتقل الى العبد  
الفقير محمد باقر بن محمد تقى بن محمد باقر الاصفهاني في شهر محرم من شهر سنة ١٣٢٤

One leaf at least seems to be missing between the remains of the Preface and the body of the work, the first complete section of which is entitled:

گفتار در ذکر حلیمه خاتون بمکه آمدن و آنحضرت را بوی سپردن بجهت شیر دادن و عجائب و غرائب از آن سرور بظهور آمدن و باز آوردن آنحضرت را بمکه و بعبد المطلب سپردن و باقی از حالات آن سرور

The end of the MS. is also missing. The last section (f. 248<sup>a</sup>) is headed:

گفتار در ذکر کرامات امام محمد مهدی هادی علیه السلام

Ff. 250 of 25.7 × 15.6 c. and 20 ll.; good *ta'liq* with rubrications. Bought of Hájji 'Abdu'l-Majíd Belshah in 1920.

### J. 15 (8).

#### مناقب اولیای شریفی

Anecdotes of Turkish Shaykhs and Şúfí saints, especially the ancestors of the author, Sharíf ibn Sharífí (f. 4<sup>b</sup>, l. 8), more particularly his grandfather Shaykh Burhānu'd-Dín Muḥammad ibn Muḥammad az-Zaynī al-Ḥusaynī, and his great-great-grandfather Sultān Shaykh. The work was composed in 1005/1596-7, and is dedicated to Sultān Muḥammad III. It begins:

حمد و سپاس و شکر بی قیاس، اول خالق خلق و رازق ناس، واهب عقل و حواس، فایض فکر و قیاس حضرتنه اولسونکه آخ... اما بعد، اشبو فقیر حقیر خاکپای اولیای اتقیا، غلام کمترین آل عبا و زمره علمانك کمتری، و فرقه مدرّسینك احقری شریف ابن شریفی ایدر که آخ

On f. 79 the author traces his genealogy up to the Imám Músà al-Kázim and through him to 'Alí ibn Abí Ṭálib and Fátima, the Prophet's daughter. There is no date or colophon.

Ff. 70 of 19.9 × 11.8 c. and 15 ll.; good *naskh* within gilt margins.

### J. 16 (9).

#### تذكرة الاولیاء (ترکی)

Lives of Prophets and Saints in Turkí, without title or author's name, beginning:

اعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم، ۱۸۴۹ ده

خبرده بویله گلمشدرور که الله تعالی جهنّمده ایکی خلق یراتدی بری اركك آرصلان صورتنده و بری دشی آرصلان صورتنده آخ

The anecdotes range over the whole period between Adam and the Imám Ḥusayn ibn 'Alí, and deal with nearly all the Patriarchs and Prophets. The



colophon (f. 124<sup>a</sup>) is dated April 11, 1849. Then follows (ff. 124<sup>b</sup>–127<sup>b</sup>) a Turkí poem on the death of the Prophet's son Ibráhím, beginning:

اول الله يادنى ياد ايتالوم' بر سوزوم وار هم صونكره بيان ايتالوم'

This in turn is followed (ff. 128<sup>a</sup>–137<sup>a</sup>) by a short account of the Torment of the Tomb (فى بيان عذاب القبر), in the colophon of which the scribe gives the date as April 18, 1849, and his name as Muḥammad Khalaf ibn Mullá Sulaymán al-Marjání (?) al-Bulgharí. This is followed by two other short religious poems of 27 and 6 verses respectively, and four lines of Arabic, written in red.

The MS., which, according to a signed note by Dr E. H. Minns, was "bought of Muḥammad al-Ab al-Ab 'Abd-ul-Karím" on October 10/22, 1898, at Kazan, comprises 138 ff. of 20.5 × 16.5 c. and 17 ll., and is written in a clear but outlandish *ta'liq* with rubrications and marginal indications of contents.

### J. 17 (8).

#### رياض الشعراء رياضى

The *Riyádu'sh-Shu'ará*, a biography of Turkish poets completed after two years' labour in Rajab, 1018/Oct. 1609, by Riyádí (b. 980/1572–3, d. 1054/1644–5), and dedicated to Sulṭán Aḥmad I. See E. J. W. Gibb's *History of Ottoman Poetry*, vol. III, pp. 200–201 and 284–286.

Begins:

صد هزار سپاس و ثنا اول ديواجه پرداز ان هذه تذكرة جنابنه سزادر الخ

Ff. 90 of 19.7 × 13.5 c. and 21 ll.; fair *ta'liq* with rubrications, dated Sha'bán, 1102/May, 1691. Bought of J. J. Naaman in May, 1905, for £4.

### J. 18 (14).

#### تذكرة دلگشا تأليف على اكبر شيرازى

The *Tadhkira-i-Dilgushá*, containing biographies of modern Persian poets with specimens of their verse, by 'Alí Akbar of Shíráz. To this is prefixed an account of Shíráz and its most notable buildings, mosques and gardens, including somewhat lengthy selections from the poems of Sa'dí (ff. 12<sup>b</sup>–24<sup>b</sup>) and Ḥáfiz (ff. 24<sup>b</sup>–28<sup>b</sup>). The author, who himself wrote poetry under the pen-name of *Bismil*, began this book in 1237/1821–2 at the command of Ḥusayn 'Alí Mírzá, son of Faṭḥ-'Alí Sháh. According to a note of Sir A. Houtum-Schindler (from whose library I acquired the MS. in January, 1917) it was largely used by Sayyid Ḥasan in the compilation of his *Fárs-náma*.

After a fairly short and simple Preface (ff. 2<sup>b</sup>-4<sup>a</sup>) beginning:

این روضه دلگشاست باغی ز جنان      از فضل خدای اکبر ایمن ز خزان  
هر صفحه اوست غیرت عارض حور      هر سطرى ازوست رشك زلف غلمان

the work is divided into:

*Gulzár* (ff. 4<sup>a</sup>-40<sup>b</sup>) on Shíráz, its history, monuments, gardens, etc. This comprises three sections entitled *Gulbun*, occupying ff. 4<sup>a</sup>-7<sup>a</sup>, 7<sup>a</sup>-12<sup>a</sup>, and 12<sup>a</sup>-40<sup>a</sup> respectively.

*Bústán i* (ff. 41<sup>a</sup>-48<sup>a</sup>). Poems by Faṭḥ-'Alí Sháh and other members of the Royal Family.

*Bústán ii* (ff. 48<sup>a</sup>-116<sup>b</sup>). Other poets, arranged alphabetically under the final letter of the *Takhalluṣ*, or *nom de guerre*, e.g. under *alif*:

بینوا، شیدا، صبا، صفا، فدا، مینا، نوا، وفا، هما، یغما

*Khátima* (ff. 116<sup>b</sup>-125<sup>b</sup>) containing an autobiography of the author and selections from his poems, and concluding with an account of the earthquake of the 4th of Shawwál, 1239/June 2, 1824.

Ff. 126 of 33.5 × 21.3 c. and 20 ll., excellent and clear *naskh* with rubrications. No date or colophon, but numerous erasures and corrections, especially in the early part of the book, make it appear that this MS. was written by or for the author.

## J. 19 (10).

### تذکره متأخرین شعراء فارس

This MS., unhappily defective both at beginning and end, was given to me by my friend Mr W. A. Smart, and to him at Shíráz in the spring of 1913 by Faṣīḥu'l-Mulk, poetically surnamed *Shúvída*, by whom I think it must have been transcribed, in return for eight volumes of Persian texts which I had sent to Mr Smart for presentation to men of letters in Persia. The Faṣīḥu'l-Mulk's letter to this effect, dated the 10th of Rabí' II, 1331/March 19, 1913, and also a poem by him in praise of Mr Smart and myself, are bound in the volume at the end.

The volume as I received it comprised 292 pp. of 22 × 15 c. and 12 ll., but pp. 1-2, 5-20, and an unknown number at the end were wanting. It contains short notices of modern Persian poets, chiefly of Fárs, with copious extracts from their poems, and is written in a good, clear *ta'liq* with rubrications and some marginal glosses. The poets mentioned seem to be arranged alphabetically from **A** (ا) to **R** (ر), so that half the book must be missing. Those mentioned include *Ázád* (d. 1328/1910), *Akhtar* (d. 1302/1884-5), *Afsurda* (d. 1320/1902-3), *Ulfat* (d. 1300/1883), *Adíbu'l-Mamálík* (born 1277/1860-1, d. 1335/1917), *Amín-i-Khurásání* (d. 1312/1894-5), *Anjám-i-Shírazí* (d. 1322/1904-5), *Anjám-i-Arrajání*,

*Awrang-i-Shírází, Izadí of Kázarán* (d. 1322/1904-5), and some twenty-seven more, the four whose names begin with **R** (*Rághib, Raḥmat, Rukḥṣat* and *Rashíd*) being followed by a long notice (pp. 276-292) of *Sayyid Muḥammad Faṣṭḥu'z-Zamán*.

J. 20<sup>1</sup> (10) and J. 20<sup>2</sup> (10).

روضة الأحاباب في سير النبي والآل والأصحاب  
لعطاء الله بن فضل الله الملقب بجمال الحسيني

A history of the Prophet Muḥammad, his Family, Companions and Followers, entitled *Rawḍatu'l-Aḥbáb fí siyari'n-Nabí wa'l-Ál wa'l-Aṣḥáb*, by Shaykh 'Aṭá'u'lláh ibn Faḍlu'lláh, called Jamálu'l-Ḥusaynī. See Rieu's Persian Catalogue, pp. 147-149, and Pertsch's Berlin Persian Catalogue, No. 553, pp. 531-532. The work was completed, as stated at the end, on Sunday, the 11th of Dhu'l-Ḥijja, 888 (Jan. 10, 1483): cf. Rieu's description of Or. 146.

The two volumes, of which the first comprises 360 and the second 346 ff. of 22·8 × 16·2 c. and 17 ll., form a continuous text, the division falling in the course of the year A.H. 7. They appear to contain only *Maqṣad I*, the seventh section of which begins at the bottom of f. 330<sup>a</sup> of the second volume. The handwriting is a clear, cursive *ta'liq* with rubrications, undated. Bought of J. J. Naaman on December 9, 1911.

J. 21 (12).

قصص الانبياء

*Qisāṣu'l-Anbiyá* ("Tales of the Prophets") translated into Persian by Muḥammad ibn As'ad ibn 'Abdi'lláh al-Ḥanafí at-Tustarí, beginning:

سباس بی حد و ستایش بی عدد خالق را کی چندین هزار نقطه نبوت را از مرکز عدم در دایره وجود جهت ارشاد خلایق بظهور رسانید آنخ... جنین گوید بنده ضعیف محمد بن اسعد بن عبد الله الحنفی التستری عفا الله عنه که چون طباع سلیمه را بخواندن و شنودن احوال گذشتگان و اسماء و قصص ایشان شعفی تمام می باشد آنخ

The name of the author of the Arabic original is given in the Preface as Shaykh Abu'l-Ḥasan ibnu'l-Hayṣam (? Haytham) al-Búshanjí, of whom I have hitherto found no other mention<sup>1</sup>. A note by Mr E. Edwards of the British Museum expresses the opinion that this work is probably identical with that mentioned by Ḥájjí Khalífa (vol. iv, p. 518) and by him ascribed to Sahl ibn 'Abdi'lláh at-Tustarí, but states that it is not identical with the British Museum MS. Add. 25,783. The chief

<sup>1</sup> [He may be identified with Abú Nu'aym Ḥamza ibnu'l-Hayṣam al-Búshanjí at-Tamímí, who is mentioned by Sam'ání, *Ansáb*, p. 433<sup>b</sup>, l. 20.]



contents are indicated by rubrications and are as follows: the Creation, f. 4<sup>a</sup>; Paradise, f. 7<sup>b</sup>; the Sun, Moon and Stars, f. 10<sup>a</sup>; Iblís, f. 14<sup>b</sup>; Adam, f. 15<sup>b</sup>; Cain and Abel, f. 22<sup>a</sup>; Idrís (Enoch), f. 24<sup>b</sup>; Hárút and Márút, f. 27<sup>b</sup>; Noah, f. 29<sup>a</sup>; 'Ád, f. 32<sup>b</sup>; Thamúd, f. 36<sup>b</sup>; Abraham, f. 40<sup>a</sup>; Lot, f. 49<sup>a</sup>; Ishmael, f. 52<sup>a</sup>; Jacob, f. 56<sup>b</sup>; Joseph, f. 58<sup>a</sup>; Job, f. 79<sup>a</sup>; Moses, f. 83<sup>a</sup>; Dhu'l-Kifl, f. 102<sup>a</sup>; Samuel, f. 104<sup>a</sup>; David, f. 105<sup>b</sup>; Solomon, f. 116<sup>a</sup>; Bilqís (the Queen of Sheba), f. 119<sup>b</sup>; Luqmán, f. 130<sup>b</sup>; Jonah, f. 135<sup>a</sup>; Ezra, f. 145<sup>a</sup>; Zakariyyá and John the Baptist, f. 146<sup>a</sup>; Jesus, f. 149<sup>a</sup>; his Disciples, f. 158<sup>a</sup>; the *Aṣḥābu'l-Kahf*, or "Seven Sleepers," f. 160<sup>a</sup>; Dhu'l-Qarnayn, f. 176<sup>a</sup>; Baršíšá, f. 178<sup>b</sup>; the *Aṣḥābu'l-Ukhdúd*, f. 182<sup>b</sup>; Jirjís, f. 184<sup>a</sup>; Paul, f. 189<sup>a</sup>; Samson, f. 189<sup>b</sup>; the *Tubba's*, or Kings of Yaman, f. 190<sup>a</sup>; the Prophet Muḥammad, f. 195<sup>a</sup>.

The account given of St Paul is particularly curious, since he is made responsible for the schisms amongst the followers of Christ, and, indeed, plays exactly the same part as the Jewish *wazír* in the second story of the First Book of the *Mathnawí*. This passage is as follows<sup>1</sup>:

ذکر بولس، قال الله تعالى فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ اهل اخبار گویند که بعد از آنک حق تعالی عیسی را بآسمان برد ترسایان طریقه نیکو داشتند تا آنگاه که بولس ایشان را از راه برد و او مردی بود از جهودان و با عیسی و اهل ملت او بد بودی و پیوسته مساوی ایشان گفتمی و دشمنی کردی چون پیر شد گفت که نخواهم که شر من از ایشان منقطع شود پس يك چشم خود را کور کرد و ترسایان را گفت مرا می شناسید گفتند بلی بدترین خلق خدا توئی گفت من دوش عیسی را بخواب دیدم لطمه بر چشم من زد و مرا کور کرد و گفت تا کی اهل ملت مرا برنجانی من بلرزیدم و از خواب بر جستم يك چشم من از کار افتاده است پیش شما آمدم تا دین و ملت شما گیرم تا عیسی از من خشنود شود که من طاقت عتاب او ندارم ترسایان او را قبول کردند و بخانه بردند و او طریقه رهبانان پیش گرفت و همه روز روزه داشتی و همه شب نماز کردی چندانک مردم برو فتنه شدند آنگاه گروهی را بخواند و گفت شما نه بینید که لشکر از پیش ملك آید گفتند بلی گفت ما می بینیم که آفتاب و ماه و ستارگان از مشرق بر آیند و مغرب فرو روند بی شك خدا در مشرق باشد گفتند بلی گفت پس اولی آن باشد که در نماز روی سوی مشرق کنیم آن گروه از بیت المقدس روی بر گردانیدند و نماز سوی مشرق کردند بعد از مدتی گروهی دیگر را بخواند و گفت حق تعالی همه چیز را نه از بهر منفعت آدمی آفریده است گفتند بلی گفت چرا باید که گوشت گاو حلال باشد و گوشت خوک حرام من چنان بینم که گوشت خوک حلال است آن گروه گوشت خوک بر خود حلال کردند بعد از مدتی جمعی دیگر را بطلبید و گفت زنده کردن و آفریدن جز خدای تعالی دیگری را میسر نشود گفتند نه گفت پس عیسی باید که خدا باشد که او مرغ آفرید و مرده

<sup>1</sup> [The text and translation of this passage were published in the last article written by Browne before his death, entitled "A parallel to the Story in the *Mathnawí* of Jalálu'd-Dín Rúmí of the Jewish King who persecuted the Christians" (*Islamica*, vol. II, fasc. i, pp. 129-134), which forms part of the "Festschrift" in honour of Professor A. Fischer of Leipzig.]

زنده كرد بعد از مدّتی خلق را جمع كرد و گفت دوش عیسی را بخواب دیدم گفت اکنون از تو راضی شدم و دست بر روی من نهاد حق از برکت دست او چشم مرا روشن كرد و مرا سخنی چند گفت كه با شما بگویم از علما و بزرگان خود جمعی را اختیار كرده حاضر كنید تا پیغام بگذارم ایشان سه مرد از اكابر علماء خود پیش (f. 189<sup>b</sup>) او حاضر كردند گفت يك يك پیش من در آیند اول یکی را طلب داشت و او را گفت عیسی مرا گفت چرا مرا بنده خوانید و شما دایند كه من مرده زنده كرده ام و مرغ آفریدم و كور مادرزاد را بینا كردم و اینها جز خدا نتواند كردن من خدا ام باید كه مرا خدا خوانید آن مرد قبول كرد كه چنین گوید و از پیش او بیرون آمد، پس آن دیگر را طلب داشت و او را گفت عیسی مرا گفت كه امّت مرا بگو كه من چیزها كردم كه جز خدا نكند چرا مرا بنده خدا خوانید من شريك خدا ام باید كه در حق من این اعتقاد كنید آن مرد ازو قبول كرد و از پیش او بیرون آمد پس سدیگرا طلب داشت و گفت مرا عیسی گفت من پسر خدا ام و شما دیدید و شنیدید كه من چه آفریدم و چگونه مرده زنده كردم باید كه در انجیل همچنین خوانید آن مرد ازو قبول كرد و از پیش او بیرون آمد پس بولس هم آن شب خود را بكشت و بعضی گویند بولس گفت چون پیغام او رسانیدم پیش او خواهر رفت و پیش خلق خود را بكشت روز دیگر مردم چون آن حال بدیدند پیش ایشان هر سه رفتند و گفتند بولس پیغام عیسی بشما چه رسانید هر كس گفتند دیگر دیگر خلاف كردند و اختلاف میان ایشان بر خاست و بعضی گویند بولس هر سه را گفت كه عیسی مرا گفت كه من پسر خدا ام پس هر سه خلاف كردند كه این چگونه باشد و اختلاف بدین سبب میان ایشان واقع شد و نام ایشان یکی نسطور بود و یکی ملكا و دیگری مار یعقوب و چون مقالات ایشان طولی دارد و در این... چندان فایده نیست در آن شروعی نرفت،

This fine old MS., bought of the late Hājji 'Abdu'l-Majīd Belshah in January, 1920, comprises 216 ff. of 28 × 20.5 c. and 23 ll., is written in a large, clear, archaic *naskh* with rubrications, and is dated the 5th of Dhu'l-Qa'da, 731/August 10, 1330.

## J. 22 (8).

### شمایل اتقیا

A Persian treatise on the Attributes of the Pious (*Shamā'il-i-Atqiyā*), beginning abruptly, without indication of authorship:

الحمد لله الذی انار بانوار معرفته قلوب الابرار الخ... بیان انواع ایمان عوام و خواص و خاص  
الخاص و زیاده و نقصان و مخلوق و غیر مخلوق ایمان و اسلام و فرق میان مؤمن و مسلم

The MS., acquired with some thirty others in January, 1924, comprises 188 ff. of 20 × 14 c. and 15 ll., and is written in a good, clear, modern *naskh* with rubrications, without colophon or date. A complete table of contents is prefixed. Amongst the books cited are the *Jāwīd-nāma* of 'Aynu'l-Qudāt, the *Kashfu'l-Asrār*, the *Risāla-i-'Unwān*, the *Fawā'idu'l-Fu'ād*, the *Ihyā'u'l-'Ulūm* (of al-Ghazālī), the *Qūtu'l-Qulūb*, the *Kashf-i-Mahjūb*, and many others, and the author often introduces verses of his own in which, however, I have not been able to discover any clue to his identity.



## K. GEOGRAPHY AND TRAVELS.

## K. I (13).

## صور الاقالیم

A Persian treatise on Geography, imperfect at both beginning and end, containing sixteen crude coloured maps, beginning:

و از آنجا تا دریا دو میل باشد و هر چند فید بود و فید در ولایت بنی طّی باشد

In its present state the MS. comprises 97 ff. of  $31.5 \times 23$  c. and 15 ll. and is written in a large, clear *ta'liq*, apparently of the sixteenth or seventeenth century. The maps occur on ff. 5<sup>a</sup> (Persian Gulf), 9<sup>a</sup> (Western Mediterranean, Spain and North Africa), 16<sup>b</sup> (Syria), 19<sup>a</sup> (region of the Tigris and Euphrates), 22<sup>a</sup> ('Irāq), 28<sup>a</sup> (Mediterranean), 38<sup>a</sup> (S.W. Persia), 41<sup>b</sup> (Fārs), 43<sup>a</sup> (S.E. Persia), 48<sup>b</sup>–49<sup>a</sup> (Khurāsān and Transoxiana), 60<sup>b</sup>–61<sup>a</sup> (Khawārizm, Sughd, etc.), 87<sup>b</sup>–88<sup>a</sup> (map of the Old World from Spain to China), and 94<sup>b</sup> (the Arabian Peninsula). There are certainly some dislocations, and some of the leaves at the end of the MS. should come at the beginning. The regions are treated in the following order. Arabia (ff. 1 and 95–97); the Maghrib (N.W. Africa) and Spain (f. 11); Egypt (f. 15); Syria (f. 17); Mesopotamia (f. 19); 'Irāq (f. 21<sup>b</sup>); Khūzistān (f. 26<sup>a</sup>); the Mediterranean Sea (f. 27); Fārs (f. 30), including an account of its fire-temples; Khūzistān (f. 40); the Kurds (f. 42); Sīstān (f. 44); Khurāsān (f. 47); Transoxiana (f. 60); Khawārizm (f. 83).

The work appears to have been translated from an Arabic original of which the authorship is uncertain, but of which the date is indicated by two passages on ff. 11<sup>b</sup> and 13<sup>b</sup>, where Spain is spoken of as "still in the hands of the Umayyads," and as ruled by 'Abdu'r-Raḥmān III ibn Muḥammad ibn 'Abdi'llāh ibn Muḥammad I ibn 'Abdi'r-Raḥmān II ibn al-Ḥakam I ibn Hishām I ibn 'Abdi'r-Raḥmān I ibn Mu'āwiya ibn Hishām, who reigned A.H. 300–350 (A.D. 912–961) and adopted the title of Caliph in 317/929. The mention of numerous fire-temples in Fārs also points to an early date, *e.g.* on f. 33<sup>a</sup>:

ذکر آتشکدهای فارس، هیچ ناحیتی و روستائی نیست که نه درو آتشگاهی هست آنچه بزرگترست  
و معروفتر از آن یاد کنیم

Unfortunately, though the writing is generally clear, many diacritical points are omitted, so that the reading of the place-names is often very uncertain.

Bought of Ḥājjī 'Abdu'l-Majīd Belshah in January, 1920.



## K. 2 (10).

## نزهة القلوب

Ḥamdu'lláh Mustawfī's well-known geographical work, the *Nuzhatu'l-Qulúb*, of which the portion relating to Persia has been published by G. le Strange with an English translation as vol. xxiii of the "E. J. W. Gibb Memorial" Series. Concerning this work see Rieu's Persian Catalogue, pp. 418-419, and for some account of the author pp. 80-82 of the same.

This MS., from Sir Albert Houtum-Schindler's library, comprises 235 ff. of  $23 \times 17.5$  c. and 20 ll.; small neat *nasta'liq* with rubrications; no date or colophon; numerous marginal annotations and variants in Sir A. Houtum-Schindler's hand in the latter (Persian) portion; bought in Dámghán in 1876.

## K. 3 (12).

## نزهة القلوب

Another much more modern copy of the *Nuzhatu'l-Qulúb*, also from Sir A. Houtum-Schindler's library. In the colophon the scribe gives his name as Suhráb ibn Ḥájjí Alláh-Karam of Sinandaj, and the date of completion as Šafar of...but omits the year.

Ff. 273 of  $28 \times 20.4$  c. and 19 ll.; clear *ta'liq* with rubrications.

## K. 4 (13).

## هفت اقلیم

The *Haft Iqlím* ("Seven Climes") of Amín Aḥmad-i-Rází, a valuable and well-known geographico-biographical dictionary compiled in 1002/1593-4. See Rieu's Persian Catalogue, pp. 335-337 and references there given, and Ethé's India Office Persian Catalogue, coll. 380-499. A printed edition by Khán Šāhib Mawlawí 'Abdu'l-Muqtadir was begun at Calcutta in 1918, but apparently only one fasciculus (x + 112 pp.) was published, and the work was then discontinued.

This MS. belonged formerly to Colonel Raverty, and was bought from his widow by the Trustees of the "E. J. W. Gibb Memorial" in 1907 with two other MSS., the *Mujmal* of Faṣīḥí of Khwáf (see G. 7 *supra*) and vol. II of the *Jámi'u't-Tawárikh* of Rashídu'd-Dín Faḍlu'lláh, for £30. Some other MSS. of his were bought by the India Office<sup>1</sup>.

<sup>1</sup> [This MS. of the *Haft Iqlím* is now in the India Office Library, to which it was returned by the Trustees of the "E. J. W. Gibb Memorial Fund" in June, 1927. See note 2 on p. 91 *supra*.]

Ff. 525 of  $32.2 \times 16.8$  c. and 23 ll.; legible but ungraceful *ta'liq* with rubrications; undated. The account of the first Clime begins on f. 3<sup>a</sup>; the second on f. 12<sup>b</sup>; the third on f. 36<sup>b</sup>; the fourth on f. 187<sup>a</sup>; the fifth on f. 442<sup>a</sup>; the sixth on f. 505<sup>b</sup>; and the seventh on f. 523<sup>a</sup>.

### K. 5 (13).

#### هفت اقلیم

Another MS. of the *Haft Iqlīm* from the library of the late Sir Albert Houtum-Schindler, to which is prefixed a table of contents occupying 6 pages.

This MS., undated, was made in Aḥmad-ábád, comprises 548 ff. of  $28.8 \times 17$  c. and 21 ll., and is written in an excellent *ta'liq* with rubrications. The first Clime begins on f. 3<sup>a</sup>, the second on f. 13<sup>b</sup>; the third on f. 37<sup>b</sup>; the fourth on f. 190<sup>b</sup>; the fifth on f. 443<sup>b</sup>; the sixth on f. 525<sup>b</sup>; and the seventh on f. 545<sup>b</sup>.

### K. 6 (14).

#### شهرستان و غیره

A MS. from the late Sir A. Houtum-Schindler's library containing four Persian treatises on geography, cosmography and the like, namely:

(1) A geographical poem in the *mutaqárib* metre, composed in Sha'bán, 977/January, 1570, by Ḥukmí or Ḥikmatí of Turkistán (ff. 1<sup>b</sup>–57<sup>b</sup>), incomplete at end, beginning:

آغاز کتاب شهرستان رشك بوستان و گلستان من كلام حكيمى شاعر تركستان برغم دوشمنان (sic)  
بكام دوستان

بنام خداوند جان و جهان      كه باشد خدا بر خداوندگان  
بحق رسول طريقت يقين      شه دين و دنيا محمد امين  
على ولي شاه مردان دين      مطيع رسول جهان آفرين

The date of composition is mentioned in the 14th *bayt*, and the title in the sixteenth. The chief cities and districts celebrated are Mashhad, Jám, Bákharz, Sarakhs, Herát, Qandahár, Sístán and other towns in Khurásán, Jurján, 'Iráq, Mázandarán, Ádharbáyján, Fárs, China, Central Asia, Georgia and Kurdistán. Probably only one page is missing at the end, since the last section (p. 57) is described as the "Conclusion of the Book" (ختم کتاب). The poem is of little interest, and the verse is very bad, being full of false quantities.

(2) A Persian work entitled '*Ajá'ibul-Makhlúqát*' ("the Wonders of Creation"), ascribed to Muḥammad ibn Maḥmúd ibn Aḥmad at-Tírí (? at-Ṭabarí) as-Salmání, beginning:

حمد و سپاس خداييرا كه صورت مارا از قطره آب بنگاشت و بخودى خود برآن ثنا گفت قال  
الله تبارك وتعالى وصوركم فاحسن صوركم الخ

It occupies ff. 58<sup>a</sup>–207<sup>a</sup> and is divided into ten chapters called *Rukn*, of which the *first* (f. 62<sup>b</sup>) treats of the Angels, spirits and celestial bodies; the *second* (f. 74<sup>a</sup>) of fire, meteors, lightning, rainbows and winds; the *third* (f. 76<sup>b</sup>) of the earth, waters and mountains; the *fourth* (f. 94<sup>b</sup>) of notable cities, countries and buildings; the *fifth* (f. 116<sup>a</sup>) of trees; the *sixth* (f. 121<sup>b</sup>) of talismans, buried treasures, and the tombs of famous kings and prophets; the *seventh* (f. 126<sup>b</sup>) of the psychology, vanity and races of man, of prophetic miracles, the natural sciences, especially Alchemy and Medicine, and of Predestination and the Resurrection; the *eighth* (f. 156<sup>a</sup>) of the Jinn, and various diabolic creatures; the *ninth* (f. 162<sup>a</sup>) of wonderful birds; the *tenth* (f. 167<sup>a</sup>) of wonderful beasts and reptiles, concluding with an account of seventy-two *dēvs* or demons and the talismans appropriate to each.

(3) An anonymous treatise on geography and cosmography entitled *Risāla dar Masāḥat u Jaghrāfiyā u Hay'at* (ff. 207<sup>b</sup>–240<sup>b</sup>), beginning:

الحمد لله الذى زين السماء الدنيا بزينة الكواكب ونور وجه الغبرا باشتها الثواقب... أما بعد، بر  
ضمير منير ارباب فطنت و خاطر مستنير اصحاب خبرت واضح و لايح است كه معرفت هيئت اجسام  
سفلى و اوضاع اجرام علوى از اشرف مطالب و اعلى مراتب است

It comprises an Introduction (f. 208<sup>a</sup>) on elementary geometrical conceptions, two Discourses, the first (f. 209<sup>a</sup>) dealing with the measurements of the earth's surface and the definition of the Seven Climes, and the second (f. 233<sup>b</sup>) with the measurements of the heavens, planets and stars, and a Conclusion (f. 237<sup>b</sup>) dealing with certain religious obligations demanding some knowledge of these sciences. The colophon (on f. 240<sup>b</sup>) is dated Saturday, the 2nd of Ramaḍān, 1085/Nov. 30, 1674.

(4) The Conclusion (*Khātima*) of Mírkhwánd's *Rawḍatu'ṣ-Ṣafá* (ff. 241<sup>b</sup>–305<sup>b</sup>), entitled:

خاتمه در بيان بدايع صنايع ملك صانع و آنچه نگاشته كلك قدرت اوست بى مانع و منازع

Copied by Khán Muḥammad ibn 'Abdi'lláh ibn 'Abdi'l-Khálíq ibn 'Abdi'l-Jalíl in 1085/1674–5.

Ff. 305 of 34 × 22.3 c. and 21 ll., legible *ta'liq* with rubrications.

#### K. 7 (9).

#### مخزن الاسفار

*Makhzanu'l-Asfár* ("the Treasury of Travels"), an account of the mission of Farrukh Khán *Amínu'l-Mulk* to Europe in A.D. 1857–8, in connection with the negotiations which followed and concluded the Anglo-Persian War, compiled by Mírzá Husayn ibn 'Abdi'lláh of Tabríz. The book comprises two parts, (1) an account of the journey from Ṭíhrán (which they left on Monday the 11th of Dhu'l-



Qa'da, 1273 = July 3, 1857) to Paris, London and Constantinople (ff. 5<sup>a</sup>-212<sup>a</sup>), and (2) an account of the government and organization of France (ff. 212<sup>b</sup>-275<sup>b</sup>), especially Paris.

This MS., from the library of Sir A. Houtum-Schindler, was copied for Bahman Mírzá Bahá'u'd-Dawla by Áqá Bába Sháhmírzadí, the son of Mullá Muḥammad Mahdí, and completed on Sunday, the 18th of Rajab, 1276/Feb. 10, 1860. It is written in a large, clear *naskh* with rubrications, and comprises 276 ff. of 21.4 × 14 c. and 19 ll.

### K. 8 (14).

A modern Persian gazetteer or geographical dictionary, without title, author's name, preface or colophon, containing the names and brief particulars concerning a number of towns and countries in all parts of the world, especially the Western Hemisphere, arranged alphabetically and written in red with full vocalization. Amongst the British towns and places mentioned are Aberdeen, Edinburgh, Oxford, Exeter, Anglesea, Ailsa Crag, etc. The spelling of the Oriental (except the Persian) names often indicates that they have been taken from European geographies. In most cases the population, distance from the capital, and other particulars are given, and some of the articles are of considerable length. The following account of Cambridge (f. 105<sup>a</sup>) may serve as a specimen:

گمبریج شهرست در مملکت انگلیس دوازده فرسخ از شهر لندن دورست بسمت مشرق هفده مدرسه خیلی بزرگ دارد و ابتدای این مدرسه ها هفتصد سال پیش ازین بوده کتابخانه ها که در اینجا دارند بزرگترین کتابخانه های دنیاست چهار نفر وکیل از آنجا بپای تخت میفرستند جمعیتش بیست هزار نفرست

This MS., which is curious rather than valuable, is from the Schindler library, and comprises 166 ff. of 33 × 21 c. and 21 ll., written in a small, clear modern *ta'liq* with rubrications.

### K. 9 (9).

A list or census of all the houses and other buildings in Tíhrán, compiled in 1269/1852-3 by command of Náṣíru'd-Dín Sháh:

عدد خانها و سایر بناهای دار الخلافه باهره طهران حقت بالامن والامان که حسب الامر قدر قدر وارث گاه جمشید و ثالث ماه و خورشید شاهنشاه جهجاه ادام الله ایام دولته وزمان شوکته در آخر سال سیچقان ثیل مطابق با ۱۲۶۹ هجری تشخیص یافته غیر از بیرون دروازا که در آخر کتابچه جداگانه نوشته شده و علاحدہ میزان بسته گشته دخلی بشهر ندارد

This MS., from the Schindler library, constitutes a directory of the Persian capital for the year indicated (A.D. 1853), the character, size and ownership of each house, small and great, being specified. It is evidently the original MS., and would

be of great value to anyone concerned with the topography, size and social life of Ṭih-rán at that period: Unfortunately for the non-Persian reader many of the particulars given are written in the hand called *raqam* or *siyâq* commonly used in Persia for keeping accounts.

Ff. 188 of  $21.5 \times 15$  c. and from 10 to 15 entries in four or five columns on each page. The writing, a small, neat *nīm-shikasta*, is good of its kind. There is no colophon.

## L. OFFICIAL PAPERS, LETTERS, ETC.

L. 1 (7), L. 2 (9), L. 3 (9).

منشآت رشیدی

A very interesting collection of some fifty-two letters written to various contemporaries by the great minister, physician and historian Rashídu'd-Dín Faḍlu'lláh, who was finally put to death in A.D. 1318 at the age of seventy by Abú Sa'íd the Mongol. The best and fullest account of this remarkable man is that given by Quatremère in his *Histoire des Mongols de la Perse* (Paris, 1836), but the main facts about his life and literary activity will be found in my *History of Persian Literature under Tartar Dominion* (Cambridge, 1920), pp. 46-47, 49, 51-52 and 68-87. Some account of the present collection of letters (of which, so far as I know, I possess the only two existing MSS.) is given on pp. 80-86 of the above-mentioned work.

L. 1, the original MS., was given by Sir A. Houtum-Schindler in July, 1913, to Mr G. le Strange who gave it to me on September 8, 1917. It is defective both at the beginning and the end, comprises 182 ff. of  $17.6 \times 11.8$  c. and 15 ll., and was bought by Sir A. Houtum-Schindler in Ṭih-rán in December, 1908. It is written in a good, clear old *naskh* with rubrications and other titles in blue and dark red, and begins abruptly in the middle of the preface of the editor Muḥammad Abarqúhí:

...و سایه بان سرو و شمشاد را بر افراشت، و عروس گلشن خضرارا از آب سحاب سیراب ساخت که  
وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً الْخ

The first letter begins on f. 4<sup>b</sup> and is entitled:

مکتوبی که مصنف مذکور علیه الرحمة بمولانا اعظم مجد الدین اسمعیل فالی قدس سره  
نوشته است، عطار که وزیر شاهنشاه فلک است از لآلی متلالی ارقام اقلام مخدوم حقیقی ملتقط  
فراید فواید باد، دیروز از فضلالی این ملک در باب معنی وزیر و وزارت و اشتقاق آن بحثی می  
کردند و چنانکه می خواستند نهال سخن می پیراستند الخ

Unfortunately very few of these letters are dated, *viz.* No. 7 (f. 9<sup>b</sup>), Sha'bán 690/August, 1291, from Sultāniyya; No. 15 (f. 28<sup>a</sup>), Thursday, mid-Sha'bán, 670/March 17, 1272, from Ṭús; and No. 42 (f. 142<sup>b</sup>), 690/1291, from Caesarea. They



vary much alike in length and interest. In several cases long lists of herbs, drugs, and essential oils are demanded from the governors of different towns and provinces for the hospitals founded and maintained by Rashídu'd-Dín; in one (f. 33<sup>b</sup>) forty young men and maidens of Rúm are required to populate one of the villages in the Rab'-i-Rashídí at Tabríz; others refer to the marriages arranged for his sons (No. 23, f. 70<sup>a</sup>); another (No. 36, f. 120<sup>b</sup>) contains the will made by Rashídu'd-Dín during a dangerous illness, including bequests of books to the library founded by him in the Rab'-i-Rashídí, and to his children, fourteen sons and four daughters, enumerated by name. One letter (No. 45, f. 145<sup>b</sup>) is addressed to Shaykh Şafíyyu'd-Dín of Ardabíl, the ancestor of the Şafawí dynasty, while another (No. 49, f. 161<sup>a</sup>) especially commends him to Amír Aḥmad the Governor of Ardabíl. Several others specify gifts in money or kind to be made to men of learning (in one case residents in N. Africa) who have dedicated books to Rashídu'd-Dín. It will thus be seen that an immense amount of interesting matter rarely to be found in Persian histories is contained in these letters, which should certainly be published<sup>1</sup>.

**L. 2**, the second MS., is merely a modern copy of **L. 1**, beginning with l. 1 of f. 1<sup>b</sup> and ending identically, made in 1266/1849-1850 at Ṭíhrán for Prince Bahman Mírzá *Bahá'u'd-Dawla*. It comprises 139 ff. of 21.5 × 16 c. and 17 ll., and is written in a legible *ta'liq* with rubrications.

**L. 3** is an English "*Summary of the Contents of the Persian MS. Despatches of Rashīd-ad-Dīn*, copied from notes supplied by Sir A. Houtum-Schindler and afterwards corrected by him, Dec. 1913," made by Mr G. le Strange. Nearly half the book has been left blank. The written portion comprises 93 ff. of 19.6 × 15.2 c. and about 19 ll. + 30 ff. (numbered \*1 to \*30) slightly larger in size, concluding with a list of the Despatches in Mr le Strange's hand. Only the *recto* of each leaf is written on, the *verso* being left blank.

#### **L. 4 (9), L. 5 (9).**

Two volumes of fictitious letters about the ancient glories and present misery of Persia, supposed to have been written by an imaginary Prince of India named Kamálu'd-Dawla to an equally imaginary Prince of Persia named Jalálu'd-Dawla, but really composed by Mírzá Áqá Khán of Kirmán, who was secretly put to death at Tabríz with Shaykh Aḥmad Rúhí of Kirmán and the Khabíru'l-Mulk on July 15, 1896. See Colonel D. C. Phillott's English Introduction to the Persian translation of Morier's *Haji Baba* (Calcutta, 1905, pp. vii-viii), and my *Persian Revolution*, pp. 93-96.

<sup>1</sup> [Some years ago Muḥammad Shafí', now Vice-Principal and Professor of Arabic at the Orienta College, Lahore, who at that time was a Government of India Research Scholar at Cambridge, made an abridged and annotated English translation of the Letters of Rashídu'd-Dín. It is hoped that the publication of this work, in which Professor Browne took the keenest interest, will not be long delayed.]



Both these volumes were transcribed for me in A.D. 1911 by the Bábí scribe Mírzá Muṣṭafà, who supplied me with so many Bábí MSS. They are uniform in size (21·8 × 14·5 c. and 18 ll.) and script (a clear but not very graceful *naskh*), and were received by me together in October, 1912.

L. 4 comprises 160 ff., and is incomplete, for of the hundred letters or addresses (*khitāba*) to Jalálu'd-Dín which it should contain it actually contains only forty-two. It is headed:

بنام ایزد یکتا

صورت یکصد خطابه است که شاهزاده آزاده کمال الدوله دهلوی که پدرش در زمان شاه تیمور از ایران بهمرز و بوم هندوستان هجرت کرده بدوست محترم خود نواب جلال الدوله شاهزاده ایران نوشته است و شرح خرابی آنرا نگاشته

The imaginary writer, Kamálu'd-Dawla, begins by expressing his regret that, contrary to the advice of his friend Jalálu'd-Dawla, he returned from his travels in Europe to India by way of Persia, the condition of which caused him the deepest mortification:

خطابه اول، دوست عزیز من جلال الدوله عاقبت سخن ترا نشنیده در مراجعت از فرنگستان از راه تبریز وارد بخاک اندوهناک ایران شدم؛ ایکاش نیآمده و هموطنان قدیم و خویشان کهن و وطن اصلی پر بلا و محن خود را ندیده بودم و از احوال و عادات و اخلاق و روش و کیش و مذهب و آئین ایشان مطلع نمیگشتم؛ دلم خون و آب و جگرم پارچه پارچه و کباب شد

The leading motive of the book is the glorification of ancient and the disparagement of modern Persia. The Arabs are denounced as barbarians, and Islām, especially the Shí'a doctrine, is sharply criticized, while not only Zoroaster but even the communist Mazdak (f. 65<sup>b</sup>) is applauded. The author makes a great display of his knowledge of European, especially French, words, and constantly puts forward the most absurd popular etymologies. Thus he detects the Persian word *núr* or *khur* (sun) in such place-names as Europe, Urús (Russia), Urúm (Rúm, Asia Minor), Arman (Armenia), and Arnawd (Albania), and deduces from this a Persian origin or suzerainty for all these people. He derives *Khidíw* (Khedive) from *Mahádíw*; Astronomy from *Sitára-náma*; *Múbadán* from *Mah-ábádiyán* (a mythical ancient dynasty of Persian kings mentioned in the spurious *Dasátír*); *Ibrání* (Hebrew) from *'abara*, "to cross over," because they crossed over the Euphrates to go into Egypt. He praises the open antagonism to Islām of the Carmathians, Ismá'ílís and Assassins (ff. 86<sup>b</sup>–88<sup>a</sup>), but condemns the later *'ulamá*, philosophers, and heresiarchs of Persia, including Mullá Šadrá, Shaykh Murtaḍá, Shaykh Aḥmad al-Aḥsá'í and the Báb, whose ignorance, he says (f. 53<sup>b</sup>), is such that "not one of them has hitherto uttered two words calculated to benefit Persia," while the Šúfís and mystics are also held up to contempt (f. 95<sup>b</sup>), as well as poets like Qá'ání. Polygamy is condemned, the miserable position of Persian women deplored, and

the Persian character disparaged to such a point that the author says (f. 139<sup>b</sup>) that though, except the Arabs and savages of Africa, there are no people more filthy and unclean than the Persians, the Jews resident in Persia, and the Hindús, these are the very people who regard everyone else as unclean. The evil effects of the *rawḍa-khwáns* and Muḥarram mournings, especially on women and their unborn offspring, are also emphasised. These *rawḍa-khwáns*, says the author (f. 155<sup>b</sup>), ought to be publicly flayed alive as a warning to others:

حق روضه‌خوان این است که او را زنده در ملاء عام پوست کنند و عبرت دیگران سازند تا دیگر کسی بندگان خدا را باین جرئت دعوت بر هدم ارکان شریعت و خرق پرده دیانت ننماید، گمان ندارم آنقدر ظلمیکه بر اولاد و احفاد و جنینهای رحم زنان ایران و نطفهای کمر مردان از روضه خوانان می شود از فرعون که هزاران طفل سر بریده شده باشد زیرا که ما از پیش نوشتیم که حالات عارضی مادران در اطفال رحم البتّه خو و طبیعت اصلی می شود،

L. 5, the companion volume, comprises 170 ff., and is described as containing three letters from the same Indian Prince Kamálu'd-Dawla to his Persian friend Jalálu'd-Dawla, but only the title of the first letter, supposed to have been written from Tabríz in Ramaḍán, 1282/Jan.—Feb., 1866, appears (on f. 8<sup>a</sup>) in the text. The book begins:

هو الله تعالى،

زاهد از گوچه رندان بسلامت بگذر، تا خرابت نکند صحبت رندانی چند،

صورت سه طغرا مکتوبی است که شاهزاده آزاده کمال الدوله هندوستانی در جواب جلال الدوله

ایرانی مرقوم داشته،

The writer begins by explaining some score of European words and expressions which, he says, cannot be properly rendered in Persian, and which he therefore proposes to use in the course of his book. These include the words Despot, Civilization, Fanatic, Philosopher, Revolution, Progress, Poetry (*Poésie*), Patriot, Change (*Changement*), Politics, Protestant, Free (*Libre*), Electric, Charlatan, Parliament, Petrarch, Voltaire, Chemistry (*Chimie*), etc. The contents of this volume closely resemble the preceding one; the same abuse of the Arabs; the same absurd popular etymologies (*Shayṭán* derived from Scythian; the magical word *badúh*, written on letters to ensure their arrival, from *bi-daw*, "run," etc.); the same condemnation of the 'ulamá, especially the Shí'a 'ulamá, of Islám; the same glorification of Zoroastrianism and pre-Islamic Persia; and the same denunciations of her later theologians, philosophers, *darwishes* and *rawḍa-khwáns*. Some account of the great persecution of the Bábís in the summer of A.D. 1852 is given on ff. 109<sup>b</sup>–115<sup>b</sup>. An imaginary dialogue between a tyrannical governor entitled *Súsmáru'd-Dawla* ("the Lizard of the State") and the *Kalántar* occupies ff. 120<sup>a</sup>–155<sup>b</sup>, while almost at the end of the book an attempt is made to prove on etymological grounds (*jeune* = *juwán*; *mort* = *murd*; *père* = *pidar*; *porté* = *burda*; *apporté*



= *âwurda* ; entrez = *andar á* ; dent = *dindân* ; lèvres = *lab* ; genou = *zânú* ; ville = *bí* in *Ardabíl*, etc.) the close affinity between the French and the Persians.

Perhaps the most interesting passage in either of these depressing volumes is an account of an observance of the Zoroastrians of Yazd and Kirmán entitled *Sufra-sabzî* and "the entertainment of the Daughter of the King of the Fairies" (L. 4, ff. 20<sup>a</sup>–22<sup>b</sup>).

The transcription of L. 5 was completed on the 8th of Dhu'l-Hijja, 1329 (Nov. 30, 1911).

### L. 6 (7).

Described by Professor Browne on f. 1r. as follows:

"From the Library of the late Sir Albert Houtum-Schindler. Bought from his heirs, Jan. 5th, 1917.

The **first part** of this MS. appears to consist of a series of telegrams sent to Sir A. Houtum-Schindler by various Persian statesmen and grandees during the year 1293/1876, the earliest dated Šafar 11 (= March 8) in that year.

The **second part** contains Sir A. Houtum-Schindler's answers to the above, despatched from various places on the road."

Ff. 67 of 16<sup>5</sup> and 10<sup>3</sup> c. Ff. 20v.–32v. are blank.

## M. ENCYCLOPAEDIAS.

### M. 1 (8).

### دانش نامه جهان

*Dānish-nāma-i-Jahān*, a Persian manual of Natural Science by Ghiyāthu'd-Dīn 'Alī ibn 'Alī Amīrān al-Husaynī al-Iṣfahānī, a writer who seems to have flourished in the 7th or 8th century of the *hijra* (13th or 14th of the Christian era). See Rieu's Persian Catalogue, pp. 439–440, and Ethé's Bodleian Catalogue, Nos. 1456, 2173 and 2174 (cols. 891–892 and 1186–1187). I bought the MS. for 7/6 on March 30, 1899, at a shop in Farringdon Street.

The book comprises ten sections (*faṣl*), twenty subsections (*aṣl*), four "results" (*natīja*), and a conclusion (*khātima*), viz.:

*Faṣl I* (f. 6<sup>a</sup>). The Universal Intelligence and the Universal Soul.

*Faṣl II* (f. 6<sup>b</sup>). The Heavens.

*Faṣl III* (f. 7<sup>b</sup>). The revolutions and cycles of the Heavens.

*Faṣl IV* (f. 9<sup>a</sup>). The Elements.

*Faṣl V* (f. 9<sup>b</sup>). The division of the Elements.

*Faṣl VI* (f. 10<sup>b</sup>). Conditions inseparable from the Elements.

*Faṣl VII* (f. 12<sup>a</sup>). Classes of the Elements.



*Faşl VIII* (f. 12<sup>b</sup>). Shape of the Heavens and the Elements and how the earth subsists.

*Faşl IX* (f. 14<sup>b</sup>). The meaning and true nature of a body.

*Faşl X* (f. 16<sup>a</sup>). Division of simple and compound bodies.

*Aşl I* (f. 19<sup>a</sup>). Metamorphosis of bodies.

*Aşl II* (f. 24<sup>b</sup>). How vapour and smoke are produced.

*Aşl III* (f. 27<sup>a</sup>). How wind is produced.

*Aşl IV* (f. 30<sup>a</sup>). How clouds are produced.

*Aşl V* (f. 31<sup>b</sup>). How rain is produced.

*Aşl VI* (f. 33<sup>a</sup>). How snow is produced.

*Aşl VII* (f. 34<sup>a</sup>). How hail is produced.

*Aşl VIII* (f. 35<sup>a</sup>). How mist and fog are produced.

*Aşl IX* (f. 36<sup>a</sup>). How thunder is produced.

*Aşl X* (f. 37<sup>b</sup>). How lightning is produced.

*Aşl XI* (f. 39<sup>a</sup>). How thunderbolts are produced.

*Aşl XII* (f. 40<sup>b</sup>). How shooting stars are produced.

*Aşl XIII* (f. 41<sup>b</sup>). Indications of redness in the sky.

*Aşl XIV* (f. 42<sup>b</sup>). Mock suns.

*Aşl XV* (f. 44<sup>b</sup>). Meteors.

*Aşl XVI* (f. 45<sup>a</sup>). Rainbows.

*Aşl XVII* (f. 51<sup>b</sup>). Cause of the halo.

*Aşl XVIII* (f. 56<sup>b</sup>). Earthquakes and their causation.

*Aşl XIX* (f. 57<sup>b</sup>). On the issue from the earth of voices, winds and fire.

*Aşl XX* (f. 59<sup>a</sup>). On springs, wells and underground water-courses.

*Natíja I* (f. 61<sup>a</sup>). Minerals, metals and mines.

*Natíja II* (f. 85<sup>a</sup>). Plants and their virtues.

*Natíja III* (f. 95<sup>a</sup>). Animals.

*Natíja IV* (f. 100<sup>a</sup>). Man.

*Khátima* (f. 182<sup>a</sup>). Human Anatomy, comprising a *tabşıra* and 32 *waşlas*.

The MS. comprises 235 ff. of 17·9 × 9·6 c. and 12 ll.; clear *ta'liq* with rubrications; not dated, but probably sixteenth or seventeenth century of the Christian era.

## M. 2 (11).

### معرفت نامه حقی

A Turkish Encyclopaedia of Sciences entitled *Ma'rifat-náma-i-Haqqí*, compiled in 1170/1756-7 by Ibráhím Haqqí. See Pertsch's Berlin Turkish Catalogue, pp. 96-97, and Rieu's Turkish Catalogue, pp. 115-116. At least three editions of the text have been printed.

The MS. was transcribed in Erzeroum by 'Ubaydu'lláh ibn Fayḍi'lláh, a disciple of Sayyid Ḥájjí Tímúr al-Kamálí, and completed in Rabí' 11, 1234/Feb., 1819. It comprises, besides a very full table of contents of 10 ff., 330 ff. of  $27.2 \times 15.5$  c. and 37 ll., and is written in a small, neat *naskh* with rubrications and punctuation in gold, within gold and red ruled borders. The two opening pages (ff. 1<sup>b</sup>–2<sup>a</sup>) are elaborately if rather crudely illuminated.

## N. PHILOSOPHY.

### N. 1 (6).

### مَجْمَلُ الْحِكْمَةِ

*Mujmalu'l-Hikmat* ("Compendium of Philosophy"), a Persian abridgement of the well-known *Rasá'il*, or Treatises, of the *Ikhwánu's-Ṣafá*, or "Brethren of Purity," as is stated in the (undated) colophon on f. 139<sup>b</sup> as follows:

سری شد کتاب مجمل الحکمة که اختیار و خلاصه رسایل اخوان الصفا و همگی سپاس و ستایش  
خدای راست جلّ جلاله و درود بی نهایت محمد مصطفی را صلی الله علیه وآله وسلم که سرور  
انبیاست و پیشوای اولیا و زبده و خلاصه حکما و اصغیا علیهم السلام

After the doxology, which is chiefly remarkable for its invocation of blessings on the philosophers after the Prophet Muḥammad and 'Alí ibn Abí Tálíb, the text begins:

اما بعد، بدانکه کتابهای حکمت بسیار است و بیشتر بلغة نازی و اندکی بلغة پارسی و در آن  
کتابها هیچ حظی نیست مانند سرود اختران و کتاب تام بار خدای و مرزبان نامه و آنچه بدین  
ماند و ما هیچ کتابی نیافتیم که آنچه در حکمت بکار آید از ریاضی و منطق و طبیعی و الهی  
جمله در وی باشد مگر دانش نامه و آن لفظی است بس مشکل و بیشتر اشارتست و بعضی رمزست  
و کتاب مجمل الحکمة مجموعست و لیکن همچنین مرموز است و در آن حشو بسیار است و بسیار  
مکرر است و ما یکدو جای دیدیم که این کتاب را بپارسی نقل کرده بودند و همچنان برموز فرو  
گذاشته اند و حشورا بجای مانده پس رای مجلس سامی احلق (?) سیدی بهاء الدین سیف الملوك  
شجاع الملك شمس الخواص تیمور کورکان ادام الله علوه چنان اتفاق افتاد که این ضعیف آن  
کتاب را بپارسی دری نقل کند و هرچه حشو است ازو دور کند و هرآنچه مرموز است (f. 3<sup>a</sup>) آشکارا  
کند و از حدّ رمز تصریح کند خواهش ایشانرا اجابت کردم و این اول رساله ایست که  
همچون مدخلی است در کتاب ارثماطیقی

Only 39 of the 51 treatises of the original are represented here, the last "On Cause and Effect" (در علت و معلول) being followed by a blank page (f. 137<sup>b</sup>) on the margin of which is written in Persian "several tracts are omitted from the original,"

nor is it apparent to which tract the remaining four pages (ff. 138<sup>a</sup>–139<sup>b</sup>) which follow the lacuna belong. The contents of the volume are as follows:

- |  |  |
|--|--|
| <i>I.</i> Arithmetic (f. 3 <sup>a</sup> ).   | <i>II.</i> Geometry (f. 9 <sup>b</sup> ).                                      |
| <i>III.</i> Astronomy (f. 13 <sup>b</sup> ).   | <i>IV.</i> Music (f. 23 <sup>b</sup> ).  |
| <i>V.</i> Geography (f. 31 <sup>a</sup> ).   | <i>VI.</i> Geometrical Progression (f. 36 <sup>b</sup> ).                      |
| <i>VII.</i> Classification of Sciences (f. 40 <sup>a</sup> ).                                | <i>VIII.</i> Classification of Arts (f. 42 <sup>b</sup> ).                     |
| <i>IX.</i> Nature of Man (f. 43 <sup>b</sup> ).  | <i>X.</i> Introduction to Logic (f. 46 <sup>b</sup> ).                         |
| <i>XI.</i> The Categories (f. 49 <sup>b</sup> ).   | <i>XII.</i> باربرمینیاس (بحث قضایا) (f. 52 <sup>a</sup> ).                     |
| <i>XIII.</i> Logic (f. 54 <sup>b</sup> ).  | <i>XIV.</i> افردیطیقا sic (قیاسات).  |
| <i>XV.</i> Matter and Form (f. 59 <sup>b</sup> ).  | <i>XVI.</i> Heaven and Earth (f. 63 <sup>a</sup> ).                            |
| <i>XVII.</i> Growth and Decay (f. 67 <sup>a</sup> ).   | <i>XVIII.</i> Celestial Influences (f. 69 <sup>a</sup> ).                      |
| <i>XIX.</i> Production of Metals and Minerals (f. 71 <sup>a</sup> ).                         | <i>XX.</i> Nature (f. 75 <sup>a</sup> ).                                       |
| <i>XXI.</i> Production of Plants (f. 78 <sup>a</sup> ).                                      | <i>XXII.</i> Structure of the Body (f. 79 <sup>a</sup> ).                      |
| <i>XXIII.</i> The Senses (f. 83 <sup>b</sup> ).  | <i>XXIV.</i> Pre-natal Influences (f. 87 <sup>b</sup> ).                       |
| <i>XXV.</i> Man as the Microcosm (f. 94 <sup>a</sup> ).                                      | <i>XXVI.</i> State of the Soul after Death (f. 95 <sup>b</sup> ).              |
| <i>XXVII.</i> Man's Capacity for Knowledge (f. 99 <sup>a</sup> ).                            | <i>XXVIII.</i> The Philosophy of Death (f. 102 <sup>a</sup> ).                 |
| <i>XXIX.</i> On Pains and Pleasures (f. 104 <sup>b</sup> ).                                  | <i>XXX.</i> On Diversity of Languages (f. 107 <sup>b</sup> ).                  |
| <i>XXXI.</i> The Beginnings of Understanding according to Pythagoras (f. 109 <sup>a</sup> ). | <i>XXXII.</i> The same according to other Philosophers (f. 111 <sup>a</sup> ). |
| <i>XXXIII.</i> The Macrocosm is a great Animal (f. 112 <sup>a</sup> ).                       | <i>XXXIV.</i> The Intelligence and the Intelligible (f. 114 <sup>b</sup> ).    |
| <i>XXXV.</i> On the Aeons and Cycles (f. 118 <sup>b</sup> ).                                 | <i>XXXVI.</i> On the Nature of Love (f. 126 <sup>a</sup> ).                    |
| <i>XXXVII.</i> On the Resurrection (f. 129 <sup>b</sup> ).                                   | <i>XXXVIII.</i> On Movements (f. 133 <sup>a</sup> ).                           |
| <i>XXXIX.</i> On Cause and Effect (f. 134 <sup>b</sup> ).                                    |  |

This is incomplete and is followed by the lacuna mentioned above, and that in turn by four pages (ff. 138<sup>a</sup>–139<sup>b</sup>) containing Sections IX and X of an unidentified tract.



A lithographed edition of this work, entitled *Rasā'il-i-Ikhwānu's-Ṣafā*, and comprising fifty treatises, was published in Bombay in 1301/1884.

This MS. formerly belonged to Prince Farhād Mīrzā, and was presented by him to the *Ihtishāmu'l-Mulk* at Ja'farābād in Ramaḍān, 1302/June—July, 1885. It is written in a small, neat *naskh* with rubrications, and contains 140 ff. of 13.3 × 9 c. and 17 ll.

## N. 2 (14).

### کیمیای سعادت

The second half (third and fourth *Rukns*) of al-Ghazālī's well-known *Kīmiyā-yi-Sa'adat*, or "Alchemy of Happiness," a Persian recension of his *Ihyā'u 'Ulūmi'd-Dīn*. Concerning the latter, see Brockelmann's *Gesch. d. Arab. Litt.*, vol. 1, pp. 422–423; and concerning the former (lithographed at Lucknow in 1311/1894), see Rieu's Persian Catalogue, pp. 37–38, etc.

This fine MS., written in a large, archaic *naskh* with rubrications, was transcribed by Ḥusayn ibn Muḥammad ibn 'Alī al-Kātib ("the Scribe"), known as Ibn Ḥamāmī, of Shīrāz, and was completed on Thursday the 22nd of Shawwāl, 727/Sept. 10, 1327. It comprises 330 ff. of 31.3 × 21.2 c. and 18 ll., and was bought by me from J. J. Naaman in August, 1901, for £6. *Rukn iii* (= pp. 254–400 of the Lucknow lithograph mentioned above) occupies ff. 3<sup>a</sup>–158<sup>a</sup>, and *Rukn iv* (= pp. 401–567 of the lithograph), ff. 159<sup>b</sup>–330<sup>a</sup>.

## N. 3 (10).

### شوارق الالهام فی شرح تجرید الکلام

*Shawāriqu'l-Ilhām*, a commentary by 'Abdu'r-Razzāq al-Lāhijī, a well-known Persian theologian and philosopher who flourished in the middle of the seventeenth century of the Christian era, on the *Tajrīdu'l-Kalām* (or -'Aqā'id) of Naṣīru'd-Dīn Ṭūsī (d. 672/1273–4). This commentary, according to Rieu (Persian Catalogue, p. 32), was printed at Ṭīhrān in 1280/1863–4. The contents of the highly esteemed *Tajrīd* are given by Ahlwardt (Berlin Arabic Catalogue, vol. II, p. 331, No. 1745). See also Brockelmann's *Gesch. d. Arab. Litt.*, vol. 1, p. 509, and the *Kashfu'l-Hujub wa'l-Astār* (Calcutta, A.H. 1330), No. 452 (pp. 97–98). Begins:

ربنا افتح بيننا وبين قومنا بالحق وانت خير الفاتحين، أما بعد... فيقول العبد الرجائي وبباب  
ربه الملتجى عبد الرزاق اللاهيجى بن على بن حسين اللاهيجى النخ

This MS., one of those bought of Ḥājji 'Abdu'l-Majīd Belshah in 1920, comprises 195 ff. of 24.6 × 15 c. and 21 ll., and is written in a small, neat and fairly legible *naskh*, without date or colophon.

N. 4 (9).

## گوهر مراد

*Gawhar-i-Murád* ("the Pearl of Desire"), a well-known treatise on scholastic philosophy (*Ilm-i-Kalám*) according to the Shí'a doctrine, by the above-mentioned 'Abdu'r-Razzáq al-Láhijí. See Rieu's Persian Catalogue, p. 32. I possess two lithographed editions of this work, one published at Ṭihrán in Jumádà II, 1277/Dec. 1860, and the other in Bombay in 1301/1883-4.

Ff. 204 of 22.1 × 12 c. and 19 ll.; small, neat *nasta'liq* with rubrications; no date or colophon. A table of contents occupying two pages (ff. 1<sup>b</sup>-2<sup>a</sup>) is prefixed.

N. 5 (7).

## كتاب المشاعر وغيره لمولانا صدر الدين الشيرازي

Two short metaphysical tracts in Arabic, the first (pp. 2-70) described on the title-page as the *Kitábu'l-Mashá'ir* of Mullá Ṣadrá, beginning:

نحمد الله ونستعينه بقوته التي أقام بها ملكوت الأرض والسماء وبكلمته التي أنشأ بها نشأتى  
الآخرة والاولى الخ

The second tract treats of the future life and the Resurrection (pp. 72-111) and begins:

بسم الله رب الآخرة والاولى الخ... فقد سألت يا أخى أطل الله بقاءك فى سبيل المعرفة والهدى  
وسددك فى سلوك المحجة البيضاء عن حشر جميع الأشياء اليه تعالى حتى طبائع الجماد والتبات  
والعجما فضلاً عن غيرها من ذوات العلم والحياة الخ

Pp. 112 of 17.5 × 11.2 c. and 16 ll.; neat, modern *naskh*; no date or colophon. From the Belshah collection of MSS.

N. 6 (10).

## ذخيرة الملوك

A well-known Persian treatise on ethics and politics by Sayyid Alí b. Shiháb al-Hamadání (d. 786/1385). See Rieu, B.M.P.C., 447; Ethé, I.O.P.C., No. 2176; Ivanow, A.S.B.P.C., No. 1380, where further references are given.

Ff. 235 of 23.5 and 14.8 c. and 16 ll. Good *ta'liq* with rubrications. No date. Ff. 169r.-174v. have been supplied by another hand. The MS. was transcribed by Muḥammad b. Sháh Muḥammad and afterwards carefully collated and corrected by a certain Ḥasan b. Ḥusayn b. Ghaybí (?) b. Shaykh Aḥmad. According to a note by Professor Browne on f. 1r. it was bought at the auction at Sotheby's on June 18, 1922, for 10s.

## O. MATHEMATICS AND ASTRONOMY.

## O. I (10).

## زیج المفرد

A very fine and rare old Persian manuscript of Astronomical Tables, Chronology and Eras, entitled *Zījū'l-Mufrad*, by Abū Ja'far Muḥammad ibn Ayyūb al-Ḥāsib at-Ṭabarī, who flourished in the early part of the thirteenth century of the Christian era. No other copy is known to exist, but a fragment of 26 pages preserved at Munich may possibly be from this MS., which is incomplete at the end. It appears to have been copied during the author's life-time by or for a certain Yūsuf ibn Abī..., but is not dated.

Begins, after the *Bismi'llāh* and short doxology:

بعد ثنای ایزد سبحانه و تعالی که آفریدگار دو جهان و روزی ده بندگانست و پروردگار جانورانست و کردگار آسمانها و زمینهاست و دارنده هرج در میانشانست و درودش بر خاتم پیغمبران علیهم السلام و بر جمله یارانش و گزیدگانش چنین گویند محمد بن ایوب الحاسب الطبری کی چون بپرداخته بودم از عمل نخستین عملی زیج مفرد آغاز کردم بابتدا کردن مقاله دوم که اورا مقاله علمی خواندم و اندرو پدید کردم هر علمی را که اندر مقاله نخستین بجدول یاد کرده بودم و بنموذی اندرین مقاله جمله را بحساب نمودیم و آنچ ازین دانش است نیز تمامی (?) بنمودیم از حساب و عمل و علم و هیئت و برهان چنانک در مقاله نخستین وعده داده و پذیرفته بودم و این مقالات را دو فصل نهادم فصل نخستین در حساب و عمل و فصل دوم در هئات و برهان و از ایزد سبحانه و تعالی توفیق خواستم بر تمام شدن هریک کی او توانااست بر آنک توفیق دهد

The work comprises four sections (*Faṣl*), each containing many subsections, and a *Kitābu'l-Istikhrājāt* (ff. 100<sup>a</sup>–180<sup>b</sup>), consisting almost entirely of astronomical tables. There are no catch-words at the foot of the pages, and some lacunae and dislocations certainly exist, *e.g.* between ff. 1 and 2.

*Section I* (ff. 1<sup>b</sup>–38<sup>a</sup>) contains 77 subsections.

*Section II* (ff. 39<sup>a</sup>–60<sup>a</sup>) contains 23 subsections.

*Section III* (ff. 60<sup>b</sup>–76<sup>b</sup>) contains 30 subsections.

*Section IV* (ff. 77<sup>a</sup>–99<sup>b</sup>) contains 45 subsections.

The first nineteen chapters of Section I deal with the years and festivals of the Arabs, Persians, Jews and Christians (Greeks), as follows:

الاول در مدخل سنون العرب، الثاني در مدخل سنون الفرس، الثالث در مدخل سنون اليهود، الرابع در مدخل سنون الروم، الخامس در معرفة كبيسة العرب، السادس در معرفة كبيسة سنون الفرس، السابع در معرفة سنون كبيسة اليهود، الثامن در شناختن سالهای كبيسة روم، التاسع در بيرون آوردن روزها از سالهای رومی، العاشر در بيرون آوردن سالها و ماههای رومی از روزها، الحادي عشر در بيرون آوردن روزها از سالها و ماههای يهود، الثاني عشر در بيرون آوردن سالها و ماههای



یهود از روزها، الثالث عشر، در بیرون آوردن روزها از سالها و ماههای عرب، الرابع عشر، در بیرون آوردن سالها و ماههای پارسی از روزها، الخامس عشر، در بیرون آوردن روزها از سال و ماه پارسی، السادس عشر، در بیرون آوردن سال و ماه پارسی از روزها، السابع عشر، در استخراج تاریخی مجهول از تاریخی معلوم، الثامن عشر، در استخراج صوم نصاری، التاسع عشر، در معرفة توقیعات و اعیاد اهل الملل،

Most of these chapters are very short, the 19 enumerated above being all included in 8 ff.

The following titles, some entirely in red, some partly in red and partly in black, stand at the heads of the different sections:

الفصل الاول من مقالة العلمية من كتاب زيح المفرد تصنيف الشيخ الجليل الاوحد ابی جعفر محمد بن ایوب الحاسب الطبری ادام الله تمکنه صاحبه ومالكه يوسف بن ابی... طوّل الله عمره  
(f. 1<sup>a</sup>)

الفصل الثاني من مقالة العملية من كتاب زيح المفرد تصنيف الشيخ الجليل الاوحد ابی جعفر محمد بن ایوب الحاسب الطبری ادام الله تمکینه، صاحبه ومالكه يوسف بن... طوّل الله عمره  
(f. 39<sup>a</sup>)

فصل سیم از مقاله عملی، (f. 60<sup>b</sup>)

فصل چهارم از مقاله عملی، صاحبه و مالکۀ یوسف بن... متّعہ الله عمره، (f. 77<sup>a</sup>)

The owner's name recurs in the corner of this page with the date 700/1300-1 (as in Section II).

كتاب الاستخراجات، (f. 100<sup>a</sup>) تصنيف الشيخ الجليل الخ

I cannot decipher the name of the father of the owner Yúsuḥ satisfactorily in any one of the four places where it occurs, though it is mutilated only in the first, where it appears to be ...ابی. In the others it looks like لحابه, with only the one diacritical point and a puzzling ligature of the first three or four letters.

On f. 108<sup>a</sup> occurs a circular figure indicating the appearances of the new moons, ascribed to Abú Rayḥán [i.e. al-Bírúní], to whom the title *ash-Shaykhū'r-Ra'ís*, commonly applied to Avicenna, is given, as follows:

دايرة روية الاهلة من عمل الشيخ الرئيس الحكيم برهان الحقّ أبی ريحان رحمه الله تعالى

This MS., bought of the late Hájjí 'Abdu'l-Majíd Belshah in January, 1920, comprises 180 ff. of 24.2 × 16.2 c. and 21 ll., and is written for the most part in a beautiful archaic *naskh*, with rubrications, though some pages (e.g. ff. 39<sup>b</sup>-59<sup>b</sup>) are in a poorer and cruder, though quite legible, hand.

## O. 2 (7).

## زیج ایلخانی

*Zīj-i-Ilkhānī* (or *Khānī*, as it is here entitled), containing the Astronomical Tables constructed by Naṣīru'd-Dīn Ṭūsī by command of Hulákú Khán the Mongol. See Rieu's Persian Catalogue, pp. 454-455, and Brockelmann's *Gesch. d. Arab. Litt.*, vol. 1, pp. 511-512.

This beautiful little MS., obtained from the late Hájjī 'Abdu'l-Majíd Belshah in January, 1920, is not dated, but was probably transcribed in the fifteenth century of our era. It comprises 148 ff. of  $17.2 \times 12.5$  c. and 19 ll., and is written in a small, neat *naskh* with rubrications and many Tables (ff. 27<sup>b</sup>-93<sup>a</sup>, 99<sup>a</sup>-118<sup>a</sup>, etc.). Of the four Discourses (*Maqála*) into which it is divided, of which the subjects are given by Rieu, the *first* begins on f. 3<sup>a</sup>, the *second* on f. 20<sup>b</sup>, the *third* on f. 93<sup>b</sup>, and the *fourth* on f. 137<sup>b</sup>.

## O. 3 (7).

## الاحكام العلائیه

This MS., from the Schindler collection, comprises 126 ff. of  $16.6 \times 12$  c. and from 17 to 19 ll. It presents many lacunae and dislocations, and appears to contain portions of at least two separate Persian treatises on Astronomy or Astrology, one entitled as above *Al-Aḥkámū'l-'Alá'iyya*, ascribed on f. 1<sup>a</sup> to Fakhru'd-Dín ar-Rází, and the other entitled in the colophon on f. 79<sup>a</sup> *ar-Risálatu'l-Mu'iniyya*.

Concerning the former, composed for 'Alá'u'd-Dín Khwárazmsháh (d. 596/1199) by Fakhru'd-Dín ar-Rází (b. 543/1149, d. 606/1209), see Brockelmann's *Gesch. d. Arab. Litt.*, vol. 1, pp. 507-508. It begins, after the doxology:

... اما بعد، هیچ طاعت بعد از طاعت خدای تعالی و متابعت رسول عظیم بهتر از خدمت پادشاه نیست که اطیعوا الله واطیعوا الرسول وأولی الامر انخ

and is in fact dedicated to 'Alá'u'd-Dín Abu'l-Muẓaffar Takín Khwárazmsháh Íl-Arslán ibn Atsiz Burhānu Amírī'l-Mu'minín. Amongst the authorities on whose work it is based mention is made of Ptolemy, Abu'l-Ma'shar al-Balkhí, 'Umar ibn Farrukhán (?) aṭ-Ṭabarí, Aḥmad ibn 'Abdī'l-Jalíl as-Sijzī, Ya'qúb ibn 'Alí an-Naṣrání, Muḥammad ibn Ayyúb aṭ-Ṭabarí, Gúshyár, etc. The title occurs on f. 6<sup>a</sup>, l. 2, and the work is divided into two Discourses (*Maqála*), the first (f. 6<sup>a</sup>), in nine sections (*faṣl*) on General Principles (*Kullīyyát*), the second (f. 22<sup>a</sup>) on Details (*Juz'īyyát*) or special applications, apparently in seventy sections. It is not clear

where the acephalous *Risálatu'l-Mu'iniyya* begins: the colophon with which it ends occurs on f. 79<sup>a</sup> and runs as follows:

تمّ استنساخ هذه الرسالة الموسومة بالمعينية في النصف من شهر ربيع الأول سنة اربع وسبعين وستمائة، الكاتب مودود بن... الدستجردى

This date, the middle of Rabí' 1, 672, if correct, is equivalent to Oct. 1, 1273.

Owing to the absence of catch-words and the numerous lacunae and dislocations in the manuscript, it is very doubtful whether it would be possible to arrange the pages in their proper order, or to make any serious use of the MS.

#### O. 4 (9).

### كتاب اقليدس ترجمة نصير الدين الطوسي

A good and very clearly written, but quite modern copy, made in 1298/1881, of Naṣíru'd-Dín Ṭúsí's Arabic version of Euclid's Geometry, a brief account of the various recensions of which in Greek and Arabic is given on ff. 8<sup>b</sup>-9<sup>a</sup>. See Brockelmann's *Gesch. d. Arab. Litt.*, vol. 1, pp. 510-511, where copious references to the extensive literature connected with it are given. Begins, after the prefatory note above-mentioned:

الحمد لله الذي منه الابتداء واليه الانتهاء وعنده حقايق الانباء وبيده ملكوت الاشياء وصلوته على محمد وآله الاصفياء وبعد، فلما فرغت من تحرير المجسطى رأيت أن أحرر كتاب اصول الهندسة والحساب المنسوب الى اقليدس الصوري بايجاز غير مخل واستقصى في تثبيت مقاصده استقصاء غير مهمل واضيف اليه ما يليق به مما استفدته من كتب هذا العلم واستنبطته بقريحتي وافرز ما يوجد من اصل الكتاب في نسختي الحجاج وثابت عن المزيّد عليه أما بالاشارة الى ذلك او باختلاف الوان الاشكال وارقامها ففعلت ذلك متوكلاً على الله سبحانه انه حسبى وعليه ثقّتي، اقول الكتاب يشتمل على خمس عشرة مقالة مع الملحقتين بآخره وهي اربع مائة وثمانية وستون شكلاً في نسخة الحجاج وبزيادة عشرة اشكال في نسخة ثابت وفي بعض المواضع في الترتيب ايضاً بينهما وانا رقمت عدد اشكال المقالات بالحمرة للثابت و بالسواد للحجاج اذا كان مخالفاً له، المقالة الاولى سبعة واربعون شكلاً، الخ

Ff. 138 of 21.5 × 14.6 c. and 20 ll.; good, clear, modern *naskh* with rubrications, but without geometrical figures. From the Belshah collection, fourth division, obtained on Nov. 12, 1920.

#### O. 5 (6).

### شرح ملخص الجفمينى لقاضى زاده

The Commentary of Músà ibn Maḥmúd Qāḍí-zāda (d. circa 823/1420) on the treatise on Astronomy entitled *al-Mulakhkhaṣ* of Maḥmúd ibn Muḥammad al-



Jaghminí, who wrote it in 618/1221. See Brockelmann, *Gesch. d. Arab. Litt.*, vol. 1, p. 473, and Rieu's Arabic Supplement, No. 760, p. 520.

This MS., which was given to me in March, 1911, by Dr Riḍā Tawfīq (known in Turkey as *Feylesíf Riḍā*, "Riḍā the Philosopher"), comprises 110 ff. of 15.4 × 10.6 c. and 16 ll., and is written in a modern, slovenly but fairly legible hand, without date or colophon.

### O. 6 (7).

## رسالة في العمل بالربع المجيب، وغيره.

(1) A small treatise on the use of the sinuated Quadrant (ff. 1<sup>b</sup>–7<sup>a</sup>), by Badru'd-Dīn Muḥammad ibn Aḥmad Sibṭu'l-Máridíní, beginning after the brief doxology and the mention of the author's name:

وبعد، فهذه رسالة في العمل بالربع المجيب مشتملة على مقدمة وعشرين باباً وسميتها الرسالة الضحمة في الاعمال الجيبية الخ

(2) A treatise on the *Dhātu'l-Kursí* (ff. 10<sup>b</sup>–22<sup>b</sup>) by Muḥammad ibn Shaykh 'Alí al-Ḥamídí, comprising an Introduction and eighteen chapters.

(3) A treatise on the Astrolabe (ff. 23<sup>b</sup>–35<sup>b</sup>), comprising an Introduction and fifteen chapters, ascribed in the colophon to Naṣíru'd-Dīn Muḥammad aṭ-Ṭúsí.

(4) A treatise on the "Bridged Quadrant" (رُبع المَقْنَطَرَة), comprising an Introduction, ten chapters, and a Conclusion (ff. 36<sup>b</sup>–49<sup>a</sup>), with special reference to its use in determining the times of prayer, etc.

Ff. 49 of 16.8 × 10.6 c. and 21 ll.; poor, modern *nasta'liq* with rubrications; given to me by Dr Riḍā Tawfīq, with the MS. last mentioned, in March, 1911.

### O. 7 (7).

## بلوغ المرام في معرفة اقسام العام.

A treatise on the Four Seasons, comprising an Introduction, four Sections, and a Conclusion, and entitled *Bulūghu'l-marām fī Ma'rifati Aqsāmi'l-Ám*, by Muḥammad ibn Ráḍí an-Najafí (pp. 2–68), followed by another treatise (pp. 68–98) on the Mansions of the Stars (*fī Ma'rifati Manázili'n-Nujúm*).

Pp. 98 of 17.1 × 11.3 c. and 19 ll.; modern, cursive *nasta'liq* with rubrications; transcribed in Jumáda II, 1205/Feb. 1791, or 1305/1888. From the Belshah collection, November, 1920.

O. 8 (9).

## ثمرة الشجرة في احكام النجوم

*Thamaratu'sh-Shajara fī Ahkāmī'n-Nujūm*, a Persian treatise on Judicial Astrology by 'Alī-Shāh ibn Muḥammad Qásim al-Khwárazmī, known as al-Bukhárí, comprising five chapters called *Shajara* ("Tree"), each of which is subdivided into numerous sections called *Shu'ba*, and subsections called *Thamara* ("Fruit"). The work was compiled for a Minister or Governor entitled Shamsu'd-Dín Muḥammad Mubáraksháh. Begins:

حمد و ثنا آفریده گاری را که افلاك دوائر نجوم و سواتر بیافرید و شكر و سپاس واجب الوجودیرا که عناصر ارکان در وجود آورد... و بعد، چنین میگوید مؤلف این مسوده علیشاه بن محمد قاسم الخوارزمی المعروف بالبخاری حرسه الله تعالى نوائب الزمان که چون ایادی واکرام خداوند خواجه معظم دستور ممالك العالم شمس الدولة والدين سيف الاسلام والمسلمين محمد الصّد (?) السعيد مبارك شاه اطال الله في الدولة در حق این فقیر بسیار شد و مخدوم زادگانرا که گوهران کمان واختران آسمان اند اشارت شده بود تا بعد از وظائف تحصیلات دیگر چیزی ازین علم شریف حاصل معلوم کند، چون از حساب هندی و زیج جدید ایلخانی و زیخ عمده که منتجب جمع کرده است این فقیر فارغ شد مجمل الاصول احکام که بحکیم گوشیار رحمة الله علیه منسوبست در تحت آوردند و چند کُرت فرو خواندند آخ

The contents of the book, which is here entitled *Ashjār wa-Athmār* ("Trees and Fruits"), are briefly stated as follows on f. 3<sup>b</sup>:

... چون شرایط معلوم گشت بدانند که این فقیر بناء این کتاب بر پنج اشجار نهاد و هر شجره را شعبات و اثمار، شجره اول، در صفات و منسوبات بروج و کواکب، شجره دوم، در احکام قرانات واتصالات دیگر، شجره سیوم، در احکام عالم، شجره چهارم، در احکام موالید، شجره پنجم، در اعمال تسمیرات، و اورا اشجار و اثمار آخ

*Shajara i* begins on f. 3<sup>b</sup>; *Shajara ii* on f. 37<sup>a</sup>; *Shajara iii* on f. 60<sup>b</sup>; *Shajara iv* on f. 76<sup>a</sup>; *Shajara v* on f. 133<sup>a</sup>. The date of composition, 1176/1762-3, is given in the following verse (f. 153<sup>b</sup>) which concludes the book:

این کتاب را که نوشت مفتی زار، شش و هفتاد و صد و بعد هزار،

From the Belshah collection, November, 1920. Ff. 154 of 20·8 × 14·8 c. and 23 ll.; clear *naskh* with rubrications; no date except that given in the above verse.

## P. MEDICINE, NATURAL SCIENCE, MINERALOGY, ETC.

## P. 1 (7).

كتاب التّشريح لجالينوس ترجمة حنين بن اسحق

An Arabic translation (apparently much abridged) of Galen's Anatomy, by Abú Zayd Ḥunayn ibn Isháq at-Tarjumán ("the Translator"). It comprises five Discourses (*Maqála*), the *first* (ff. 1<sup>b</sup>–30<sup>b</sup>) on the Bones; the *second* (ff. 31<sup>a</sup>–90<sup>a</sup>) on the Muscles; the *third* (ff. 90<sup>b</sup>–105<sup>a</sup>) on the Nerves; the *fourth* (ff. 105<sup>b</sup>–127<sup>b</sup>) on the Veins; and the *fifth* (ff. 128<sup>a</sup>–136<sup>a</sup>) on the Arteries.

This MS., which was presented to me by the late Sir Albert (then Dr) Houtum-Schindler on Dec. 10, 1901, comprises 136 ff. of 16.9 × 9.9 c. and 11 ll., and is written in a good *ta'liq*. Copied by Abu'l-Ḥusayn ibn Muḥammad Ibráhím, and completed on the 10th of Jumáda 1, 1070/Jan. 23, 1660.

Concerning the full and complete Arabic translation of Galen's Anatomy, see Dr Max Simon's *Sieben Bücher Anatomie des Galen...zum ersten Male veröffentlicht nach den Handschriften einer Arabischen Übersetzung des 9 Jahrh. N. Chr. ins Deutsche übertragen und kommentiert* (2 vols., Leipzig, 1906).

## P. 2 (7).

كتاب الكُنَّاش المعروف بالفاخر لمحمد بن زكريّا الرازى

The *Kunnásh*, or *Kitábu'l-Fákhir*, of the celebrated physician Abú Bakr Muḥammad ibn Zakariyyá ar-Rází (d. 311/923 or 320/932). See Brockelmann's *Gesch. d. Arab. Litt.*, 1, pp. 233–235, especially p. 235, No. 41. A MS. of the second half of this work (= ff. 229<sup>b</sup>–465<sup>a</sup> of this MS.), numbered **6259**, exists in the Berlin Library, and is described by Ahlwardt (Berlin Arab. Cat., vol. v, pp. 516–517), though the conclusions of the two MSS. do not agree. The MS. here described contains a chapter on Smallpox and Measles after the account of the Fevers, and ends:

...فان كان سبب الغشى كثرة الاستفراغ بالعرق فيجب أن يقطع ذلك بما هو موصوف في باب ادرار العرق و قطعه، فهذا آخر الكلام فيها و هو آخر كتاب الفاخر لمحمد الزكريا (sic) الرازى رحمه الله، تم الكتاب بعون الملك الوهاب على يدي العبد محمد بن عبد الرزاق الكاشانى في سنة ١٠٠٥ هجرية

This MS., bought of the late Ḥájjí 'Abdu'l-Majíd Belshah in January, 1920, and transcribed, as we learn from the above colophon, by Muḥammad ibn 'Abdi'r-



Razzáq al-Káshání in 1005/1596-7, is written in a small, neat *naskh* with rubrications, and comprises 465 ff. of 15·8 × 11 c. and 18 ll. Begins:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَلَهُ الْحَمْدُ بِلَا نِهَايَةٍ  
اللَّهُمَّ اعصمنا من الذلل وأعذنا من الخطل و وقفنا لصالح القول والعمل انه لا حول ولا قوة  
الا بك، قال محمد بن زكريا الرازي وهو جامع هذا الكتاب ومؤلفه ان من اعظم نعم الله على  
عباده وجليل تطوله على خلقه الصّحة النّخ

The chief contents are as follows:

(1) *Diseases of the Head* (ff. 1<sup>b</sup>-92<sup>a</sup>), beginning with *Alopecia* and other diseases of the scalp and hair, and including *Headache* (ff. 18<sup>a</sup>-40<sup>b</sup>), *Lethargy*, *Phrenitis*, *Insanity*, *Apoplexy*, *Paralysis*, etc.

(2) *Diseases of the Eye* (ff. 92<sup>a</sup>-117<sup>a</sup>).

(3) *Diseases of the Ear* (ff. 117<sup>a</sup>-126<sup>a</sup>).

(4) *Diseases of the Nose* (ff. 126<sup>a</sup>-131<sup>b</sup>).

(5) *Diseases of the Teeth and Mouth* (ff. 131<sup>b</sup>-142<sup>b</sup>).

(6) *Diseases of the Throat* (ff. 142<sup>b</sup>-156<sup>b</sup>).

(7) *Diseases of the Lungs* (ff. 156<sup>b</sup>-188<sup>b</sup>), including *Pleurisy* (f. 175<sup>b</sup>) and *Pneumonia* (f. 180<sup>b</sup>).

(8) *Diseases of the Heart* (ff. 188<sup>b</sup>-194<sup>a</sup>).

(9) *Diseases of the Stomach* (ff. 194<sup>a</sup>-228<sup>b</sup>), including *Hiccough* (f. 214<sup>b</sup>). Part I of this volume ends on f. 228<sup>b</sup> with a short colophon repeating the title of the book and dated Rabī' II, 1005/Nov.—Dec., 1596.

The contents of vol. II are fully given in the Berlin Arabic Catalogue, *loc. cit.*, and are briefly as follows:

(10) *Diseases of the Liver* (ff. 229<sup>b</sup>-247<sup>a</sup>), including *Jaundice* (f. 240<sup>b</sup>).

(11) *Diseases of the Spleen* (ff. 247<sup>a</sup>-252<sup>a</sup>).

(12) *Dropsy* (ff. 252<sup>a</sup>-263<sup>a</sup>).

(13) *Diarrhoea* (ff. 263<sup>a</sup>-289<sup>b</sup>), *Worms* (f. 289<sup>b</sup>), *Rupture* (f. 292<sup>a</sup>), and *Colic* (f. 294<sup>b</sup>).

(14) *Diseases of the Kidneys and Bladder* (ff. 312<sup>a</sup>-336<sup>a</sup>).

(15) *Gout and other Diseases of the Joints* (ff. 336<sup>a</sup> et seqq.), *Elephantiasis* (f. 355<sup>b</sup>), *Boils and Abscesses* (f. 360<sup>a</sup>), *Cancer* (f. 362<sup>a</sup>), etc.

(16) *On Sexual Intercourse* (ff. 371<sup>a</sup>-377<sup>a</sup>).

(17) *Diseases of Women* (ff. 377<sup>a</sup>-393<sup>a</sup>).

(18) *Care of Children* (ff. 393<sup>a</sup>-395<sup>a</sup>).

(19) *Treatment of Poisons, Bites and Stings* (ff. 395<sup>a</sup>-409<sup>b</sup>).

(20) *Drugs and their Properties and Doses* (ff. 409<sup>b</sup>-411<sup>b</sup>).

(21) *Fevers* (ff. 411<sup>b</sup>-439<sup>a</sup>).

(22) *Smallpox and Measles* (ff. 439<sup>a</sup>-457<sup>b</sup>). In the Berlin Codex this section forms part of that numbered (15) above, being placed between *Diseases of the*

*Joints and Abscesses*. This is probably its correct place, for in this MS. the article on *Quartan Fever*, which should evidently come in section (21) above, appears on f. 457<sup>b</sup>, and is followed on f. 462<sup>b</sup> by that on *Putrid Fever*.

P. 3 (9).

تذكرة الكحالين لعلی بن عيسى

A fine old MS. of the *Tadhkiratu'l-Kahhālīn*, or "Oculists' Reminder," of 'Alī ibn 'Īsā, a celebrated oculist who flourished at Baghdād about A.D. 961. A notice of him is given by Ibn Abī Uṣaybi'a (vol. 1, p. 247), who speaks in high terms of this book, which is also discussed by Professor Julius Hirschberg in *Die Arabischen Lehrbücher der Augenheilkunde* (Berlin, 1905), pp. 6, and 24 *et seqq.*, and described as "the oldest manual of our branch of the Healing Art which we possess in full in the original language." In 1904 Hirschberg in cooperation with Lippert published at Leipzig a complete German translation of the work, entitled *Erinnerungsbuch für Augenärzte, aus Arabischen Handschriften übersetzt und erläutert*. A second volume containing translations of three other Arabic works on Ophthalmology was published by the same scholars in the following year. The text from which they made their translation, but which unfortunately remained unpublished, was based on the first five of the ten MSS. enumerated on p. 29 of the *Arabischen Lehrbücher*, more fully described and classified on pp. xxvi-xxix of the Introduction to the *Erinnerungsbuch*, which gives the fullest information as to the character, scope and value of this remarkable work.

The present MS. (not known to Hirschberg) was one of those bought of the late Ḥājji 'Abdu'l-Majīd Belshah in January, 1920, and, with the exception of f. 1, which has been supplied in a modern hand, is entirely written in a fine old *naskh*, with rubrications, of the eleventh century of the Christian era. The colophon on f. 108<sup>a</sup> with which the MS. ends is unfortunately damaged, so that all that can be read of the date of completion is "Tuesday the twenty-first...and four hundred." It comprises 108 ff. of 20 × 15 c. and 15 ll.

The first Book (*Maqāla*) or Discourse (ff. 2<sup>a</sup>-11<sup>a</sup> = *Erinnerungsbuch*, pp. 7-30) comprises 21 chapters.

The second Book (ff. 11<sup>a</sup>-83<sup>b</sup> = *Erinn.*, pp. 31-236) comprises 73 chapters.

The third Book (ff. 83<sup>b</sup>-108<sup>a</sup> = *Erinn.*, pp. 237-321) comprises 27 chapters. Begins:

هذه رسالة على بن عيسى الكحال جواباً عما سأل به بعض اخوانه في معرفة امراض العين وعلاجاتها  
وصل كتابك ايها الأخ الأجل الغاضل حفظك الله برأفته وارشدك الى الصواب بحكمته تسأل  
عن جواب مع كتب جالينوس في امراض العين وعلاج كل مرض منها لأن الاسكندرانيون (sic) ذكروا  
عدد الأمراض في العين ولم يذكروا علاجاتها الأخ



For a description of another MS., transcribed in Rabí' 11, 555/April—May, 1160, see the *Catalogue of the Arabic and Persian MSS. in the Oriental Public Library at Bankipore*, vol. iv (Arabic Medical Works), pp. 36–37.

P. 4 (8).

## مقالة في خلق الانسان لأبى الحسن سعيد بن هبة الله

A fine old eleventh century MS. of a very rare, if not unique, work on Midwifery, Embryology, Diseases of Children and Psychology, entitled *Maqála fí Khalq'i'l-Insán* ("Discourse on the Creation, or Nature, of Man") by Abu'l-Hasan Sa'id ibn Hibati'lláh ibni'l-Hasan at-Tabíb (b. 436/1045, d. 495/1101), who was Court Physician to the Caliph al-Muqtadí. See Ibn Abí Uṣaybi'a, vol. i, pp. 254–255.

This MS., bought from the late Hájjí 'Abdu'l-Majíd Belshah in January, 1920, was transcribed before Ṣafar, 489/Feb., 1096, when a copy was made from it by a certain Muḥammad ibnu'l-Husayn...ash-Shaybání for his own use. It comprises 126 ff. of 18·7 × 14·c. and 18 or 19 ll., written in an ancient but rather cursive *naskh* with rubrications. It has been collated throughout (غ مقابلة) and contains numerous marginal notes and emendations.

The Preface and Table of Contents of the fifty chapters which compose the work are as follows:

بسم الله الرحمن الرحيم وبه أستعين

قال الشيخ الجليل ابو الحسن سعيد بن هبة الله بن الحسن الطبيب الحمد لله الذى له فى كل ما تأملته العيون و تفكرت منه العقول دليل يدل على حكمته وشاهد يشهد بتدبيره وعنايته، فضل الانسان على ساير مخلوقاته بعقله وجعله فى العلوم مراتب مختلفة بحسب استنارته فى علومه فبقدر شرف العلوم ومنافعها يجب العناية بها وعلى قدر الاجتهاد فيها يكون الاجتناء من ثمرها ولما كانت العوايق العالمية والحاجات البدنية قاطعة لكثير ممن يتطلب الفضائل ويهواها صار ميلهم فى مطالبهم الى المعانى المختصرة لا الى المكثرة منها والمطولة فلهذا توخيت فى هذه المقالة الايجاز حاكياً فيما اوردت فيها اقاويل القدماء واختلاف الفضلاء ومن الله استمد التوفيق فيما قصدته والعون على ما نويته من الغلط والذلل [و هو يسلم] و يحرس من الخطر والخلل بهمه ورحمته

و عدد ابواب هذه المقالة خمسون باباً والله المعين فى جميع الا[حوال]

الباب الاول (f. 5<sup>b</sup>) فى العلة التى من اجلها جعلت الطبيعة نوع الانسان مقسوماً بالذكر والانثى

الباب الثانى (f. 6<sup>a</sup>) فى صفة آلات التناسل واولاها فى هيئة القضيب

الباب الثالث (f. 7<sup>a</sup>) فى صفة الانثيين واوعية المنى

الباب الرابع (f. 8<sup>b</sup>) فى هيئة الرحم وعدد النقار الموجودة فيه وعدد الأرحام

الباب الخامس (f. 10<sup>a</sup>) فى اختلاف آراء القدماء فى علة كون الذكور والاناث



- الباب السادس (f. 11<sup>b</sup>) فى منافع الجماع للبدن،  
 الباب السابع (f. 13<sup>a</sup>) فى ذكر الوقت الموافق للجماع،  
 الباب الثامن (f. 13<sup>b</sup>) فى مضار الجماع للبدن،  
 الباب التاسع (f. 15<sup>a</sup>) فى ذكر الاسباب المانعة للباه،  
 الباب العاشر (f. 16<sup>a</sup>) فى العلامات الدالة على صنفٍ صنفٍ من هذه الاصناف،  
 الباب الحادى عشر (f. 16<sup>b</sup>) فى مداواة صنفٍ صنفٍ من هذه الاصناف،  
 الباب الثانى عشر (f. 17<sup>a</sup>) فى ذكر الأغذية المفردة والمؤلفة الزائدة فى الباه،  
 باب الثالث عشر (f. 19<sup>b</sup>) فى ذكر الأدوية المفردة والمركبة وذكر المسوح والحقن الزائدة فى الباه،  
 الباب الرابع عشر (f. 24<sup>a</sup>) فى علاج من ضعف من كثرة الباه وفى ذكر الاشياء التى تمنع من كثرة خروج المنى وسيلانه وفى مداواة سرعة الانزال وفى الرعدة التى تصيب الانسان عند الجماع وبعد الجماع وفى مداواة الانعاض،  
 الباب الخامس عشر (f. 26<sup>a</sup>) فى ذكر الاسباب التى تقطع الباه،  
 الباب السادس عشر (f. 26<sup>b</sup>) فى تدبير البكر عند الاقتضا وفى ذكر الاشياء التى تُعين على الحبل وتعيد الاسباب التى تمنع منه،  
 الباب السابع عشر (f. 29<sup>b</sup>) فى ذكر العلامات الدالة على الحبل وفى ذكر الفروق التى يميز بها بين الحبل بالذكر والحبل بالانثى،  
 الباب الثامن عشر (f. 31<sup>b</sup>) فى ذكر الأدوية التى تسقط الطفل قبل أن يعظم وفى الأدوية التى تمنع من الحبل،  
 الباب التاسع عشر (f. 34<sup>a</sup>) فى ذكر آراء القدماء فيما منه يتكوّن الجنين،  
 الباب العشرون (f. 35<sup>b</sup>) فى ذكر احوال النطقتين عند حصولهما فى الرحم،  
 الباب الحادى والعشرون (f. 36<sup>a</sup>) فى ذكر خلقة الجنين،  
 الباب الثانى والعشرون (f. 39<sup>b</sup>) فى علّة استدارة الرأس وما فيه من الدلائل وانفصال اطراف الجنين،  
 الباب الثالث والعشرون (f. 40<sup>b</sup>) فى ذكر منافع الشعر والأظفار والأسنان،  
 الباب الرابع والعشرون (f. 42<sup>a</sup>) فى ذكر الخلاف الذى بين القدماء فى أوّل ما يتكوّن من [عضو] الجنين،  
 الباب الخامس والعشرون (f. 43<sup>a</sup>) فى ذكر الاوقات التى يستكمل فيها الجنين،  
 الباب السادس والعشرون (f. 45<sup>a</sup>) فى تدبير الحامل وحفظ الجنين،  
 الباب السابع والعشرون (f. 55<sup>b</sup>) فى تسهيل الولادة وتدبير النفساء،  
 الباب الثامن والعشرون (f. 63<sup>a</sup>) فى تعدد الاشياء التى تعسر لأجلها الولادة،  
 الباب التاسع والعشرون (f. 64<sup>a</sup>) فى ذكر العلّة التى من أجلها صار المولود لثمانية أشهر لا يعيش،  
 الباب الثلاثون (f. 68<sup>b</sup>) فى تدبير الطفل حين يولد وفى ذكر الآفات العارضة له بعد خروجه،  
 الباب الحادى والثلاثون (f. 70<sup>a</sup>) فى علّة شبه المولودين بالذنين أولدوهم ولا شبههم وفى ذكر

التشويهاً وفي علّة زيادة الاعضاء ونقصانها وفي علّة كبر المولود وصغره واختلاف الوان البدن وجعودة الشعر وسباطته

الباب الثاني والثلاثون (f. 72<sup>a</sup>) في علاج الأمراض العارضة للأطفال

الباب الثالث والثلاثون (f. 83<sup>a</sup>) في اختيار الظير واعتبار اللبن وفي ذكر الاشياء التي تدرّ اللبن وتزيده وما ينقصه ويقطعه

الباب الرابع والثلاثون (f. 87<sup>b</sup>) في تربية الاطفال

الباب الخامس والثلاثون (f. 92<sup>a</sup>) في علّة شباب الانسان وشيبه

الباب السادس والثلاثون (f. 95<sup>a</sup>) في العلّة الموجبة لانتصاب قامة الانسان من دون ساير الحيوانات وفي ذكر العلّة التي من اجلها صار العمر الطبيعي للانسان مائة وعشرين سنة

الباب السابع والثلاثون (f. 97<sup>a</sup>) في عدد القوى المدبّرة للانسان وفي ذكر الفوايد المقترنة بكل واحدة منها

الباب الثامن والثلاثون (f. 100<sup>a</sup>) في ذكر الجهة التي صدرت عنها كلّ واحدة من هذه النفوس

الباب التاسع والثلاثون (f. 103<sup>a</sup>) في ذكر الخلاف بين القدماء في اخلاق النفس ولاي القوى يتبع

الباب الأربعون (f. 107<sup>a</sup>) في تحقيق الكلام في العقل الهيولاني الموجود في الانسان

الباب الحادى والاربعون (f. 109<sup>a</sup>) في ذكر الخلافات الموجودة بين القدماء في مسكن القوة الفكرية

الباب الثاني والاربعون (f. 110<sup>b</sup>) في جوهر العقل الهيولاني وهل هو مُحَدَثٌ او قديم

الباب الثالث والاربعون (f. 111<sup>b</sup>) في ذكر مراتب العقل الانساني

الباب الرابع والاربعون (f. 113<sup>a</sup>) في ذكر مذاهب الفلاسفة في علم العقل للمعقولات

الباب الخامس والاربعون (f. 114<sup>b</sup>) في السؤال عن وجود الشخص وفساده وأيّهما اشرف

الباب السادس والاربعون (f. 118<sup>b</sup>) في الفرق بين الروح والنفس

الباب السابع والاربعون (f. 120<sup>a</sup>) في البيّانات الدالة على بقاء العقل بعد المفارقة لهذه الهيولى الكثيفة وذكر الشكوك الطارئة على بقاءه بعد المفارقة

الباب الثامن والاربعون (f. 121<sup>a</sup>) في ذكر احوال الصّور الحاصلة في العقل الانساني وهل يبطل منه عند المفارقة لهذا الجسم أم يبقا

الباب التاسع والاربعون (f. 124<sup>a</sup>) في اللذة التي يصل اليها العقل الهيولاني بعد المفارقة

الباب الخمسون (f. 125<sup>b</sup>) في ذكر آراء القدماء في التناسخ اعنى عود النفس التي كانت في بعض الأشخاص الى شخص آخر وفي ايراد الشك الطارى المفسد لهذا الاعتقاد

The order of the chapters in the text does not entirely agree with that in the Table of Contents. Such disagreement is indicated in the margin by such words as opposite the title of Ch. XXX, which really belongs to Ch. XXIX.

## P. 5 (10).

## قانون الشيخ أبي علي بن سينا

A very fine old MS. of part of the third Book of the *Qánún* of Avicenna, not dated, but certainly of the twelfth century of the Christian era, since it was transcribed by the somewhat notable physician Hibatu'lláh ibn Šá'id, who died in 560/1164 (see Brockelmann, vol. 1, pp. 487-488), from the dictation of Sa'id ibnu'l-Hasan.

This MS., bought of the late Hájjí 'Abdu'l-Majíd Belshah in January, 1920, was formerly (1298/1881) in the library of Muḥammad Ḥasan Khán Šanī'u'd-Dawla, whose book-plate it bears. It lacks the first leaf, and in its present state comprises 216 written leaves of  $23.3 \times 15.1$  c. and 19 ll. It is carefully written in a large, clear *naskh* with rubrications, and contains the first nine sections (*Fann*) of Book III, treating of the diseases of the head, eyes, ear, nose, mouth and tongue, teeth, gums and lips, throat and uvula, and tonsils. The opening words correspond with p. 281, l. 14, of the edition of the text printed at Rome in A.D. 1593, and the conclusion with p. 385 of the same.

For the most important references to the copious literature on Avicenna (Shaykh Abú 'Alí Ḥusayn ibn 'Abdi'lláh ibn Síná, b. 370/980, d. 428/1037) see Brockelmann, vol. 1, pp. 452-458, and especially for the celebrated *Qánún*, p. 457, No. 82.

## P. 6 (12).

## شرح الموجز في علم الطب

A Commentary on *Al-Mújaz fí 'Ilmi't-Tibb*, the well-known Compendium of Avicenna's *Qánún* by 'Alá'u'd-Dín Abu'l-Ḥasan 'Alí ibn Abi'l-Ḥaram (not-Ḥazm, as in this MS.) al-Qarshí, commonly called Ibnu'n-Nafís (d. 687/1288 or 696/1296). See Brockelmann, vol. 1, p. 493.

This MS., bought with 46 others from the late Hájjí 'Abdu'l-Majíd Belshah in January, 1920, is written in a good, clear *nasta'liq* with rubrications, and comprises 402 ff. of  $27.2 \times 16.7$  c. and 23 ll. There is no date or colophon, but the date of transcription can hardly be earlier than the sixteenth or seventeenth century.

The book is divided into four sections called *Fann* as follows:

*Fann I* (f. 2<sup>b</sup>). General principles and considerations.

*Fann II* (f. 116<sup>b</sup>). Drugs and diet.

*Fann III* (f. 168<sup>a</sup>). Special Pathology *a capite ad calcem* (f. 168<sup>a</sup>).

*Fann IV* (f. 337<sup>b</sup>). General Pathology.



The Commentary appears to be that of Burhānu'd-Dīn Nafīs ibn 'Awad (?) al-Kirmānī (composed at Samarqand in 841/1437), since its opening words correspond with the MS. of that work described in vol. iv, p. 64, of the Bankipore Library by 'Azīmu'd-Dīn Aḥmad (Calcutta, 1910).

P. 7 (10).

حل الموجز

Another Commentary on the above-mentioned *Mújaz* entitled *Hallu'l-Mújaz* by Jamálu'd-Dīn Muḥammad ibn Muḥammad al-Āq-sarā'ī (d. circa 800/1397), beginning, after the short doxology:

و بعد، فإنَّ الطبَّ علم شريف لشرف موضوعه ووثاقه دلائله وشدة الحاجة اليه الخ

The author says that he read with his father most of the well-known abridgments of the *Mújaz*, besides many longer works generally ignored by contemporary physicians, of which he especially mentions the *Háwí*, or "Continens," of ar-Rázi, the *Kámilu's-Ṣaná'at* of al-Majúsí, the *Qánún* of Avicenna, and the writings of Najíbu'd-Dīn of Samarqand.

The MS., bought of Hájji 'Abdu'l-Majíd Belshah in January, 1920, comprises 263 ff. of 23·6 × 14 c. and 20 ll., and is written in a clear, fairly modern *naskh* with rubrications and some marginal notes in various hands. The Arabic text ends on f. 260<sup>a</sup>, and the remaining leaves contain notes in Persian. On f. 262<sup>b</sup> is an inscription in the *Khatt-i-sarwí*, or "Cypress-writing," described in my *Year amongst the Persians*, pp. 391-392 [426-428 in the reprint published by the Cambridge University Press], which appears to read:

این کتاب مال حسین عم

P. 8 (13).

(١) تقويم الادوية، (٢) تقويم الابدان

Two Arabic medical works, viz. (1) the *Taqwímu'l-Adwiya*, a tabulated list of remedies by Kamálu'd-Dīn Ḥubaysh ibn Ibráhīm of Tiflís (circa 600/1203-4); and (2) the *Taqwímu'l-Abdán*, a tabulated list of diseases, showing the aetiology, symptoms and treatment of each, by Yaḥyà ibn 'Ísà ibn Jazla (d. 493/1099-1100).

This MS., one of the Belshah MSS. bought in January, 1920, comprises 121 ff. of 31 × 20·5 c. and a variable number of lines, and was formerly in the library of Muḥammad Ḥasan Khán Ṣanī'u'd-Dawla (1298/1881), whose book-plate is affixed to f. 1<sup>a</sup>.

(1) The *Taqwímu'l-Adwiya* (ff. 1<sup>b</sup>–71<sup>a</sup>) begins:

الحمد لله مستحق الحمد والثناء ومستوجب العباد بهما اولاهم من الآلاء وأفاض عليهم من الكرم والنعماء الخ... قال ابو الفضل حبیش بن ابرهیم المتطبیب التغلیسی لما قرأت كتب جالينوس الستة عشر التي هي اصول الطب وتصحفت ما دونه الأطباء المتقدمون والمحدثون في صناعة الطب وطالعت ما صنّفوه في الأدوية المفردة والاعذية التي هي مادة الطب وبها يتم حفظ الصحة وشفاء الأمراض وقدمت النظر في كتاب ديسقوريدس الذي له السبق في المعرفة (sic) الأدوية واجتنائها من البستاني والبري والسهلي والجبلي والمبالغ في تحقيق معرفتها في سبعة مقالات الخ

Amongst the writers on *Materia Medica* mentioned in this Preface are, besides Dioscorides, Galen, Oribasius, Hunayn ibn Ishāq, ar-Rāzī (the *Hāwī* or “Continens”), Ibn ‘Abdān al-Ahwāzī, al-Majūsī (the *Kāmilu’š-Šanā‘at*), Abū Sahl al-Masīhī, Ibn Buṭlān, and Avicenna (the *Qānūn*). The title of the work is given as *Taqwímu'l-Adwiya*, and it is dedicated to

...مولانا الوزير صاحب العادل الرحيم المؤيد المنصور شرف الدين معز الاسلام والمسلمين عضد الانام شمس الملة بحر الائمة خاصة خليفه ظهير الملوك والسلاطين سيد الوزراء صدر الشرق والغرب صفى أمير المؤمنين على بن طراد الرسى (?) ادام الله على الاسلام ظلاله وضاعف على الأوقات اقباله وبلغه في الدارين آماله كما اسبغ على الخليفة [الخليفة] افضاله بمحمد وآله

The *verso* of each leaf (ff. 2–58) contains a table ruled in red into thirteen horizontal spaces, each allotted to one drug and divided by vertical lines into twelve compartments. The drugs are arranged alphabetically, according to their Arabic names, of which the Persian, Syriac, Romaic and Ancient Greek equivalents (all written in the Arabic character) are given in the next four columns. The seven remaining columns give (1) the nature (*Māhiyyat*) of the drug in question; (2) the indications for its use; (3) its properties; (4) its uses and (5) misuses; (6) its appropriate excipient; (7) its dose. Needless to say, the foreign equivalents of the Arabic and Persian names of the drugs are terribly corrupt and in many cases hardly to be identified. About 734 drugs are thus enumerated. The opposite page (*i.e.* the *recto* of each leaf) contains selected medical opinions as to the value and use of each drug, arranged in thirteen corresponding vertical spaces, not divided in this case by horizontal lines.

The remainder of the *Taqwímu'l-Adwiya* (ff. 59–70), each divided into 36 (18 × 2) compartments, contains lists of drugs classified under their properties (sweet, bitter, astringent, laxative, etc.), with short notes on each. About 836 medicinal substances are included in these tables. The text ends on f. 71<sup>a</sup>, and is undated, but is written in a fairly modern *ta‘līq*, apparently of the eighteenth century.

(2) The *Taqwīmū'l-Abdān* of Yaḥyà ibn 'Isà ibn Jazla (see Brockelmann, vol. I, p. 485) occupies the remainder of the MS. (ff. 73–121), and is also arranged in tabular form. The Preface (ff. 73<sup>b</sup>–74<sup>a</sup>) begins:

الحمد لله الذى خلق وسوى وقدر وهدى وأمرض وشفأ الخ

The Table of Contents occupies ff. 74<sup>b</sup>–75<sup>a</sup>, and is headed:

ذكر ما ضمنت كل ورقة من علم الأمراض

The diseases are classified under forty-four categories, under each of which eight of the principal species are enumerated, *viz.* (1) quotidian fevers; (2) “putrid” fevers, including tertian and quartan; (3) tumours; (4) and (5) skin-diseases; (6) external diseases of the head and face; (7) same of hands and feet; (8) wounds and ulcers; (9) ulcers and burns; (10) poisonous bites and stings; (11), (12) and (13), animal and vegetable poisons; (14) headache; (15) and (16) diseases of the brain; (17) nervous diseases; (18) and (19), diseases of the eyelids; (20) diseases of the conjunctiva; (21) same of the cornea; (22) same of the humours; (23) same of the optic nerve and ear; (24) same of the ear and nose; (25) same of the olfactory sense and tongue; (26) same of the lips and teeth; (27) same of the teeth, gums and uvula; (28) same of the throat, lungs and trachea; (29) haemoptysis, pleurisy, etc.; (30) cardiac diseases; (31), (32), (33) and (34), diseases of the stomach and oesophagus; (35) same of the intestines; (36) same of the liver; (37) same of the gall-bladder and spleen; (38) same of the spleen and kidneys; (39) and (40) same of the bladder and testicles; (41) and (42) same of the uterus; (43) same of the uterus and breasts; (44) same of the lower extremities.

A page (ff. 75<sup>b</sup>–118<sup>b</sup>) is devoted to each of these forty-four categories. An initial table, ruled in eleven columns, contains (1) the name of each disease mentioned in each class; (2) five columns indicating the temperament, age, season, and country favourable to the genesis of the disease, and its prognosis; (3) four columns headed *التدبير السهل الوجود، التدبير الملكى، الاستفراغ، العلامة، السبب*, dealing with aetiology, symptoms, blood-letting, and the simpler and more complicated treatment. A fuller note on the treatment of each disease occupies a corresponding portion of the opposite page. The last 5 pages (ff. 119<sup>b</sup>–121<sup>b</sup>) contain the Conclusion. The MS. ends with the following colophon, dated Friday, 11 Shawwāl, 954 (Nov. 24, 1547):

رتبه الشيخ الجليل الحكيم يحيى بن عيسى بن على بن جزلة صاحب كتاب منهاج البيان...  
قد فرغ من كتابته يوم الجمعة الحادى عشر شهر شوال سنة اربع وخمسين وتسعمائه



## P. 9 (11).

## منهاج البيان لابن جزله

The *Minháju'l-Bayán*, a well-known Arabic work on simple and compound medicaments by Abú 'Alí Yahyà ibn 'Ísà ibn Jazla (d. 493/1100), defective at end. See Brockelmann, vol. 1, p. 485; the old *Brit. Mus. Arab. Cat.*, p. 222.

This MS., bought of the late Hájjī 'Abdu'l-Majíd Belshah in January, 1920, comprises 309 ff. of 24.0 × 16.2 c. and 21 ll. It is written in a large, coarse *naskh*, with a paucity of diacritical points, and titles in red. On f. 222<sup>a</sup>, at the beginning of the second part, is a note of ownership by a Nestorian Christian named Ibráhīm Básiṁ, dated 775/1373, so that the MS. was transcribed at some earlier date. Part I occupies ff. 1<sup>b</sup>–221<sup>a</sup>, Part II, incomplete, ff. 222<sup>b</sup>–309<sup>b</sup>. The text breaks off in the middle of the article on Oil of Water-lilies (دهن اللينوفر).

## P. 10 (13).

## رسالة في طب النبى وغيرها

A modern Arabic MS. bought of the late Hájjī 'Abdu'l-Majíd Belshah in January, 1920, transcribed in a small, neat *naskh*, with rubrications, in 1231/1816. It comprises 28 ff. (written) of 30 × 21 c. and 28 ll. It contains two medical treatises, *viz.*:

I (ff. 2<sup>b</sup>–26<sup>a</sup>). An anonymous and untitled treatise beginning:

الحمد لله الذى خلق الانسان من طين ثم جعله نطفة فى قرار مكين الخ... وبعد، فان علم الطب للأمراض من اهم الأغراض لأن علم الأبدان متقدم على علم الأديان وهو مجمع عليه بالكتاب والسنة واجماع الأمة... وبعد فان هذا الكتاب مجتمع ومملخص من كتب الاطباء فى الطب من المجربات الذى يحصل نفعها انشاء الله تعالى وهو مشتمل على ابواب وفصول فيما يأتى بيانه من ساير انواع الأسقام والأمراض والخواصات والمنافع ويأتى كل فصل فى محله بحيث يحصل الانتفاع به وبالله التوفيق

The work comprises eleven sections (the title of the ninth is missing, but that of the eleventh occurs twice), the last of which is divided into two chapters (*Báb*) as follows:

- (1) الفصل الاول فى بيان اعشاب المربيات ومنافعها وخواصها (f. 3<sup>a</sup>)
- (2) الفصل الثانى فى بيان ما يتعلّق بالاسباب الموجبة لعقر النساء ولمنع الحمل (f. 3<sup>b</sup>)
- (3) الفصل الثالث فيما يتعلّق بالاطمية للجرب والكلف والنمش وغيرها ممّا فى معناها (f. 6<sup>b</sup>)

(١٤) الفصل الرابع فيما يتعلّق بانبات الشعر وعدم انباته وتطويله وصباغاته ومما في هذا المعنى (f. 8<sup>b</sup>)

(٥) الفصل الخامس فيما يتعلّق بالبواسير والنواسير ووجع العقد والزحير ولد في (?) الدم ووجع البطن والقولنج ومما في هذا المعنى (f. 10<sup>a</sup>)

(٦) الفصل السادس ما فيها [read فيما] يتعلّق بالأرياح ودهاناتها والنزلات ودهاناتها وتهبيلاتها والطلوعات والبزورات ودهاناتها وذروراتها وريح الفالج ودهاناته ومما في هذا المعنى ممّا يحصل النفع به انشاء الله تعالى (f. 11<sup>b</sup>)

(٧) الفصل السابع فيما يتعلّق بأدوية الصفرا والسودا والجذام والبلغم اعاذنا الله من ذلك ومما في هذا المعنى ممّا يحصل النفع به انشاء الله تعالى (f. 15<sup>a</sup>)

(٨) الفصل الثامن فيما يتعلّق بالأشربة والشربات ولرسمى الدود وجع الأذان وصممها والسعال والبول الفراش وبعسر (?) البول ووجع المعدة والسرة والاسهال ووجع الأسنان والأضراس واليرقان والصفار وقطع اللعاب ومعافى هذه المعانى وغيرها ممّا يحصل المنفع لها انشاء الله تعالى (f. 16<sup>a</sup>)

(٩) الفصل العاشر [التاسع sic, for] فيما يتعلّق بالمعاجين البالغة النفع للباه ولغيره من المنافع المحقّقة العجيبة نفع الله بها آمين (f. 17<sup>a</sup>)

(١٠) الفصل الحادى عشر [العاشر sic, for] فيما يتعلّق بخواصّ ومنافع اعشاب مستخرجة من القاموس المحيط باللّغة ممّا جرّب وحاصل النفع به انشاء الله تعالى (f. 22<sup>a</sup>)

(١١) الفصل الحادى عشر فيما يتعلّق بمنافع الحيوان الوحشى والأهلى ممّا يحصل النفع به انشاء الله تعالى، باب منافع الغنم... باب منافع الانسان... (f. 23<sup>b</sup>)... باب فى منافع البقر (f. 24<sup>b</sup>) الخ

Several other animals, of which various parts are said to possess healing virtues, are enumerated, such as the sheep, the ram, the buffalo, the cow, the horse, the mule, the ass, the camel, the pig, the hare, etc. The short colophon at the end (f. 26<sup>a</sup>) contains only the date 1231/1816, and the Arabic verse:

يلوح الخطّ فى القرطاس دهرًا و كاتبه رميمٌ فى التراب

II (ff. 26<sup>b</sup>–28<sup>a</sup>). This tract, divided into many short unnumbered paragraphs (*Báb*), appears to contain such Traditions of the Prophet referring to medical matters as are recorded by Abu'l-Qásim an-Naysábúrí. The title and beginning are as follows:

وهذه رسالة فى الطب النبى (sic)... للامام الاستاذ ابو القاسم المحدث النيشابورى بالاحاديث المروية عن رسول الله الخ... الحمد لله الخ... وبعد، فأَنَّ هذا الكتاب جمعه الاستاذ ابو القاسم الخ... باب، فى الأدوية قال ابن عمر رضه قال رسول الله... طعام البخيل داء وطعام السخى دواء باب، فى منفعة الخبز الخ

In the colophon at the end (f. 28<sup>b</sup>) the copyist's name is given as Qásim ibn Muḥammad an-Naṣrábádí, and the date of completion as Rabí' 1, 1231/February, 1816.

## P. 11 (8).

## تحفة العروس ونزهة النفوس

A well-known Arabic work on women and marriage entitled *Tuhfatu'l-'Arūs wa-Nuzhatu'n-Nufūs*, by Abū 'Abdī'llāh Muḥammad at-Tījānī (fl. 710/1310). See Brockelmann, vol. II, p. 257, and Ahlwardt's Berlin Arabic Catalogue, vol. v, pp. 609-610, No. 6386. The work contains twenty-five chapters (unnumbered), some of which are subdivided into several sections, all of which are enumerated on ff. 6-7. Begins:

الحمد لله الذي سوغنا الفضل جزيلًا، وفضلنا على كثير من خلقه تفضيلًا الخ... أما بعد، فإن الله تعالى بلطيف حكمته وما أرى في ابداع العالَم من عجائب قدرته خلق الانسان مجبولاً على الافتقار الخ

The MS., from the Belshah collection acquired in 1920, comprises 200 ff. of 18.3 × 12 c. and 19 ll., is written in a poor modern *riq'a*, and was completed in Jumādā II, 1306/February, 1889.

## P. 12 (10).

## مجموعه رسائل در علم طب

Three Persian treatises on Medicine and Materia Medica, mostly translated from Turkish versions of the originals by Muḥammad Bāqir al-Mūsawī, court physician to Sulṭān Ḥusayn the Ṣafawī (reigned A.D. 1694-1722).

This MS., from the Schindler collection, acquired on Jan. 5, 1917, comprises 182 ff. of 23.6 × 13.3 c. and 14 ll., is written in a large, clear, good *naskh* with rubrications, within gilt and coloured margins. A note of purchase in Iṣfahān on f. 182<sup>b</sup> is dated Jumādā I, 1168/Feb.—March, 1755. The contents are as follows:

I (ff. 3<sup>b</sup>-47<sup>b</sup>). A treatise on sexual hygiene, purporting (ff. 5<sup>b</sup>-6<sup>a</sup>) to be translated from a Turkish version of the original work of Naṣīru'd-Dīn-i-Ṭūsī. The latter is said to have been composed for Ghāzān Khān, but this appears to be impossible, since he was born about the time (A.D. 1274) when the philosopher of Ṭūs died. The Turkish version of this original is said to have been made by a certain 'Abdu'l-Laṭīf for Sulṭān Ya'qūb ibn Dawlat Khān. The first two or three pages have been rendered partly illegible by damp. The words following the doxology are:

و بعد، بر دیده حق بین، و ضمیر حقیقت گزین عارفان دقایق آفرینش، و سالکان مناہج دانش الخ



The work comprises eighteen chapters, of which the contents are stated on ff. 8<sup>b</sup>-10<sup>a</sup> as follows<sup>1</sup>:

- باب اول، در مزاجهای مختلفه آدمی و تدبیر هر مزاجی (f. 14<sup>b</sup>)،
- باب دوم، در غذاهای مفرده که در حفظ صحت بدن آدمی در کار و مناسب است،
- باب سیم، در بیان دواهای مفرده است که (f. 9<sup>a</sup>) تقویت افعال متعلقه بجماع نمایند و ماده منی را زیاد می نمایند،
- باب چهارم، در اغذیه مرکبه و حلوهای چند است که مزاج آدمی را باصلاح آورد و سستی اندامها و فالج اعضا را دفع نمایند و افعال جماع را قوی نمایند،
- باب پنجم، در شرابهاست که خون را صاف کنند و مزاج فاسد را باصلاح آورند و افعال [جماع] را بسیار قوی نمایند،
- باب ششم، در معاجین مفرجه و جوارشهاست که رافع ملال و دلگیری است (f. 24<sup>a</sup>)،
- باب هفتم، در بیان شیافهاست که سردی کمر را دفع و رطوبت زایده و صفرا و سودا و بلغم را از معده جذب و رفع کنند و کمر را محکم و افعال جماع را قوی نمایند و فواید بسیار دارند (f. 28<sup>b</sup>)،
- باب هشتم، در حُقنها که وجع مفاصل و عرق النساء و درد کمر و ریاح فاسده (f. 9<sup>b</sup>) و قولنج را دفع کنند و کمر را محکم نمایند و افعال [جماع] را قوت دهند (f. 29<sup>a</sup>)،
- باب نهم، در پوششها و لباسهاست که در هر يك از فصول چهارگانه موافق مزاج آدمی است و حفظ صحت مینماید (f. 30<sup>b</sup>)،
- باب دهم، در بیان شروط و اقسام اوضاع جماع است که بکدام نحو جماع واقع شود که زیانی ببدن نداشته باشد و آدمی را زود لاغر و پیر کند (f. 31<sup>a</sup>)،
- باب یازدهم، در بیان دواهاست که چون بر ذکر بمالند چنانکه باید سَطْبُر و سخت شود (f. 33<sup>a</sup>)،
- باب دوازدهم، در بیان دواهای چند است که چون بر ذکر بمالند دراز شود (f. 35<sup>b</sup>)،
- باب سیزدهم، در بیان دواهاست که چون بر میان انگشتان دست و پا بمالند در قوت جماع افزایش و ذکر را چنانکه باید محکم کند بمرتبه که چندانکه خواهد جماع تواند کرد و ضعف و سستی عارض نگردد (f. 37<sup>a</sup>)،
- باب چهاردهم، در بیان دواهاییکه چون در وقت مجامعت در دهان نگاهدارند باعث زیادت لذت مرد گردد (f. 38<sup>a</sup>)،
- باب پانزدهم، در بیان دواهایی که از استعمال آن لذت مرد و زن هر دو زیاد گردد (f. 39<sup>a</sup>)،
- باب شانزدهم، در بیان ادویه چند که چون زن استعمال نماید مانند باکره گردد و موضع مخصوص او در نهایت گرمی گردد (f. 39<sup>b</sup>)،
- باب هفدهم، در ادویه که مانع حمل گردد و زن همیشه مانند باکره باشد (f. 40<sup>b</sup>)،
- باب هیجدهم، در بیان ادویه که زنی که حامل نشود استعمال کند حامله گردد باذن الله تعالی (f. 41<sup>b</sup>)،

<sup>1</sup> [The headings of Chh. 2-5 do not occur in the text.]

II (ff. 48<sup>b</sup>–104<sup>b</sup>). Another Persian treatise on the medical virtues of various animals and plants, translated from the Turkish, and supposed to be based on a work of Galen's (f. 49<sup>b</sup>):

بدانکه این کتاب مختصریست در بیان بعضی از منافع انسان و سایر حیوانات و منافع نباتات و احجار و جالینوس آنرا وضع کرده و تجربه نموده و خاصه و عامه آنرا استعمال کرده‌اند و این رساله‌را بجهال و عوالمر (عوامّ read) الناس ندهند که مبادا کسی را هلاک کنند، منافع انسان، اگر موی سر آدمی را بسوزانند و با گلاب مهزوج نمایند زنی که دشوار زاید آنرا بر سر بمالد در همان لحظه بار بنهد آخ

The virtues of animals other than man begin on f. 50<sup>b</sup>; those of birds on f. 54<sup>a</sup>; those of plants on f. 56<sup>b</sup>. The latter portion of the treatise deals largely with aphrodisiacs and kindred matters.

III (ff. 105<sup>a</sup>–181<sup>b</sup>). Another Persian treatise by the same Muḥammad Báqir on various wounds, injuries and diseases, and their treatment, beginning, after the short Arabic doxology:

اما بعد، چون عندلیب کلک نوا سنج این غلامزاده از زمزمه ترجمه گلستان دویم کتاب طب ترکی باز پرداخت فصل آن آمد که در بوستان دیگر یعنی رساله سیم کتاب مذکور بیرواز آید آخ

The ultimate original is said to have been a work entitled *Khulāṣa-i-Diẓwān* compiled in the time of the Caliph al-Ma'mūn at the suggestion or by the direction of a certain Shaykh Abū Ṭāhir ibn Muḥammad 'Arabī (? عربی), of which a copy (f. 6<sup>a</sup>) fell into the hands of "this weak one, that is Mas'ūd," who, finding it written in "a mixture of Persian and Pahlawī," desired to translate it into Turkish "so that matters might be made easy for every beginner." The treatise is divided into three chapters as follows (f. 106<sup>b</sup>):

باب اول در دانستن مسایل علمیّه چند، باب دویم در دانستن جراحته‌ها، باب سیم در دانستن معالجه‌ها و دواها

The writing is uniform throughout the MS., and there is no colophon.

#### P. 13 (8).

#### قرابادین شفائی

*Qarābādīn-i-Shifā'ī*, a well-known Persian pharmacology by Muẓaffar ibn Muḥammad al-Husaynī ash-Shifā'ī (d. 974/1556), the drugs being arranged alphabetically. See Rieu's B.M.P.C., pp. 473–474, Fonahn's *Zur Quellenkunde der Persischen Medizin*, pp. 81–84, where the contents are fully stated, etc.

Begins after the short Arabic doxology:

و بعد، پوشیده نماند که فقیر حقیر مظفر بن محمد الحسینی الشفائی در مدّتی مدید ترکیب چند در معالجات امراض که از آن گریزی [گریزی] نبود جمع کرده بود خواست که در سلك ترتیب در آورد آنخ

This MS. was bought from the late Mr Sidney Churchill by Sir Albert Houtum-Schindler in 1885, and with his other MSS. passed into my possession in January, 1917. It comprises ff. 209 of  $18.5 \times 11.7$  c. and 14 ll., is written in a large, clear *naskh* with rubrications, and was completed on Shawwāl 6, 1090/Nov. 10, 1679, by the scribe Ja'far ibn Muḥammad Mu'min al-Fathānī al-Imāmī al-Adīb al-Qārī al-Kāshānī.

P. 14 (12).

## قرابادین نوح بن عبد المنان

A Turkish *Qarábádín*, or *Materia Medica*, compiled by Núḥ ibn 'Abdī'l-Mannán in the reign of Sulṭān Aḥmad III (1115-1143/1703-1730), beginning:

حمد نا محدود، اول حکیم حی و دود، درگاهنه عریضه داشته قلنور آنخ... بعد ازین، بو فقیر قلیل البضاعه، و ضعیف الاستطاعه، الرّاجی من الملك الرّحمان، نوح بن عبد المنان، عنفوان شبابدن هنگام کهولته گلنجیه دک

The author says that he began the study of Medicine in early youth, and, after practising it privately for twelve years, attracted the favourable notice of Sulṭān Muḥammad IV (1058-1099/1648-1687), during whose reign he held for 27 years the post of Chief Surgeon (ریاست جراحین). During the reign of Sulṭān Muṣṭafā II (1106-1115/1695-1703) he was Chief Physician and Chief Minister of Rumelia:

...مدّت سلطنتلری اولان طقوز سنه دن متجاوز زمانده سر اطبا و پایه صدارت روم ایللی (f. 12<sup>a</sup>) ايله کامروا اولوب...

and he continued to enjoy the favour of the succeeding Sulṭān Aḥmad III (1115-1143/1703-1730), to whom, apparently, the present work is dedicated.

The prescriptions are arranged according to the form in which they are made up, such as confections (*ma'jūn*), draughts (*sharā'ib*), powders (*sufūf*), etc. A full table of contents occupies ff. 1<sup>b</sup>-9<sup>a</sup>.

The MS., bought of 'Abdu'l-Majīd Belshah in January, 1920, is dated 1140/1727-8, comprises 210 ff. of  $29 \times 18.4$  c. and 17 ll., and is written throughout in a large, clear *naskh* with rubrications. Many of the prescriptions are ascribed to Galen, Māsawayhi, ar-Rāzī (رازس), Nīqúlá, and to the author himself.



## P. 15 (10).

## قرا بادین

An acephalous and anonymous Arabic work on foods, medicines, etc., arranged alphabetically. The first extant section (*faṣl*) begins on f. 3<sup>a</sup>:

فصل، واما الاغذية التي يكره الجمع منها في المعدة الخ

The next section begins on f. 10<sup>a</sup>:

فصل، واما مقادير اوزان الادوية المفردة المتحد منها الادوية المركبة الخ

The alphabetical list of medicaments (باب الالف) begins with ابرسيم on f. 11<sup>b</sup>; the next letter (باب الباء) on f. 29<sup>b</sup> with باقلى; then (باب التاء) with تامول or تنبول on f. 44<sup>a</sup>; and finally the (باب الواو) on f. 196<sup>a</sup>. The last entry (on f. 198<sup>b</sup>) is ورد العوسج, in the middle of which article the MS. breaks off.

The MS., bought of Hājji 'Abdu'l-Majīd Belshah in January, 1920, comprises in its present imperfect state 198 ff. of 22·8 × 8·8 c. and about 31 ll. The latter portion (ff. 90–198) is in a much better and more archaic hand (probably thirteenth or fourteenth century) than the earlier supply, which is in a poor *nasta'liq*. There are rubrications in both, and many marginal notes, especially in the older portion. A few of these are in Persian, *e.g.* on f. 150<sup>b</sup> opposite the entry قثا الحمار the Persian *Dhakhīra-i-Khwārazmshāhī* is quoted as follows:

در ذخیره آمده است کی قثا الحمار را علقم خوانند

## P. 16 (13).

## ذخیره خوارزمشاهی

A large volume containing the whole of the well-known Persian system of Medicine entitled *Dhakhīra-i-Khwārazmshāhī*, composed in 504/1110–1111 by Zaynu'd-Dīn Ismā'īl of Jurjān for the King of Khwārazm or Khiva. Portions of this celebrated and voluminous work are to be found in most large collections of Oriental MSS., but seldom the entire work in one volume. The best and fullest description of its contents is that given by Adolf Fonahn in his excellent book *Zur Quellenkunde der Persischen Medizin* (Leipzig, 1910), No. 15, pp. 7–11, at the end of which article (pp. 10–11) the principal known MSS. are enumerated. See also my *Arabian Medicine* (Cambridge, 1921), pp. 98–100 and pp. 110–111.

This MS., bought of the late Hājji 'Abdu'l-Majīd Belshah for £15 on Dec. 17, 1919, separately from the other MSS. acquired from him, comprises 1403 written pages of 31 × 21·5 c. and 28 ll., and is written in a fairly good modern *ta'liq* with rubrications. There is no date or colophon, but a note of possession at the beginning is dated 1146/1733–4. There are numerous erasures, additions and corrections in the text, besides many marginal notes and glosses.

P. 17 (10).

A fine and ancient but acephalous and incomplete manuscript of most of Books I-III of the above-mentioned *Dhakhíra-i-Khwárazmsháhi*, beginning with the words in the Preface:

...اتفاقهء نا موافق اندرین ولایت بسیارست یکی از آن جمله آنست کی هوای بزمین درستی  
و باکیزکی بسبب این بحار بلیدها که اندر شهر هست هوای شهر ناخوش و زیان کار می شود آخ

The full contents of the nine books (*Kitáb*) and of the subdivisions of Book I occupy ff. 1<sup>b</sup>-3<sup>a</sup>, and the text breaks off in the middle of Book III, *Bakhsh* ii, *Guftár* i, *Juz'* 3, chapter 18, on "Cheese-water" (*Paní-r-áb*, or *Má'u'l-Jubn*). The chief contents occupy the following portions of the volume:

BOOK I in six Discourses (*Guftár*) as follows: (i) f. 19<sup>a</sup>; (ii) f. 23<sup>a</sup>; (iii) f. 30<sup>a</sup>; (iv) in five parts beginning respectively on ff. 34<sup>a</sup>; 45<sup>a</sup>; 59<sup>b</sup>; 63<sup>b</sup>; and 67<sup>b</sup>; (v) f. 70<sup>a</sup>; (vi) f. 86<sup>a</sup>.

BOOK II in nine Discourses as follows: (i) f. 93<sup>b</sup>; (ii) f. 101<sup>b</sup>; (iii) f. 107<sup>a</sup>; (iv) f. 121<sup>b</sup>; (v) f. 123<sup>b</sup>; (vi) f. 142<sup>a</sup>; (vii) f. 146<sup>a</sup>; (viii) f. 147<sup>b</sup>; (ix) in three parts, beginning respectively on ff. 148<sup>b</sup>; 156<sup>a</sup>; and 161<sup>b</sup>.

BOOK III in two divisions called *Bakhsh*, of which the first (f. 163<sup>a</sup>) comprises seven Discourses as follows: (i) f. 163<sup>b</sup>; (ii) f. 175<sup>b</sup>; (iii) in two parts beginning respectively on ff. 180<sup>b</sup> and 186<sup>b</sup>; (iv) f. 213<sup>b</sup>; (v) f. 223<sup>a</sup>; (vi) f. 225<sup>b</sup>; (vii) f. 230<sup>a</sup>. The second *Bakhsh* (f. 235<sup>a</sup>) should also comprise seven Discourses, of which part of the first only is contained in this volume, *viz.* Part I, f. 235<sup>a</sup>; Part II, f. 243<sup>a</sup>; and Part III on f. 249<sup>a</sup>. Of this last Part seventeen complete chapters occur, the last of which (ff. 262<sup>a</sup>-280<sup>a</sup>) contains a list of the more important drugs and simples arranged alphabetically. Ch. 18, as already mentioned, breaks off abruptly at the bottom of f. 281<sup>b</sup>. There is, of course, no date or colophon.

The MS., acquired with 46 others of the Belshah collection in January, 1920, appears to be of the thirteenth or early fourteenth century of the Christian era, and is written in a fine, large, archaic *naskh*. In its present condition it comprises 281 ff. of 23.6 × 15.8 and 25 ll. There are numerous marginal notes and glosses.

P. 18 (12).

A very beautiful old thirteenth century manuscript of another portion of the same *Dhakhíra-i-Khwárazmsháhi*, beginning with Book III, *Bakhsh* i, *Maqála* iv, and extending to the end of Book v. It begins with a table of contents of the 18 chapters into which this *Maqála*, dealing with wine, its uses, abuses, and effects, is divided. The chief contents of the volume are as follows:

BOOK III, *Bakhsh* i, *Maqála* (or *Guftár*) iv, on Wine (18 chapters, ff. 1<sup>a</sup>-10<sup>a</sup>); *Maqála* v, on Sleeping and Waking (5 chapters, ff. 10<sup>a</sup>-12<sup>a</sup>); *Maqála* vi, on



Exercise and Rest (6 chapters, of which ch. 4 is omitted, ff. 12<sup>a</sup>–16<sup>b</sup>); *Maqála vii*, on Clothing and the use of Oils and Scents (4 chapters, ff. 16<sup>b</sup>–20<sup>b</sup>).

BOOK III, *Bakhsh ii*, *Maqála i*, in 5 parts (*Juz'*), dealing with Phlebotomy, Emesis, Purgation, Diuretics, Diaphoretics, Enemata, etc., ff. 20<sup>b</sup>–90<sup>b</sup>; *Maqála ii*, on Health and Disease (4 chapters, ff. 90<sup>b</sup>–94<sup>a</sup>); *Maqála iii*, on the Effects of Mental States on Health (6 chapters, ff. 94<sup>a</sup>–96<sup>b</sup>); *Maqála iv*, on Abnormal Conditions in Different Regions of the Body indicative of Impending Illness (4 chapters, ff. 96<sup>b</sup>–98<sup>a</sup>); *Maqála v*, on the Care of Children (8 chapters, ff. 98<sup>a</sup>–102<sup>b</sup>); *Maqála vi*, on the Care of the Aged (5 chapters, ff. 102<sup>b</sup>–104<sup>a</sup>); *Maqála vii*, on Precautions to be observed by Travellers (7 chapters, ff. 104<sup>a</sup>–106<sup>b</sup>). On f. 106<sup>b</sup> is the following colophon enclosed in a coloured and ornamented circle:

تمام شد کتاب سومین از ذخیره خوارزمشاهی بید العبد الضعیف الفقیر المذنب المحتاج الی  
رحمة الله تبارک وتعالی علی بن محمد بن عبد الله النساخ الشبابی الشیرازی غفر الله له ولوالديه  
ولجميع المومنین والمومنات

BOOK IV, *Guftár i*, on Diagnosis (3 chapters, ff. 107<sup>b</sup>–109<sup>b</sup>); *Guftár ii*, on Coction (5 chapters, ff. 109<sup>b</sup>–111<sup>b</sup>); *Guftár iii*, on Crises (10 chapters, ff. 111<sup>b</sup>–126<sup>b</sup>); *Guftár iv*, on Prognosis (7 chapters, ff. 126<sup>b</sup>–143<sup>b</sup>).

BOOK V begins on f. 144<sup>a</sup> with a fresh title-page, treats of Fevers, and comprises six *Guftárs*, with many subdivisions of which a full table of contents occupies ff. 144<sup>b</sup>–146<sup>b</sup>. *Guftár i*, on Fever, its genera, species, signs and treatment (4 chapters, ff. 146<sup>b</sup>–149<sup>b</sup>); *Guftár ii*, on Quotidian Fever (27 chapters, ff. 149<sup>b</sup>–162<sup>a</sup>); *Guftár iii*, on Putrid Fevers, in 3 Parts (*Juz'*) containing respectively 5, 10 and 12 chapters, ff. 162<sup>a</sup>–206<sup>b</sup>; *Guftár iv*, on Phthisis and Wasting Fevers (4 chapters, ff. 206<sup>b</sup>–214<sup>b</sup>); *Guftár v*, on Smallpox and Measles (13 chapters, ff. 215<sup>a</sup>–223<sup>b</sup>); *Guftár vi*, on Relapse (5 chapters, ff. 223<sup>b</sup>–225<sup>b</sup>).

There is a new title-page on f. 226<sup>a</sup> indicating the conclusion of Book v and the beginning of Book VI, on Special Diseases *a capite ad calcem*:

تمام شد کتاب بنجم از ذخیره خوارزمشاهی بحمد الله ومّنه  
و بعد ازین کتاب ششم آغاز کنیم اندر علاج بیماریها از سر تا پای

F. 226<sup>b</sup> contains part of the table of contents of Book VI.

This precious and beautiful old MS. comprises 226 ff. of 29·3 × 18·4 c. and 27 ll., and is most carefully written throughout in a large, clear, excellent, archaic *naskh*, with numerous headings, titles and sub-titles in red, blue and gold. A better specimen of a Persian MS. of this period is seldom seen.



P. 19 (11).

The latter part of Book VI (from *Guftár xi*, *Juz' i*, *Báb 1* to *Guftár xxi*, *Báb 5*) of the same *Dhakhíra-i-Khwárazmsháhí*, dealing with local diseases *a capite ad calcem*, beginning in this MS. with the liver, and ending with gout and sciatica.

This MS. was also one of the forty-seven bought from the Belshah collection in January, 1920. It is not only acephalous and incomplete at the end, but the leaves have been bound in the wrong order and there are half a dozen dislocations. They are now numbered correctly, as far as possible, and stand in the following order:

- (A) Ff. 1-19. *Guftár xi*, i, 1—*Guftár xi*, ii, 1.
- (F) Ff. 246-256. *Guftár xx*, iii, 6—*Guftár xxi*, 3.
- (E) Ff. 224-245. *Guftár xx*, ii, 2—*Guftár xx*, iii, 5.
- (B) Ff. 20-28. *Guftár xi*, ii, 2—*Guftár xi*, iii, 2.
- (D) Ff. 48-223. *Guftár xiii*, ii, 1—*Guftár xx*, ii, 2.
- (C) Ff. 29-47. *Guftár xi*, iii, 2—*Guftár xiii*, ii, 1.
- (G) Ff. 257-262. *Guftár xxi*, 3—*Guftár xxi*, 5.

There are also 26 ff. at the end on medicaments in which chapter-headings 2-8, 10, 12 and 15 occur. The chief preparations described fall under the following headings:

- (1) مفرح (2) معجون (3) جوارش (4) اطريرفل (5) مربا (6) اشربه و ربوب (7) لعوق  
(8) سفوف (9) حب (10) قرص (11) شياف (12) دهن

In this portion also there are several dislocations and *lacunae*.

The MS. comprises 288 ff. of 23·8×16 c. and 19 ll., and is written throughout (except in the case of the last 26 ff., which are in a much more modern *naskh* hand) in a clear and archaic *naskh*, apparently of the fourteenth century of the Christian era. There are rubrications throughout.

P. 20 (17).

A complete, but much more modern, MS. of Book VI of the *Dhakhíra-i-Khwárazmsháhí*, comprising twenty-one Discourses (*Guftár*) as follows:

<i>Guftár</i>	<i>i</i>	(f. 2 <sup>b</sup> ) in 5 pts. and 47 chs.	Diseases of the Head and Brain.
„	<i>ii</i>	(f. 38 <sup>a</sup> ) „ 7 „ 78 „	Eye.
„	<i>iii</i>	(f. 63 <sup>b</sup> ) „ 1 pt. and 9 „	Ear.
„	<i>iv</i>	(f. 68 <sup>b</sup> ) „ 1 „ 10 „	Nose.
„	<i>v</i>	(f. 73 <sup>a</sup> ) „ 3 pts. and 30 „	Mouth and Teeth.
„	<i>vi</i>	(f. 83 <sup>a</sup> ) „ 2 „ 9 „	Larynx and Pharynx.
„	<i>vii</i>	(f. 87 <sup>b</sup> ) „ 1 pt. and 15 „	Respiratory Organs.
„	<i>viii</i>	(f. 104 <sup>b</sup> ) „ 1 „ 6 „	Heart.
„	<i>ix</i>	(f. 108 <sup>a</sup> ) „ 1 „ 10 „	Breast.

<i>Guftār</i>	<i>x</i>	(f. 109 <sup>b</sup> )	in 6 pts. and 33 chs.	Diseases of the Stomach and Oesophagus.
„	<i>xi</i>	(f. 123 <sup>b</sup> )	„ 3 „ 23 „	„ Liver.
„	<i>xii</i>	(f. 133 <sup>b</sup> )	„ 1 pt. and 4 „	„ Spleen.
„	<i>xiii</i>	(f. 136 <sup>a</sup> )	„ 2 pts. and 15 „	„ Jaundice and Dropsy.
„	<i>xiv</i>	(f. 144 <sup>a</sup> )	„ 3 „ 14 „	„ Diarrhoea and Dysentery.
„	<i>xv</i>	(f. 152 <sup>b</sup> )	„ 1 pt. and 7 „	„ Diseases of the Rectum and Anus.
„	<i>xvi</i>	(f. 157 <sup>a</sup> )	„ 1 „ 3 „	„ Intestinal Worms.
„	<i>xvii</i>	(f. 159 <sup>b</sup> )	„ 1 „ 10 „	„ Colic and its varieties.
„	<i>xviii</i>	(f. 166 <sup>a</sup> )	„ 4 pts. and 35 „	„ Diseases of the Kidneys and Bladder.
„	<i>xix</i>	(f. 183 <sup>a</sup> )	„ 3 „ 38 „	„ Hernia and diseases of the male organs of generation.
„	<i>xx</i>	(f. 194 <sup>a</sup> )	„ 3 „ 28 „	„ Diseases of the female organs of generation.
„	<i>xxi</i>	(f. 208 <sup>b</sup> )	„ 1 pt. and 10 „	„ Pain in the Back and Loins, Rheumatism, Gout, Sciatica, etc.

This sixth Book thus comprises 434 chapters in 51 parts.

The MS., one of the 47 Belshah MSS. obtained in January, 1920, comprises 212 ff. of 40·4×24·5 c. and 31 ll. It is written in a fairly legible but rather negligent *ta'liq* with rubrications, and is dated in the colophon Ramaḍān 10, 1062/August 15, 1652. Scribe, Muḥammad Shafī' ibn Ḥájjī Muḥammad al-Kátib of Dasht-i-Bayáḍ, who wrote it for Amír Muḥammad al-Kabír al-Ḥusaynī.

#### P. 21 (10).

### (۱) مختصر در تشریح ، (۲) تشریح منصوری

This MS., also acquired in January, 1920, from the Belshah collection, contains two Persian treatises on Anatomy, *viz.* :

I. The *Mukhtaṣar*, or Epitome (of Anatomy), of Abu'l-Majd aṭ-Ṭabīb al-Bayḍáwī (ff. 2<sup>b</sup>–59<sup>a</sup>). See Rieu's Persian Catalogue, p. 468, and A. Fonahn's *Zur Quellenkunde der Persischen Medizin*, No. 2, pp. 4–5. Fonahn gives the author's date as about 687/1288. Begins:

حمد و ثنائی که حاوی قانون تحمید و شامله کلیات تمجید بود آخ

The author gives his name on f. 3<sup>a</sup>, l. 13, and immediately afterwards a full table of contents, which agrees with that briefly given by Fonahn. The work

comprises an Introduction (*Muqaddama*, ff. 4<sup>a</sup>–5<sup>a</sup>) and two Books (*Kitáb*), of which the contents are as follows:

مقدمه در بحث اعضا بسبیل اجمال

کتاب اول در تشریح اعضاء مفرده (f. 5<sup>b</sup>) و آن مشتمل است بر شش باب

باب اول در تشریح عظام و آن مشتمل است بر پانزده فصل (۱) در تشریح عظام مجملًا (۲) در تشریح عظام سر (۳) عظام فك اعلى (۴) انف و فك اسفل و اسنان (۵) فقرات بر سبیل اجمال (۶) فقرات گردن (۷) فقرات صلب (۸) عظام قص یعنی استخوان سینه (۹) ترقوه و كتف (۱۰) عضد و ساعد (۱۱) رسغ و مشط (۱۲) اصابع و اظفار (۱۳) عظم عانه (۱۴) فخذ و ركب و ساق (۱۵) عظام قدم

باب دوم در تشریح اعصاب (f. 17<sup>b</sup>) و آن مشتمل است بر پنج فصل (۱) در تشریح اعصاب دماغی (۲) در تشریح [اعصاب] فقرات گردن (۳) اعصاب فقرات صلب (۴) اعصاب فقرات قطن (۵) اعصاب فقرات عجز و عصعص

باب سیوم در تشریح آورده (f. 21<sup>b</sup>) و آن مشتمل است بر پنج فصل (۱) در تعریف آورده و منفعت آن (۲) در تعریف ورید که معروفست بباب (۳) در تشریح جزء صاعد از اجوف (۴) آورده بر ظاهر بدن (۵) جزء نازل از اجوف

باب چهارم (f. 26<sup>a</sup>) در تشریح شریانان و آن مشتمل است بر چهار فصل (۱) در تعریف شریان و منفعت آن (۲) شریان وریدی (۳) شریان سباتی (۴) شریان اورطی

باب پنجم (f. 28<sup>a</sup>) در تشریح عضلات و آن مشتمل است بر سی فصل (۱) در تعریف عضلات و منفعت آن (۲) عضل جبهه (۳) عضلات چشم (۴) عضل جفن (۵) عضل خد (۶) عضل لب (۷) عضل بینی (۸) عضل فك اسفل (۹) عضلات سر (۱۰) عضل حنجره (۱۱) حلقوم و قصبه ریه (۱۲) عضل لامی (۱۳) عضل زبان (۱۴) عضل گردن (۱۵) عضلات سینه (۱۶) عضلات شانه (۱۷) عضلات بازو (۱۸) عضلات ساعد (۱۹) عضلات رسغ (۲۰) عضلات اصابع (۲۱) عضلات صلب (۲۲) عضل بطن (۲۳) عضل انشیین (۲۴) عضل مثانه (۲۵) عضل قضیب (۲۶) عضل مقعد (۲۷) عضلات فخذ (۲۸) عضلات ساق و زانو (۲۹) عضلات قدم (۳۰) عضلات اصابع

باب ششم در تشریح جلد و منفعت آن است

کتاب دوم (f. 46<sup>a</sup>) در تشریح اعضاء مرکبه و آن مشتمل است بر چند باب (۱) در تشریح دماغ (۲) در تشریح چشم (۳) گوش (۴) بینی (۵) زبان (۶) حنجره و حلق (۷) حجاب و قصبه ریه (۸) قلب (۹) مری و معده (۱۰) جگر (۱۱) مران (۱۲) طحال (۱۳) امعا (۱۴) کلیه (۱۵) مثانه (۱۶) قضیب و خصیتین (۱۷) رحم و الله اعلم بالصواب

This portion of the volume ends on f. 59<sup>a</sup> with a colophon in which the scribe's name is given as Ḥabíbu'lláh, and the date of completion as the end of Dhu'l-Qa'da, 1055 (Jan. 17, 1646).



II. The *Tashrīḥ-i-Manṣūrī* (ff. 60-91) is better known on account of the half dozen curious anatomical diagrams which occur in most copies of the work, and which in this MS. are to be found on ff. 69<sup>b</sup>, 74<sup>a</sup>, 76<sup>a</sup>, 80<sup>b</sup>, 82<sup>b</sup> and 91<sup>a</sup>. These have attracted a considerable amount of attention, and are supposed by some scholars to have been handed down traditionally from early times. The author, Manṣūr ibn Muḥammad ibn Aḥmad ibn Yūsuf ibn Faqīḥ Ilyās, flourished about A.D. 1400. See Fonahn's *Zur Quellenkunde, etc.*, No. 1, pp. 3-4, where full references are given, especially to K. Sudhoff's important studies of this work.

This second portion of the volume is on different paper and in a somewhat older handwriting than the first, though the size of the pages (24.5 × 15.8 c.) is the same. The first portion contains 21 and the second 23 lines. Both parts are written in legible *ta'liq*; the second, much better than the first, has no colophon, but the seal of a former owner on f. 60<sup>a</sup> is dated 1033/1623-4. One of the 47 Belshah MSS. acquired in January, 1920.

P. 22 (13).

تشریح منصوری

Another MS. of the *Tashrīḥ-i-Manṣūrī*, obtained at the same time as that last mentioned and from the same collection. The work has been lithographed at Dihlī in 1264/1847-8. This MS. differs from most others, including that described above, in having on the last leaf (f. 64<sup>a</sup>) an additional (seventh) illustration, representing the standing figure of a pregnant woman with the child shown *in situ* in the uterus through the abdominal wall. The other six illustrations occur on ff. 17 (Bones), 26 (Nerves), 29 (Muscles, unfinished), 40 (Veins), 44 (Arteries), and 57 (Viscera).

Ff. 64 of 30.5 × 21.4 c. and 11 ll., large, clear, but rather ill-formed *naskh*. On the blank page facing each of the first six illustrations I have affixed a photograph of the corresponding figure from the India Office MS. No. 1379.

P. 23 (13).

طب المراد

A system of Medicine, in Persian, by Murád 'Alī Tálpar, entitled *Tibb-i-Murád*, not mentioned by Fonahn or in the usual catalogues. Begins:

حمد بیعد و ثنای بیحد بارگاه جلال قدس کریمی را سزااست آنخ... اما بعد، بر رای بیضا ضیای  
نبض شناسان صورت دانش و بینش و ضمیر آفتاب تأثیر تشخیص نمایان ابدان فطرت و دانائی روشن  
و مبرهن باد که این عاصی پر معاصی محب اهل بیت کرام علیهم السلام مراد علی تالپر بن میر  
شهید میر صوبدار خان شهید بن میر بهرام خان شهید بن میر شهادت خان تالپرا در دل افتاد که

چون در حدیث علم الابدان خیر من علم الادیان واقع است چیزی از علم طبّ تصنیف کرده شود،  
پس از کتبهای معتبره این نسخهء غریب عجیب موجز و میمونه مسّی بطبّ مراد که مشتمل  
است بدفع اصناف امراض و رفع انواع اعراض که مرض و عرض از مستلزمات وجود است بعون  
حضرت الهی و توفیق نا متناهی تصنیف کردم

Here follow some verses, among which is a chronogram, giving the date of composition, which was apparently 1216/1801-2:

هاتفم گفت سال تاریخش، فرحت آمیز روح طبّ مراد

The author was evidently an enthusiastic adherent of the Shí'a sect, and, after enumerating the material methods of treating each disease, constantly adds pious formulae recommended by the Prophet or one of the Imáms as appropriate. Indeed the work as a whole contains more superstition than science, many of the remedies prescribed being grotesque and even disgusting. The elaborate subdivisions characteristic of most Arabic and Persian works on Medicine are here conspicuous for their absence, the only division being into unnumbered sections indifferently entitled *Faṣl* or *Báb*. The principal contents are as follows:

Diseases of the Head, f. 3<sup>a</sup>; Eye, f. 64<sup>a</sup>; Ear, f. 96<sup>a</sup>; Nose, f. 103<sup>b</sup>; Lips, Mouth and Tongue, f. 108<sup>a</sup>; Teeth and Gums, f. 117<sup>b</sup>; Throat, f. 128<sup>b</sup>; Lungs, f. 134<sup>b</sup>; Heart, f. 157<sup>a</sup>; Breast, f. 169<sup>b</sup>; Stomach, f. 171<sup>a</sup>; Liver, f. 211<sup>a</sup>; Spleen, f. 225<sup>b</sup>; Rectum and Anus, f. 226<sup>b</sup>; Kidneys, Bladder and Urinary organs, f. 236<sup>b</sup>; Male organs of Generation, f. 294<sup>b</sup>; Gynaecology and Parturition, f. 303<sup>b</sup>; Spinal column and Joints, f. 317<sup>a</sup>; Wounds and salves, f. 326<sup>b</sup>; Haemorrhage, f. 333<sup>a</sup>; Excessive perspiration, f. 334<sup>b</sup>; Sciatica, f. 336<sup>a</sup>; Elephantiasis, f. 337<sup>b</sup>; Fevers, f. 338<sup>a</sup>; Skin diseases, f. 359<sup>a</sup>; Boils and Abscesses, f. 363<sup>b</sup>; Cancer, f. 364<sup>b</sup>; Leprosy, f. 366<sup>a</sup>; Smallpox, f. 368<sup>b</sup>.

Amongst the works most often quoted are those of Yúsufí (fl. *circa* A.D. 1500), especially his rhymed treatise on "Foods and Drinks" (see Fonahn, p. 75, No. 209), from which a long quotation is given on ff. 188<sup>b</sup>-190<sup>a</sup>, and a work entitled *Rawḍatu'l-Adhkár* (e.g. on f. 225<sup>a</sup>), dealing, apparently, with prayers and ejaculations supposed to possess healing virtues.

The MS., obtained from the Belshah collection in January, 1920, comprises 396 ff. of 31 × 19.5 c. and 20 ll., and is written throughout in a neat and legible *ta'liq* with rubrications. The last four leaves are damaged in the lower part, and this damage affects the chronogram at the end which would, apparently, have given the date of composition.

P. 24 (10).

### خلاصه التجارب تألیف شاه قاسم نوربخشی

Another Persian work on Medicine entitled *Khulāṣatu't-Tajārib* ("the Sum of Experience"), composed at Rayy in 907/1501-2 by Bahá'u'd-Dawla ibn Siráji'd-Dín Sháh Qásim ibn Shamsi'd-Dín Muḥammad an-Núr-bakhshí, who died at Rayy in A.D. 1507. See Fonahn's *Zur Quellengeschichte, etc.*, No. 28, pp. 28-29, where the author's name (here taken from the colophon on f. 328<sup>a</sup>) is somewhat differently given.

This MS., also acquired in January, 1920, from the Belshah collection, comprises 328 ff. of 24.5 × 16.3 c. and 24 ll., and is written in a small, neat *ta'liq* with rubrications, and, according to the colophon, was copied at three removes from the author's autograph:

...منقول بود از خطی که منقول بود از خط مصنف

It is dated Monday, 25 Šafar, but the year is unfortunately illegible, except the word *alf*, "one thousand...." The scribe's name is Jalálu'd-Dín ibn Muḥammad.... The contents agree with Fonahn's description, the titles of the first eight chapters, which he groups together as "*Bâb 1-8, Krankheiten des Kopfes und des Gehirns, Kopfschmerzen, usw.*," being as follows:

باب اول در بیان آنچه دانستن آن موقوف علیه حفظ صحت و مرض است بر وجه کلی چون طبیعت و مزاج و علامات ثابته امزجه طبعیه حاصله و تغییر و تبدیل المزاج و اخلاط اربعه و اعضاء مفرده و بعضی از مرکبات اولیه این مفردات و ارواح قوی و افعال بدنیه و اسباب حدوث کیفیات در بدن مطلقا و دلالات حالات نبض و نفس و قاروره و برار و عرق بر حالات بدنیه مطلقا (f. 3<sup>b</sup>)

باب دوم در بیان حفظ الصحة که اعظم مقاصد طبی است (f. 22<sup>a</sup>)

باب سوم در بیان تدبیر اطفال و پیران و ناقهان و مرتاضان بتعب و اعراض مفرطه نفسانی و آبهای بد و هواهای مضر و استفراغات (f. 32<sup>a</sup>)

باب چهارم در بیان تدابیر آنچه بزینت بدن متعلق است (f. 61<sup>a</sup>)

باب پنجم در بیان اقسام مرض و امتلاآت منذره بامراض و علامات خیر و شر که اکثر آنها عمومی در امراض دارند و احوال بحرانا و ایام بحران و انذار و واقع فی الوسط و نضج و منفعت آن و علامات نکس و سبب موت در مرض و اوقات آن و فجاءة بی مرض و وصایا در طریق مراعاة مرضی از روی کلیه و اصلی چند قیاس با مقتضیات طبایع (f. 69<sup>a</sup>)

باب ششم در بیان حمیات و اسباب و علامات و معالجات آنها (f. 80<sup>b</sup>)

باب هفتم در بیان حصه و جدری و سایر بثرها و ورمها و جذام و سرما زدگی و سموم زدگی و کوفتگی و قوبا و قرحها و سوختگیها و عرق مدنی و ریش بلخی و جراحتها و بیرون رفتن سر استخوانها از محل خویشت و شکستگی استخوانها و اسباب و علامات و معالجات این امراض (f. 107<sup>a</sup>)



باب هشتم در احوال دماغ و بیان آن از ترکیب و وضع مزاج و غیره و علامات امزجه مختلفه طبیعیّه وی و امراض دماغ و اسباب و علامات و معالجات آنها (f. 136<sup>a</sup>)

The remainder of the twenty-eight chapters into which the book is divided are as described by Fonahn, and stand as follows: ch. ix, f. 159<sup>b</sup>; ch. x, f. 170<sup>b</sup>; ch. xi, f. 174<sup>b</sup>; ch. xii, f. 179<sup>b</sup>; ch. xiii, f. 185<sup>a</sup>; ch. xiv, f. 198<sup>a</sup>; ch. xv, f. 202<sup>a</sup>; ch. xvi, f. 216<sup>a</sup>; ch. xvii, f. 219<sup>b</sup>; ch. xviii, f. 232<sup>b</sup>; ch. xix, f. 235<sup>b</sup>; ch. xx, f. 252<sup>b</sup>; ch. xxi, f. 257<sup>b</sup>; ch. xxii, f. 262<sup>a</sup>; ch. xxiii, f. 270<sup>a</sup>; ch. xxiv, f. 277<sup>b</sup>; ch. xxv, f. 289<sup>b</sup>; ch. xxvi, f. 294<sup>b</sup>; ch. xxvii (title omitted); ch. xxviii, f. 325<sup>a</sup>.

A table of contents in the same hand as the rest of the MS. and prefixed to it occupies ff. 1<sup>b</sup>–2<sup>b</sup>.

P. 25 (9).

رساله علت مراقیه

A Turkish treatise on Hypochondriasis, or Melancholy, Syphilis (*Marad-i-Afranj*, "the New Disease"), and a few other diseases not adequately treated in the older Arabic books on Medicine, by Muṣṭafā Feyzī (Faydī), physician to Sulṭān Muḥammad IV (A.D. 1648–1687), beginning after the short doxology:

اما بعد، بو رساله صحت نصاب و نسخه حکمت انتسابك تأليف و ترسيمه باعث و بادی بو در كه علت مراقیه ایلله سودای مراقیه نك بین الناس كشرت و فرقی و صغیر و كبیرك بو ایکی مرضه ابتلالری ظاهر اولوب آنخ

The proper title of the work—الرسائل المشفیة للأمراض المشكله—"Healing treatises for difficult diseases") is given on f. 2<sup>b</sup>, ll. 6–7, and it contains nine sections, as follows:

فصل اول علت مراقیه نك وجه تسمیه سنی و ماده مراقیه نك کیفیت حدوثی بیاننده در (f. 2<sup>b</sup>)

فصل ثانی علت مراقیه نك مؤف اولان اعضانك بیاننده در (f. 3<sup>b</sup>)

فصل ثالث علت مراقیه نك اسبابی بیاننده در (f. 6<sup>a</sup>)

فصل رابع علت مراقیه نك علامتلی بیاننده در (f. 6<sup>b</sup>)

فصل خامس، تقدمه المعرفة بیاننده در (f. 8<sup>a</sup>)

فصل سادس علت مراقیه نك اجمالاً معالجه سی بیاننده در (f. 14<sup>b</sup>)

فصل سابع علت مراقیه نك تفصیلاً معالجه سی بیاننده در (f. 15<sup>a</sup>)

فصل ثامن علت مراقیه ده واقع اولان اعراضك تسکینی بیاننده در (f. 25<sup>a</sup>)

فصل تاسع بو علتده اسباب سته ضرورینك تدبیری بیاننده در (f. 28<sup>a</sup>)

This MS., which was given to me by Dr Rızā Tefvīq (Ridā Tawfīq) on August 7, 1909, comprises 30 ff. of 21·8 × 15·4 c. and 17 ll., is written in a clear Turkish *naskh* with the headings of the sections in red, and has no colophon or date. No considerable mention seems to be made of any disease except Hypochondriasis (*Marāqiyya*).

## P. 26 (8).

## الدُّرُّ النَفِيسَةُ فِي الْحِكْمَةِ الطَّبِيعِيَّةِ

An acephalous super-commentary on a commentary on a treatise on Natural Philosophy entitled *ad-Duraru'n-Nafisa*, copied in Shíráz, in the *Dáru'l-Aytám*, or Orphanage, from the author's autograph in 885/1480-1.

This unattractive little MS., from the last division of the Belshah collection, comprises in its present state 164 pp. of 18.4 × 13 c. and 21 ll. The writing is a minute *ta'liq*, entirely devoid of diacritical points. Some pages are missing at the beginning and between the present pp. 58 and 59. There are no rubrications or divisions into chapters, and the book appears to be of no value.

## P. 27 (11).

## غَايَةُ الْبَيَانِ فِي تَدْبِيرِ بَدَنِ الْإِنْسَانِ

Another Turkish medical work entitled *Gháyatü'l-Bayán fî tadbîri Badanî'l-Insân*, also dedicated to Sultân Muḥammad IV, and apparently compiled by a certain Şáliḥ ibn Naşri'lláh. It begins:

جواهر زواهر حمد و ثنا، اول واجب الوجود، و مفيض الخير و الجود، صانع عالم، و دافع امراض  
بنى آدم آخ

A full table of contents is prefixed (ff. 1<sup>b</sup>-2<sup>b</sup>). The work appears to be divided primarily into three Discourses (*Maqála*), of which the third, dealing with diseases of the different organs *a capite ad calcem*, is much the longest. The first deals with hygiene and the second with simple and compound medicaments.

This MS., acquired from the Belshah collection in January, 1920, comprises 105 numbered ff. of text with 3 additional ff. containing the table of contents at the beginning, and 2 ff. at the end; in all 110 ff. of 24.4 × 14.8 c. and 35 ll. It is written in a fair, Turkish *naskh* with rubrications, was copied in Constantinople in Rabí' II, 1089/June, 1678, by 'Alí ibn Sha'bán ibn Muḥammad, known as 'Ajam-záda as-Silistrawí (of Silistria), and has been collated with the original.

## P. 28 (8).

## الدَّرَةُ الْمُنْتَخَبَةُ فِي الْأَدْوِيَةِ

An Arabic treatise on Materia Medica, entitled, *Nubdhāt<sup>un</sup> Muntakhaba min ad-Durrati'l-Muntakhaba fî'l-Adwiya*. The following table of contents was drawn up by Mírzá Bihrúz of Sáwa, formerly Persian Lecturer at Cambridge:

باب ١ فى ادوية امراض الرأس والوجه وما يتصل بها (p. 3)

باب ٢... الرئة والقلب والحلق والصدر (p. 18)

- باب ٣... المعدة والكبد والطحال والمثانة والكلاء (p. 22) ‘  
 باب ٤... المعدة والمقعد (p. 27) ‘  
 باب ٥... اعضاء التناسل والرحم (p. 33) ‘  
 باب ٦... المفاصل (p. 41) ‘  
 باب ٧... الجروح والقروح والاورام (p. 46) ‘  
 باب ٨... الارنبه (p. 57) ‘  
 باب ٩... فى خواص بعض الاشياء (p. 65) ‘  
 باب ١٠ فى ادوية امراض السموم المختلطة من سمها مما تقدم (p. 69) ‘  
 باب ١١ فى معرفة شىء من الصناعات المستحسنه وغيرها (p. 81) ‘

The eleventh and last chapter (pp. 81-283) is much the longest, and contains the following sections:

- طبائع الحبوب (p. 127) ‘ طبائع الفواكه (p. 129) ‘ طبائع البقول (p. 135) ‘ طبائع التوابل (p. 139) ‘  
 طبائع اللحوم والالبان (p. 142) ‘ فى خواص اجزاء سباع الطيور (p. 145) ‘ فى ذكر الاحجار وخواصها  
 (p. 152) ‘ النباتات والفواكه وخواصها (p. 171) ‘ فى البقول الصغار (p. 219) ‘ فى خواص الحيوانات  
 (p. 224) ‘ فى معرفة السموم وعلامه تأثير كل واحد منها (p. 242) ‘ فى لدغ الحشرات (p. 260) ‘ فى  
 عضه الحيوانات (p. 271) ‘

This MS., from the final division of the Belshah collection in 1920, comprises 286 pp. of 18·8 × 10·5 c. and 13 ll., and is written in a clear, coarse *naskh* with rubrications. It is undated, concluding with the words:

وهذا آخر ما جمعناه فى المجموعه من الفوائد والمجربات

P. 29 (9).

### جواهرنامه، تنسوق نامه وغيره

Three Persian treatises on precious stones, from the Schindler collection, viz.:

(I) The *Jawáhir-náma* ("Book of Gems") of Amín Şadru'd-Dín Muḥammad ibn Mír Ghiyáthu'd-Dín Manşúr of Shíráz, who wrote it for Abu'l-Fath Khalíl Báyardarí (A.D. 1478-9), son and successor of Úzún Ḥasan of the "White Sheep" Dynasty. See Rieu's Pers. Cat., pp. 464-465, and also his Pers. Suppl., No. 158, pp. 112-113. This MS. was copied from a *Jung*, or volume of miscellaneous contents, in the library of Mashhad, and contains numerous marginal notes and variants, the latter, apparently, taken from the British Museum MS. dated 1206/1791-2. It comprises an Introduction (*Muqaddama*) and two Discourses (*Maqála*), the first containing twenty chapters and a Conclusion (*Khátima*), and the second seven chapters and a *Khátima*, the contents of which are stated on f. 2<sup>b</sup>. This portion of the volume consists of 38 ff. of 21 × 16·3 c. and 14 ll., and is written in a cursive Persian *ta'liq*. It ends abruptly without date or colophon.



(II) The first part of another Lapidary, with the descriptive title of *Risála dar ma'rifat-i-Jawáhir* in Schindler's hand on the blank leaf at the beginning (f. 40<sup>a</sup>), composed by Muḥammad ibnu'l-Mubárak of Qazwín for the Ottoman Sulṭán Salím I "the Grim" (reigned A.D. 1514-1520). It begins:

حمد پاک پاکى را سزد كه گوهر پنهان جان انسانرا از خلاصه گوهر معدن آب و خاك پيدا نمود الخ

It is divided into an Introduction (*Muqaddama*), two "Mines" (*Ma'dan*), of which the first contains twenty-one "Caskets" (*Durj*) and the second eight "Treasures" (*Makhzan*), and two Conclusions (*Khátima*), but the present copy breaks off in the middle of the sixteenth "Casket" on Lapis Lazuli (*Lájiward*). It occupies ff. 40<sup>b</sup>-94<sup>a</sup> of the volume, and is written in a good modern Persian *ta'liq*, quite different from that of the previous portion, and has, of course, no colophon. The contents are stated as follows (f. 42):

مقدمه در تقسیم موجودات

معدن اول در جواهر (درج ۱) ذر (۲) یاقوت (۳) زمرد (۴) زبرجد (۵) الماس (۶) عین الہر (۷) لعل (۸) فیروزه (۹) پازهر و احجار حیوانی (۱۰) عقیق (۱۱) در بعضی اشباه یاقوت (۱۲) جزع (۱۳) مقناطیس (۱۴) سنباده (۱۵) دهنه (۱۶) لاجورد (۱۷) مرجان (۱۸) یشب (۱۹) بلور (۲۰) جمست (۲۱) احجار متفرقه و نسبت جواهر با یکدیگر  
معدن دوم در فلزات (مخزن ۱) طلا (۲) نقره (۳) مس (۴) قلع (۵) اسرب (۶) آهن (۷) خارچینی (۸) در فلزات و نسبت ایشان بیکدیگر

(III) An acephalous, incomplete, and probably abridged text of the *Tansúq-náma-i-Ilkhán*, a well-known Persian version of an Arabic work on precious stones and other substances, composed in the thirteenth century of the Christian era by the celebrated philosopher Naṣíru'd-Dín Ṭúsí for Húlákú Khán the Mongol. See Rieu's Persian Supplement, No. 157, p. 112. The beginning, of which the initial words down to *az* have been added in pencil, apparently in Schindler's hand, are:

[چنین گوید مصنف این کتاب ناصر (sic) الدین ابن محمد ابن محمد الحسین الطوسی تغمد الله برحمته پادشاه عالم هلاکو خان این فقیر حقیر را فرمود و گفت مجموعی از] انواع جواهر معدنی و غیر آن و کیفیت تولد و سبب حدوث آن و بهترین و بدترین و شبیه هر يك و خاصیت و قیمة آن و محافظتشان بشرحی تمام بنویس و بما عرضه دار الخ

A few lines further on he explains the title as follows:

و این کتاب را تنسوق نامه ایلخان نام نهادم چه هرچه بخدمت پادشاهان تنسوق آورند در آنجا یاد کرده شود

This portion of the MS. is in the same handwriting as the last, occupies ff. 97<sup>b</sup>-118<sup>a</sup>, is incomplete at the end as well as at the beginning, and has no date

or colophon. The work should contain four Discourses (*Maqála*), of which the contents are thus stated on ff. 97<sup>b</sup>–98<sup>a</sup>:

مقالت اول در بیان کیفیت مفردات که جمله معدنیات و غیرها از مرکبات عالم سفلی از آن  
مرکب شوند و علل معادن بطریق کلی و آن چهار فصل است  
مقالت دوم در جواهر که از جمله حجر باشد و غیر آن و علل حدوث هر يك و کیفیت وجود  
آن و شرح معادن و خواص و منفعت و مضرت و شبیه بطریق صناعت و قیمت هر يك و جلا دادن  
و آنچه مناسب این نوع باشد  
مقالت سیم در انواع فلزات سبعة و علت حدوث هر يك و خاصیت و منفعت و مضرت آن و شرح  
معادن و هرچه مناسب این کتاب باشد  
مقالت چهارم در انواع عطر و آنچه مناسب این باب باشد

The text is very incomplete. It appears to comprise the first three sections of the first Discourse. A lacuna, noted in the margin by Schindler, between ff. 101<sup>b</sup> and 102<sup>a</sup>, extends from the middle of 1, 3 to near the end of 11, 2, where there is a marginal note in pencil, "here some pages are missing, *Faṣl* 4 of *Maqála* 1, and the chapter is faulty..." The whole of the third and fourth Discourses appears to be missing.

Ff. 118 of 21 × 16.5 c. and 18–19 ll. From the library of the late Sir A. Houtum-Schindler.

P. 30 (8).

### تنگسوق نامه ایلخانی

Another older and more complete copy of the *Tansúq*- (or *Tangsúq* as it is entitled in the colophon) *náma-i-Ílkhání*, dated Jumádà 11, 973 (January, 1566), comprising 142 pp. of 18.8 × 12.4 c. and 13 ll., written in a large, clear *ta'liq* with rubrications. This MS., like the last, formerly belonged to the late Sir Albert Houtum-Schindler, who, in a pencil-note on the fly-leaf, has described it as "very much abridged, and sequence of chapters different from that of British Museum MS. 'C.' The first *Maqála* with four *faṣls* and the second *Maqála* up to the middle of the Pearl chapter are missing in this."

The text begins abruptly in the middle of the part dealing with the Pearl:

... و آنچه سوراخ او فراخ بودی بنیم بها بیش نخریدندی و مغولان در آن تفاوت نمی نهند آخ

Lower down on the same page (p. 1) comes:

فصل دوم در آنچه تعلق به بزرگی و خوردی مروارید باشد آخ

The divisions adopted in the text contained in this volume appear to differ somewhat from those described in the last article. The title *Báb* (Chapter) appears to be substituted for *Maqála* (Discourse). The first chapter deals with 41 precious stones (pp. 1–68); the second with ten valued animal and vegetable products, such

as Oil of Balsam, Ivory, Ebony, Terra Sigillata, etc. (pp. 68–91); the third (wrongly called “second”) with eight fragrant substances, such as Musk, Ambergris, Aloes, Camphor, Sandal-wood, Saffron and Civet (pp. 92–120); and the fourth and last with eleven metals and fusible substances, such as Gold, Silver, Copper, Tin, Lead, Iron, etc. (pp. 121–136). This is followed (pp. 136–137) by a section entitled:

سخن در نسبت گوهرهای گداختنی با یکدیگر بوزن و مقدار

and a final section (pp. 137–141):

در انواع ادیمرو آنچه تعلق دارد بآن

The late Sir A. Houtum-Schindler interested himself greatly in mineralogy and precious stones, and especially in the *Tansûq-nâma*. The present MS. he denoted by the letter **A**, the preceding one (**P. 29**, III) by the letter **B**, and the British Museum MS. (apparently the best and most complete) by the letter **C**. He wrote an article on the subject in the *Athenaeum*<sup>1</sup>, and the only work he left in a state approaching completion was a type-written translation of one of these Persian Lapidaries which I have not yet succeeded in identifying.

#### P. 31 (9).

#### جواهرنامه

Another good modern copy of the “Book of Gems” (*Jawâhir-nâma*) of Muḥammad ibn Manṣûr, already mentioned under **P. 29**. This MS., also from the Schindler collection, is written in a large, clear, modern *naskh* with rubrications, and comprises 84 ff. of 20·1 × 12·5 c. and 15 ll. It appears to have been copied from a *Jung* or Miscellany belonging to a certain Shafî‘u’d-Dîn Ḥasan ibn Ni‘matîllâh-i-Mûsawî-i-Shûshtarî as a present to Minúchihr Khân *Mu‘tamadu’d-Dawla*, Governor of Iṣfahân in the reign of Muḥammad Shâh Qájár. The actual copyist, however, gives his name (f. 80<sup>a</sup>) as Ḥájjî ibn Ghulâm ibn Ḥájjî Shûshtarî. The long note (ff. 80<sup>b</sup>–82<sup>a</sup>), dated 20 Jumádà II, 1260/July 7, 1844, is in a different hand, presumably that of Shafî‘u’d-Dîn.

The book consists of a Dedication in two sections (ff. 10<sup>a</sup>–12<sup>a</sup>); an Introduction (*Muqaddama*, ff. 12<sup>b</sup>–14<sup>b</sup>); two Discourses (*Maqála*), the first (ff. 14<sup>b</sup>–67<sup>b</sup>), comprising twenty chapters (*Báb*) and a Conclusion (*Khátima*) in twenty sections; and the second (ff. 67<sup>b</sup>–80<sup>a</sup>), comprising seven chapters and a Conclusion. The first Discourse deals with precious stones and the second with metals, and each chapter in the former is subdivided into from three to five sections. The principal divisions are as follows:

مقدمه در مواد اجسام معدنی و کیفیت [تکون] ایشان و امور متعلقه بآن (f. 12<sup>b</sup>)

<sup>1</sup> [I have searched for this article in the files of the *Athenaeum* from 1880 onward, but without success.]



مقاله اولی در جواهر، باب ۱، دُر و لؤلؤ و مروارید (ff. 14<sup>b</sup>-21<sup>a</sup>)، باب ۲، یاقوت (ff. 22<sup>b</sup>-27<sup>a</sup>)، باب ۳، زمرد (ff. 28<sup>a</sup>-29<sup>b</sup>)، باب ۴، زیرجد (ff. 30<sup>b</sup>-31<sup>b</sup>)، باب ۵، الماس (ff. 31<sup>b</sup>-33<sup>b</sup>)، باب ۶، عین البرّ (ff. 33<sup>b</sup>-34<sup>b</sup>)، باب ۷، لعل (ff. 35<sup>a</sup>-38<sup>b</sup>)، باب ۸، فیروزه (ff. 38<sup>b</sup>-42<sup>a</sup>)، باب ۹، پازهر (ff. 42<sup>a</sup>-45<sup>b</sup>)، باب ۱۰، عقیق (ff. 45<sup>b</sup>-46<sup>a</sup>)، باب ۱۱، اشباه یاقوت یعنی بنفش و بیجاده و ماده پنج (ff. 46<sup>a</sup>-48<sup>a</sup>)، باب ۱۲، جزع (f. 48<sup>b</sup>)، باب ۱۳، مقناطیس و آهن ربا (ff. 49<sup>a</sup>-50<sup>b</sup>)، باب ۱۴، سنباده (ff. 51<sup>b</sup>-52<sup>a</sup>)، باب ۱۵، دهنه (ff. 52<sup>a</sup>-53<sup>a</sup>)، باب ۱۶، لاجورد (ff. 53<sup>a</sup>-54<sup>a</sup>)، باب ۱۷، بُسَد و مرجان (ff. 55<sup>a</sup>-57<sup>a</sup>)، باب ۱۸، یشم (ff. 57<sup>a</sup>-58<sup>a</sup>)، باب ۱۹، بلّور (ff. 58<sup>a</sup>-59<sup>b</sup>)، باب ۲۰، جمست (f. 60<sup>a</sup>)، خاتمه، در احجار متفرقه و نسبت جواهر با یکدیگر مشتمل بر بیست فصل (ff. 60<sup>b</sup>-67<sup>b</sup>)، ۱، شیخ یا شیق، ۲، خمامن، ۳، طلق، ۴، حجر المطر، ۵، سنگ عقاب، ۶، حجر یرقان، ۷، حجر باغض الخلّ و حجر جاذب الخلّ، ۸، حجر زیت، ۹، حجر الیهود، ۱۰، حجر لبنی، ۱۱، حجر النساء، ۱۲، حجر الدم، ۱۳، حجر القمر یا بزاق القمر، ۱۴، حجر ذو الوان، ۱۵، حجر النوم و حجر الیقظه، ۱۶، حجر المثلقال، ۱۷، مارقشیشا، ۱۸، مغنیسیا، ۱۹، سُرْمه و توتیا، ۲۰، در نسبت بعضی جواهر ببعضی

مقاله ثانیه، در فلزات و مشتمل است بر هفت باب (ff. 67<sup>b</sup>-78<sup>a</sup>) و خاتمه مشتمل بر هفت فصل (ff. 78<sup>a</sup>-79<sup>b</sup>)، باب ۱، طلا، ۲، نقره، ۳، مس، ۴، ارزیز، ۵، سُرْب، ۶، آهن، ۷، خارصینی، خاتمه، در مرکب از فلزات و نسبت ایشان با یکدیگر، فصل ۱، برنج که آنرا شبه گویند، ۲، سفیدروی، ۳، کانروی که آنرا تال گویند، ۴، درارو، ۵، درطالیقون، ۶، در سایر اموری که از فلزاتند، ۷، در نسبت فلزات با یکدیگر

P. 32 (9).

## جواهرنامه و غیره

Another copy of the *Jawāhir-nāma*, described above, with two other treatises on precious stones, the *Mukhtaṣar* of Zaynu'd-Dīn Muḥammad of Jām, and the *Majmū'atu's-Ṣanāyi'*.

The MS. (marked D by its former owner), acquired from the Schindler collection in January, 1917, comprises 118 ff. of 24.4 × 14.5 c. and 18 ll. It is written throughout on paper of various colours, in a small, neat *ta'liq* with rubrications, and is dated, on f. 56<sup>a</sup>, Rabī' II, 1259 (May, 1843).

I. The *Jawāhir-nāma* of Muḥammad ibn Manṣūr of Shīrāz (ff. 1<sup>b</sup>-56<sup>a</sup>). The table of contents (ff. 4<sup>b</sup>-5<sup>a</sup>) agrees with the copy described above, but the text is much less accurate and less legible.

II. *Mukhtaṣar dar bayān-i-shinākhtan-i-Jawāhir* ("Epitome on the recognition of Gems," ff. 57<sup>a</sup>-73<sup>b</sup>), composed for Shāhrukh Bahādur Khān by Zaynu'd-Dīn Muḥammad-i-Jāmī, beginning:

شکر و سپاس و حمد بقیاس مر دهنده عقل و بخشنده حواس را آن

The work comprises twelve chapters, dealing with (1) the Diamond, الماس; (2) the Corundum (ياقوت); (3) the Ruby (لعل); (4) the Emerald (زمرد); (5) the Pearl (عنبر); (6) the Turquoise (فیروزه); (7) the Bezoar (پازهر); (8) Ambergris (عنبر); (9) Lapis Lazuli (لاجورد); (10) Coral (مرجان); (11) Cornelian (عقیق); (12) Jasper (یشب). From Chapter III onwards the rubrications have been omitted, and the number has been inserted in pencil in Roman figures, no doubt by Sir Albert Houtum-Schindler.

III. The third treatise, anonymous (ff. 74<sup>b</sup>–118<sup>a</sup>), has a somewhat wider scope, dealing with artificial and artificially coloured gems, pigments of all sorts, sympathetic inks, gilding and decoration of all kinds, fireworks, and the like. It begins:

... اما بعد، این رساله ایست که حکما تألیف کرده اند که صفت (صنعت؟) بسیار و حکمت بیشمار در این مجموعه جمع است که هر یک از آن بحریست و هر چشمه ازان نهی است که شهره شهری است و چون طالب بکنه معرفت او اطلاع یابد و بکمال رساند مقصود کئی حاصل شود بتوفیق الله تعالی، و در این مجموعه صد و شصت هنر است هر یک در ذات خود بی نظیر و پسندیده و برگزیده و در چهل و دو باب تقسیم شد و در یکصد و چهل فصلست.

The table of contents (ff. 74<sup>b</sup>–76<sup>b</sup>) gives a list of the 42 chapters, but not of the 160 “artifices” (هنر) or the 140 sections (فصل) which they comprise. In a somewhat abridged form it is as follows:

باب ۱، در ساختن مروارید، باب ۲، در ساختن لعل و یاقوت که با کانی اصل برابر باشد، باب ۳، در ساختن و در جلا دادن مروارید که برنگ قدیم باز رود و نورانی گردد، باب ۴، اندر حل کردن زر که بعضی در ملمع (?) بکار آید و بعضی در نوشتن و نقاشی و پوست کمان برو ساختن و غیره، باب ۵، در ساختن زمرد و زبرجد لطیف بلا نظیر، باب ۶، در ساختن فیروزه و الماس قوسی و سیلی و مرجانی که از کانی فرق نتوان کرد، باب ۷، در رنگ کردن عاج از هر رنگ، باب ۸، در تلاویح بلور و رنگهای غیر مکرر و آن هفت رنگ است که بسیار کارها از آن آید، باب ۹، در رنگهای فرنگی و بطانه چینی و در صدف کاری بسته بطانه است، باب ۱۰، در ساختن تیغهای فرنگی که چون کاغذ میتوان پیچید و بُرّان (f. 75<sup>a</sup>) باشد و هیچ چیز بر او رخنه نکند و آهن و آبگینه ببرد و این از عجایب است، باب ۱۱، در ساختن تیغ پیکان و سر نیزه که چون دشمن از آن نصیب یابد زخمش بهیچ گونه به نشود، باب ۱۲، در آب دادن تیغ و کارد که بیمثل باشد و از آن آب همچون آئینه چینی روشن باشد و آهن باشد (تراشد؟) و ببرد، باب ۱۳، در رنگ کردن بلور اگرچه در باب دوم گفته شد فاما اینجا در قلمر آمد و شرح هفت نوع رنگ کردن گفته شود، باب ۱۴، در عمل میناکاری و نگینهای هفت رنگ بغایت اعلا، باب ۱۵، در صفت خضابی که عورتان دست و انگشتان را بآن رنگ کنند و این از جمله حسن و جمالست و موجب شهوت و محبت است، باب ۱۶، در ریختن شنگرف رومی و رُمّانی (?) و زاولی و مصفا و فرسی (قدسی؟) و فارسی و فرنگی و غیره، باب ۱۷، در رنگ کردن کاغذ قدیم و جدید و الوان غیر مکرر، باب ۱۸، در ساختن زنگار و آن هفت نوع است نقره و سبز ذهبی و ترسائی و فرعونی و مصفا و فرنسیه و فیروزه، باب ۱۹، در



جلا و ساختن لاجورد و از بابت آن از آب دادن و شش زنگار محض و آمیختن و این جمله هنرهای غریبه است، باب ۲۰، در شنگرف بردن و صاف کردن جهت نقاشی و غیره، باب ۲۱، در ساختن کوره جهت شنگرف پختن و ساختن جهت مروارید و غیره و این ضرور است در این کارها و کل حکمت و قلقند و قلقطار و قلندیس و قلقت ساختن جهت رنگ کردن بلور و غیره (f. 75<sup>b</sup>)، باب ۲۲، در رنگ ضروف (ظروف sic for) مثل کاسه و پیاله و کوزه که مانند آن زمرد نمایند و در غایت خوبی بود، باب ۲۳، در حل کردن نقره و مس و فولاد و سرب و قلعیز (قلعی؟) و زرنیخ و غیر آن و این در بسیار جایها بکار آید، باب ۲۴، در کشش (کشتن؟)<sup>1</sup> زر و فولاد و ابرک که آن را طلق گویند و کشش (کشتن؟) سیماب جهت خوردن و قوه باده، باب ۲۵، در عمل سفیداب که سفیداب را در لسان عرب سفیداج گویند نیکوترین او پاک و سفید و خوشبوی کاشفوری (کاشغری؟) و سفیداب ریش و سفیداب گل مهره، باب ۲۶، در صفت نخل بندی از زر و سیم که از گل یاسمن و موکره و دیگر گلها فرق نتوان کرد و بو دهد و لرزان و متحرک باشد و این فنی غریب است، باب ۲۷، در صنعت در حلیه الکتاب و روغن از کاغذ بر داشتن و قلم نقاشی ساختن یعنی مداد و دوده گرفتن و کاغذ را مسطر کردن که مثل بغدادی شود و آمیختن رنگها جهت نوشتن چیزهای غریبه و آن ده فصلست، باب ۲۸، در ساختن مکینه تاکینه و کشیدن من خراطین جهت مکینه تاکینه که آن پازهر همه زهرهاست و لایق خزانه پادشاهان باشد، باب ۲۹، در حکمت گل حکمت و ساختن اسکندری روغن و تعبیه دادن روغن نی جهت آتش در قلاع و شهر دشمنان افکندن و این از اسرار غریبه است و حکمت عجیبه است و کاری بزرگ باشد، باب ۳۰، در ساختن کوتکهای مجرب جهت امساک که آنرا در دهان گیرند امساک شود تا از دهان بیرون نیاورند انزال نشود و این هفت نوع است و چهار عقد این فصل، باب ۳۱، در صنعت الکتاب که چون بنویسند پیدا نباشد و چون بر آتش (f. 76<sup>a</sup>) بزند (برند؟) هر رنگ پیدا شود و از هر داروئی رنگی پدید آید غیر مکرر، باب ۳۲، در شناختن صنعتهای دسته کارد و ساختن لاجوردی و سبز و سرخ و زرد و صدف کاری که از سنگ پاره قدری فرق نتوان کرد و نتوان شناخت، باب ۳۳، در عجایبها که خداوندان زرق نمایند مثل آنکه اگر او چیزی در دست گیرد غایب شود و آتش در دهان گیرند و در جامه کنند نسوزد و شعله ها و چراغها لعبتهای غیر مکرر و صفتهای غریب و عجیب و آن انواع است، باب ۳۴، در عمل سریشم پنیر(?) و این را جواهر سریشم گویند چندین عمل که در این کتاب گفته شد بعضی موقوف باین سریشم است در قلم آمد که چرا استادان این را مخفی داشتند که رکن هنر اینست، باب ۳۵، در داروئی که چون پر تیر بآن بچسبانند اگر در آب باران ده روز بماند پر بر نیاید و زیان نکند، باب ۳۶، در ساختن سبب سخن گوی که اگر هزار بار بجنابند چون بلبل آواز دهد و بوی مشک از او آید و ساختن طوسی کمان از هر رنگ و غیر مکرر غریبه، باب ۳۷، در ساختن برنج دمشقی و ساختن سیماب و بند کردن سیماب و حل کردن طلق و ساختن صلایه منور از جوهر جسد مصری و کحل الجواهر شامی و ساختن تیزآب فاروق، باب ۳۸، در رنگ کردن یاقوت سفید که لعل شود و قیمت یاقوت سرخ شود، باب ۳۹، در صنعت خط نوشتن بر عقیق و نگینها و سنگها و ساختن مس از آهن و ساختن اقلیمیای سیم و ساختن رو سوخته بجهت رنگ بلور و صنعت

<sup>1</sup> [کشش, which occurs in the *Mathnawī*, VI, 1112, may be the correct reading here.]



تعویذها و دکمها و دانستن هر اناری که چند دانه دارد، باب ۴۰، در صنعت بر رنگ که در جامه چکد از نیل و روغن و سیاهی (f. 76<sup>b</sup>) از ابرشیم و کمخا و اطلس و قطنی و صوف بآسانی از آن دور کند، باب ۴۱، در رنگ کردن موی و داروئی که موی را برویاند و داروئی که موی را منع کند و سیاه کردن موی سفید و سفید کردن موی سیاه و رنگ کردن اسپ و این نیز انواع است و چهار فصل، باب ۴۲، در آتشبازیهای از هر رنگ طاوسی و سبز و هفت رنگ در خل (خلاء؟) هوائی و طوطك اندر قفس و گل چنار و گل سرو و گلهای غیر مکرر و این انواع بود در دو فصل و اکنون یکان یکان در قلمر آوردن واجبست تا طالبان ازین فایده گیرند و مقصود از آن حاصل شود.

The contents of this treatise should be of considerable interest to chemists and artisans, for they deal with a variety of ingenious devices not often discussed in Persian books.

### P. 33 (8).

### جواهرنامه

Another MS. of the *Jawāhir-nāma*, or "Book of Gems," of Muḥammad ibn Manṣūr of Shīrāz, one of 13 MSS. bought of J. J. Naaman for £25 in May, 1902. It is incomplete, ending with ch. xvii of the first Discourse, treating of Lapis Lazuli (*Lājiward*), but, as far as it goes, appears to correspond with P. 29 and P. 31 described above. The rubrications, indicating the beginnings of chapters and sections, have been inserted only in the first few pages, and are represented by blank spaces throughout the remainder of the MS.

Ff. 56 of 19.2 × 11.7 c. and 13 ll.; small, neat *ta'liq*; no colophon or date. Ff. 54<sup>b</sup>–56<sup>b</sup> contain notes on the Interpretation of Dreams, the Microcosm (from Sulṭān Walad's *Āfāq wa-Anfus*, etc.). The date 995/1587 occurs on f. 56<sup>b</sup>.

### P. 34.

### خلاصة الحساب للشيخ بهاء الدين العاملي

*Khulāṣatu'l-Hisāb*, a treatise in Arabic on Arithmetic, by the celebrated theologian Shaykh Bahā'u'd-Dīn al-Āmilī (b. 953/1546, d. 1031/1622), followed, on p. 117, by a Persian treatise on Precious Stones which appears to be part of the *Tansūq-nāma* of Naṣīru'd-Dīn Ṭūsī, already described.

I. The contents of the *Khulāṣatu'l-Hisāb* are fully stated by Mīrzā Bihruz on one of the fly-leaves at the beginning, as follows:

المقدمة [في تعريف علم الحساب] ص ۴،  
الباب الاول، فصل ۱، في الجمع ص ۷، فصل ۲، في التنصيف ص ۱۰، فصل ۳، في التفريق  
ص ۱۱، فصل ۴، الضرب وقواعده ص ۱۳، فصل ۵، في التقسيم ص ۲۷، فصل ۶، في استخراج  
الجذر المضروب في نفسه ... ص ۳۱

الباب الثاني في الكسور وفيه ثلاث مقدمات، مقدمه ١، ص ٣٦، مقدمه ٢، في مخرج الكسر، ص ٣٨، مقدمه ٣، التجنيس والرفع، ص ٤٢، فصل ١، جمع الكسور وتضعيفها، ص ٤٣، فصل ٢، تنصيف الكسور وتفريقها، ص ٤٤، فصل ٣، ضرب الكسور، ص ٤٤، فصل ٤، قسمة الكسور، ص ٤٦، فصل ٥، استخراج جذر الكسور، ص ٤٧، فصل ٦، تحويل الكسر من مخرج الى مخرج، ص ٤٨، الباب الثالث، في استخراج المجهولات الاربعة المتناسبة، ص ٤٩، الباب الرابع، في استخراج المجهولات بحساب الخطائين، ص ٥٢، الباب الخامس، في استخراج المجهولات بالعمل بالعكس وقد يسمى بالتحليل والتعاكس، ص ٥٤، الباب السادس، في المساحة، المقدمة، ص ٥٦، فصل ١، في مساحة السطوح المستقيمة الاضلاع، ص ٦١، فصل ٢، في مساحة بقيّة السطوح، ص ٦٤، فصل ٣، في مساحة الاجسام، ص ٦٧، الباب السابع، فيما يتبع المساحات من وزن الارض لاجراء القنوات ومعرفة ارتفاع المرتفعات وعروض الانهار واعماق الآبار، فصل ١، في وزن الارض لاجراء القنوات، ص ٦٩، فصل ٢، في معرفة ارتفاع المرتفعات، ص ٧٢، فصل ٣، في معرفة عروض الانهار واعماق الآبار، ص ٧٥، الباب الثامن، في استخراج المجهولات بطريق الجبر والمقابلة، فصل ١، في المقدمات، ص ٧٧، فصل ٢، في استخراج المجهولات بالجبر والمقابلة، ص ١٠٢.

This part of the MS. ends on p. 116 without a colophon, and appears to be incomplete.

II. The remainder of the volume is occupied by part of the Persian *Tansúq-náma*, viz. the Introduction (*Muqaddama*) and the chapters on the Precious Stones beginning with the Turquoise and Pearl, and ending with Amber (*Kahrubá*) and Jet (*Jaza*). It fills 23 pp. bearing a fresh numeration. There is no colophon except the words *تمت بعون الله تعالى*.

The MS., acquired in the final partition of the Belshah collection, comprises 144 pp. of 15.4 × 10.5 c. and 8 ll. Both parts are written in *ta'liq*, but not in the same hand or on the same paper.

#### P. 35 (10).

### كتاب في الطب لخليل الله بن حسن بيگ الجنابدى

An acephalous and untitled work on Medicine, apparently composed in Rajab 1113/December 1701 by Khalílu'lláh ibn Ḥasan Beg al-Janábádí, and, as appears from the following colophon on p. 225, an autograph:

هذا آخر ما اوردنا وليكن هذا القول من كلامنا المختصر في الاصول الكلية لصناعة الطب كافياً ولناخذ في الأدوية المفردة والحمد لله على التوفيق لاتمامه، فرغت من تحرير هذه النسخة الشريفة

والمقالة المنيفة في يوم الاثنين من اواخر شهر رجب المبارك من شهر سنة ثلث عشر ومائة بعد الالف من الهجرة... في قرية بيلند من توابع جنابد حين مراجعتي من دار السلطنة هرات وأبتلائي بسكني الرستاق لاسباب شتى احدها انسداد الطرق باعتبار كثرة قُطّاعها، وأنا الوثائق بلطف ربّه الجليل النبيل القدير السرمدي ابن حسن بيگ المرحوم المغفور خليل الله الجنابدي

The work is divided into four main divisions called *Fann* and about fourteen subdivisions called *Ta'lim*, of the contents of which Mírzá Bihruz has constructed the following table, which replaces the original pp. 1-2, now missing:

الفنّ الأول، التعليم الأول... التعليم الثاني في الاركان، ص ٥، التعليم الثالث في الأمزجة، ص ٥، التعليم الرابع، في الأخلاط، ص ١٣، التعليم الخامس في الأعضاء، ص ٢٠، الجملة الاولى في العظام، ص ٢٤، الجملة الثانية، في العضل، ص ٤٠، الجملة الثالثة، في العصب، ص ٥٤، الجملة الرابعة، في الشرايين، ص ٦٠، الجملة الخامسة، في الاوردة، ص ٦٣، التعليم السادس، في القوى، ص ٦٨
الفنّ الثاني، التعليم الأول، في الأمراض، ص ٧٥، التعليم الثاني وفيه جملتان، الجملة الاولى في الأشياء التي تحدث عن سبب من الأسباب الستة العامية وهي تسعة عشر فصلاً ص ٨١، الجملة الثانية في تعدد سبب لكل واحد من العوارض البدنية وهي تسعة وعشرون فصلاً ص ١٠٦، التعليم الثالث احد عشر فصلاً وجملتان، ص ١١٣، الجملة الاولى في النبض ص ١٢٤، الجملة الثانية في البول والبراز ص ١٣٥
الفنّ الثالث، في حفظ الصحة وهو فصل وخمسة تعاليم، الفصل في سبب الصحة والمرض وضرورة الموت ص ١٤٩، التعليم الأول في التربية، ص ١٥١، التعليم الثاني، في التدبير المشترك للبالغين ص ١٥٩، التعليم الثالث في تدبير المشايخ ص ١٧٩، التعليم الرابع في تدبير بدن من مزاجه غير فاضل ص ١٨٢، التعليم الخامس في الانتقالات وهو فصل وجملة، الفصل في تدبير الفصول ص ١٨٣، الجملة في تدبير المسافرين ص ١٨٤
الفنّ الرابع في نصف (بعض؟) وجوه المعالجات احد وثلاثون فصلاً ص ١٨٩

This MS., from the Belshah collection, comprises 226 pp. of 24·7 × 12·5 c. and 25 ll., and is written throughout in a small, neat, legible *ta'liq* with rubrications.



## Q. OCCULT SCIENCES.

## Q. I (12).

## الفلک الدائر

An acephalous Arabic work, without author's name, of a cabbalistic character, dealing to some extent with astrological matters, but chiefly with the virtues of certain verses of the *Qur'án* (خواص القرآن), the Names of God (اسماء الله الحسنى), ff. 47<sup>a</sup>–83<sup>a</sup>), etc. The title *al-Falak* (or *al-Fulk*) *u'd-Dá'ir* is inscribed in a modern hand on the remnant of f. 1 (more than half of which has been torn away), but I cannot find it in the body of the book. It can hardly be the work of the name mentioned by Brockelmann in vol. 1, p. 283, of his *Gesch. d. Arab. Litt.*, but may be the *Kitábu'l-Falaki'd-Dawwár li'sh-Shamsi'l-Munír wa'l-Qamari's-Sayyár* of al-Manáshirí (d. 1039/1630) mentioned on p. 326 of vol. II of that work.

The work is divided into many unnumbered sections (*faṣl*), beginning with an account of the planet ruling each hour of each day in the week, *e.g.*:

يوم الثلاثاء، أول ساعة منه للمريخ يكون العمل فيها للبغضا والفساد والفرقة ونزف الدم والأسقام  
والأمراض، الساعة الثانية للشمس لا تعمل فيها شيئاً ابداً الخ

There are several circles and other diagrams, *e.g.* on f. 4<sup>a</sup>, thus described on f. 3<sup>b</sup>:

فصل، في احكام منازل القمر الثمانية وعشرين الفلكيات ونذكر هنا جدولاً عظيماً الفائدة يعلم منه  
هلال كل شهر بأى منزلة هو الخ

This MS., obtained in the last partition of the Belshah collection, comprises 147 ff. of 22·3 × 18·5 c. and 25 ll., and is written in a large, clear, coarse *naskh* with rubrications. It ends on f. 147<sup>a</sup> without any mention of title, author, scribe's name, or date of transcription.

## Q. 2 (9).

## رسالة في علم الرمل

An anonymous and untitled Arabic treatise on Geomancy, beginning abruptly, without even the *Bismi'lláh*:

باب في حلال الرمل، اعلم ان أول بيت النفس والثاني بيت المال الخ

The book contains a good many obscure poems, *e.g.* (f. 3<sup>a</sup>) one beginning:

وطالع في جوده كالبحر، ضاحكاً بنور وفخر،  
يبين لاهل الدين يا خليلي، وانه من احسن الدليلي

This MS. was acquired from the same source and on the same occasion as the last. It comprises 96 ff. of 22·2 × 15·8 c. and 17 ll., and is written throughout in a bold but indifferent *naskh*, not dated, but modern.

## Q. 3 (9).

## اسرار قاسمی

A Persian treatise on the Five Occult Sciences (علوم خمسہ محتجبه) called *Kīmiyá* (Alchemy), *Līmiyá*, *Hīmiyá*, *Sīmiyá* and *Rīmiyá*, the initials of which give the words *Kulluhu Sirr* ("All of it is Mystery"). A lithographed edition of this book appeared at Bombay in 1302/1885.

This MS. has lost the first leaf, but comparison with the lithographed edition shows that only  $8\frac{1}{2}$  lines are missing at the beginning, the opening words being:

..... چون جان بود رایحه روضه رضوان بود

In a short preface the author enumerates the five occult sciences and the chief works on each, and defines their scope. *Kīmiyá* (Alchemy) is that which treats of the production of the Elixir and the Transmutation of Metals, and on which Jaldakí, Majríṭí, Khálid [ibn Yazíd], Ṭughrá'í, "*Ḥadrat-i-Mawlawí*" (i.e. Jalálu'd-Dín Rúmí), Sulṭán Walad and others have written. Next comes the science of Talismans (presumably *Līmiyá*, though this word is not mentioned), defined as "that science whereby is known the method of mating the Active Superior with the Passive Inferior Powers, so that some strange action may be produced; and this they call 'the Alchemy of Talismans.'" The third, called *Hīmiyá*, is the science of Subjugation or Control (*Ilm-i-Taskhír*), and deals with Planetary Influences, Spells, Incantations, Control of the *Jinn*, and the like. The fourth, called *Sīmiyá*, deals with the Control of the Imagination for the evocation of forms which have no outward or independent existence, and appears to be equivalent to Mesmerism and Hypnotism. The fifth and last is *Rīmiyá*, which appears to be mere Conjuring or Leger de Main (*Ilm-i-Shu'bada*). Amongst the authors and books dealing with the last, or the last two sciences, are Khusraw Sháh, Ibn 'Iráqí, Abú 'Abdī'lláh al-Maghribí (*Siḥru'l-'Uyún*, also known as the *Lubáb* of Ibnu'l-Ḥalláj), and Ḥakím Abu'l-Qásim Aḥmad as-Samáwí (*'Uyūnu'l-Ḥaqá'iq* and *Anfáḥu't-Taríq*). The last two "great masters" (*Buzurgán*) are said to have translated from the Greek into Arabic, and, apparently, are credited with the invention of that cabbalistic secret writing of which the author of this book also makes use to disguise from profane eyes certain words which should not be known save to Adepts, and those whom they trust, according to the verse:

بیجرعه غم کسی بجامی نرسد      تا خون نشود دلی بکامی نرسد  
از گلشن حکمت گلستان هنر      بوئی که دهد بهر مشامی نرسد

The *soi-disant* author, Ḥusayn ibn 'Alí al-Wá'iz al-Káshifí (d. 910/1504-5), dedicates the book to Sayyid Qásimu'l-Anwár (d. 837/1433-4). Some account of these two men will be found in my *Persian Literature under Tartar Dominion*, pp. 503-504 and 473-486. From the chronological point of view it seems almost



impossible that this authorship and this dedication can be genuine, and E. Edwards (*Cat. of Persian Books in the British Museum*, cols. 278–279) is no doubt right in regarding this attribution as false, for Qásimu'l-Anwár, on whom are bestowed laudatory titles innumerable, is spoken of as still living.

This MS., acquired in Nov. 1920 in the fourth partition of the Belshah collection, was transcribed by Áqá Bába Sháhmírzáda, son of Mullá Muḥammad Mahdí, who copied many books for Prince Bahman Mírzá *Bahá'u'd-Dawla*, and was completed on Shawwál 14, 1268/Dec. 9, 1851. It comprises 172 ff. of 21·9 × 13·7 c. and 20 ll., and is written in a clear, good *naskh*. At the end is a table of the cabbalistic letters in red, with their Arabic equivalents in black. Though entitled “Greek writing” (قلم یونانی) and “Syriac writing” (قلم سریانی), these letters bear no resemblance to any known script.

#### Q. 4 (9).

### کتاب اصول ملاحم و غیره

(I) A Persian work on Omens, beginning :

بدانکه نخست اصل این کتاب ملحمه دانیال پیغمبر علیه السلام نام نهاده است و بعد از او حکماء قدیم چون حرمس و بوذرجمهر و نحسکان (sic) و والیس حکیم هر کس بروزگار خود تجربه کرده اند و در کتابهای خویش تجربتی باز نموده اند آنخ

The author, who does not mention his name, says that the word *Malḥama* means in Persian *Razm-gáh* (“Battle-field,” “Place of Carnage”) and is applied to these visions because they abound in portents of slaughter and bloodshed. The book is said to comprise two Discourses (*Maqála*), of which the first is divided into 25 and the second into 28 sections, each treating of the significance of some particular portent, *viz.* (1) eclipses of the Sun; (2) eclipses of the Moon; (3) other signs in the disc of the Sun; (4) — of the Moon; (5) the rising of New Moons; (6) comets; (7) shooting stars; (8) rainbows; (9) meteors; (10) redness in the sky; (11) other wondrous signs in the heavens; (12) appearance in the air of the semblance of a person; (13) thunder; (14) the glittering of snow; (15) fire falling from heaven; (16) heavy rain; (17) hail; (18) falling of red dust from the air; (19) falling of frogs or worms; (20) dust-storms; (21) darkness of the air; (22) noises in the air; (23) earthquakes; (24) unseasonable heat; (25) unseasonable cold; (26) unseasonable snow. As a matter of fact the arrangement indicated at the beginning of the book does not seem to be observed, and the whole work appears to be divided into numerous sections (*faṣl*) with recurring numeration. This part of the volume ends on f. 70<sup>a</sup> with a colophon stating that it was copied for Shír Khán Beg and completed on Muḥarram 4, 1278/July 12, 1861.



(II) The second part of the volume (ff. 70<sup>b</sup>–159<sup>a</sup>) containing a Persian treatise on fortunate and unfortunate days by Muḥammad Báqir ibn Muḥammad Taqí, beginning:

...اما بعد، چنین گوید احقر عباد الله الغنى محمد باقر بن محمد تقى عفى الله عن جرائمهما  
 كه اين رساله ايست در بيان آنچه [از] احاديث معتبره اهل بيت عليهم السلام معلوم ميشود از  
 سعادت و نحوست ايام هفته و ماه و روز و ساعات و ساير ضروريات كه از كتب علماء سلف  
 استخراج شده

The first section deals with the days of the month from the 1st to the 30th, the next with the days of the week from Friday to Thursday, the next with the Muḥammadan months from Muḥarram to Dhu'l-Hijja, others with eclipses, seasons, the seven climes, the seas, rivers, sources and springs, wells, the order of creation and the six Zoroastrian *Gáhanbárs* (گاهنبار), etc.

This MS. was acquired in Nov. 1920 in the final partition of the Belshah collection. It comprises 160 ff. of 22 × 16 c. and 15 ll., and is written in a fair modern *ta'liq* with rubrications, dated 1278/1861.

#### Q. 5 (7).

### (۱) تعبیر خواب منظوم، (۲) رساله شیخ عبد الله انصاری،

A little MS. of 30 ff. of 15.9 × 9 c. and 12 ll., written in a small, neat *ta'liq* within gilt borders, undated, but probably of the sixteenth century, bought by me in Constantinople in April, 1910. It contains two separate works, *viz.*:

I (ff. 1<sup>b</sup>–23<sup>a</sup>). An anonymous Persian poem on Oneiromancy, beginning:

وقت خواب درست نشستن (sic) لازم آمد نخست دانستن  
 آب از بیخ سوی شاخ رود خواب مردم درست و راست بود  
 در چنان فصل راست ناید خواب و سوی بیخ آمد از شاخ آب

Ends on f. 23<sup>a</sup>:

هیزم آمد دلیل نهامی ناکسی و افترا و بدنایمی  
 تخمه را گیر بر ریا برهان توبه از آن ریا قی و غشیان

II (ff. 24<sup>b</sup>–28<sup>b</sup>). A Persian prose mystical treatise ascribed in the title to Shaykh 'Abdu'lláh Anṣarí, beginning:

دل از جان پرسید که اول این کار چیست و ثمره چیست، جان جواب داد آنخ

Ends without colophon:

سپری شد سخن شیخ الاسلام عبد الله انصاری قدس الله روحه

Q. 6 (9).

## مفتاح اسرار الحسينى

A Persian mystical treatise entitled *Miftāḥ-i-Asrār al-Husaynī*, which title is a chronogram giving the date 1160/1747, by 'Abdu'r-Raḥīm ibn Muḥammad Yūnus of Damāwand, beginning:

الحمد لله الذى نجانا من العلوم الرسمية بنبيه وسقانا كأس المحبة من يد خليفته وأذاب  
قلوبنا بتجلياته حتى بلغنا الى الكشف والمعينة آخ... أما بعد، ميگويد اين فقير الى الله و خاك  
روبه آستانه مرشدم جناب سيد الشهدا عليه السلام عبد الرحيم بن محمد يونس دماوندى كه  
اين كتابيست مشتمل بر بعضى اسرار كه در كتب و رسائل اكابر عرفا وحكما نيست آخ

The work is divided into 37 chapters called *Miftāḥ* ("Key"), which are fully enumerated on ff. 2<sup>b</sup>–3<sup>a</sup>, and of which the first nine are as follows:

(۱) در اثبات صانع، (۲) در بيان دليل مبدء و معاد من كلام عالم ربانى ملا محمد صادق اردستاني  
قدس سره، (۳) در عينيت وجود واجب و دليل آن، (۴) در بيان توحيد واجب الوجود بمعنى  
نفى شركت از واجب در مفهوم وجوب وجود، (۵) در بيان توحيد وحدت بطريق عرفا، (۶) در بيان  
فرق میان علم و معرفت و عالم و عارف، (۷) در شرح لفظى كلام معجز نظام مولانا امير المؤمنين  
صلوات الله عليه، (۸) در بيان تنزيه و تقدیس و تشبيه، (۹) در بيان بطلان اعتقاد جماعتى از اهل  
سلوك آخ

This MS., acquired from the Belshah collection in 1920, comprises 118 ff. of 21.6 × 16.5 c. and 19 ll., and is written in a large, plain, modern *naskh* on greenish-blue paper, not dated. It should have been placed in **Class D** rather than in **Q**.

## R. ART, CALLIGRAPHY, MUSIC, ETC.

R. 1 (10).

## (۱) بهجة الرواج، (۲) رساله كراميه، (۳) ملفوظات امير تيمور

Two Persian treatises on Music, the first, entitled *Bahjatü'r-Rawāj*, professedly translated from Greek and Arabic originals, the second entitled *Risāla-i-Kirāmiyya*. These are followed by an abridged or imperfect text of the so-called "Institutes of Tímūr."

This MS., acquired in January, 1917, from the Schindler library, comprises 70 ff. of 21.8 × 15.5 c. and 11–12 ll. It is written throughout in a small, neat Persian *ta'liq* of the latter part of the nineteenth century.

I. The *Bahjatü'r-Rawāj* (ff. 1<sup>b</sup>–22<sup>b</sup>) is said to have been translated into easy Persian for Sulṭān Maḥmūd of Ghazna (reigned A.D. 998–1030) by 'Abdu'l-Mu'min

ibn Ṣafiyyi'd-Dīn ibn 'Izzī'd-Dīn ibn Muḥyi'd-Dīn ibn Ni'mat ibn Qābūs ibn Washmgīr of Gurgān, a chronological absurdity, since Qābūs reigned from A.D. 976–1012, so that his fifth descendant in the direct line could not possibly have written in the eleventh century. Moreover on f. 7<sup>b</sup>, last line, mention is made of Malik Shāh the Saljūq (A.D. 1072–1092). The work begins, after the short doxology:

...أما بعد، فهذه رسالة شريفة وجيز الباهرة (sic) في علوم الادوار من قول الحكماء الفلاسفة (sic) بدلائل المرضية المطبوعة يعنى اين رساله ايست بزرگ قليل اللفظ و كثير المعنى متبهر در علم موسيقى از كلام حكماء يونان زمين بدليل ظاهر روشن قابل صحيح از كتب متقدمين افلاطون الهى نامش حكيم اديس نبى عليه السلام كه از روى كواكب سبعة سيّاره استنباط کرده و از طب روشن ساخته تا عارفان سراپرده شوق و طالبان صاحب ذوق از تأثير آن پرده پندار از پيش جان بر اندازند و بر عالم الوهيت لوى عشق بر افرازند آنخ

The work comprises an Introduction, ten chapters, and a Conclusion, of which the contents are stated as follows (ff. 2<sup>b</sup>–3<sup>a</sup>):

مقدمه در آنكه هر مقامى از چه استخراج كرده اند، الباب الاول فى مبدأ هذا العلم من قول الحكماء الفلاسفة اجمالاً وتفصيلاً، باب دوم در اقاويل بعضى از حكماء درين علم و چگونگى آن، باب سيم در نسبت اين علم بوجود انسان، باب چهارم در نسبت اين علوم بكواكب سبعة، باب پنجم در بيان بحور اصول و حركات هر يك، باب ششم در بيان اين علم فى النظم، باب هفتم در تركيب پرده بحسب سير عطارد و زهره، باب هشتم در بيان آنكه مناسب هر گنه چه نغمه گويد، باب نهم در بيان آنكه هر پرده چند بانگ بود، باب دهم در سلوك صاحب اين علم با خواص و عوام، خاتمه در نسبت پردها بكواكب و عناصر و فصول اربعة،

This treatise contains numerous tables and circles, concluding on f. 22<sup>b</sup> with the most elaborate, which shows the relations of the 12 *Maqāms*, the 24 *Shu'bas*, the 48 *Gūshas*, the 6 *Āwāzas*, and the 24 *Baḥr-i-Uṣūls*.

## II. The *Risāla-i-Kirāmiyya* (ff. 23<sup>b</sup>–29<sup>a</sup>), beginning:

نغمه اولى است ز فيض كريم رباعى اى بلبل جان نغمه سراى از غم تو، چون دايره دل بيسر و پا از غم تو، عشاق هميشه بينوا از غم تو، درد از تو و درد را دوا از غم تو، حمد و سپاس و ستايش بيقياس پادشاهى را كه بساط اهل نشاط را در مامن حفظ و حضور و مهد عيش و سرور ارباب عشرت را در مقام و مسكن سرور انداخت آنخ

...أما بعد، چون سرگشته هر وادى ساكن كوى نامردى دوره سفرچى ميخواست كه آنچه بقدر وسع خود در فن موسيقى از اقوال حكماء فرا گرفته بعمل در آورده بود تحرير كند شايد كه منظور نظر كيميا اثر حضرت عالي مقام...سلطان تاجبخش شاهنشان عليقلی خان گردد...بنابرين اين رساله موسوم را بكراميّه دوره بر سه اصل بنا نهاد، اصل اول در بيان دوازده مقام،...اصل دوم در بيان شعبه و آوازه، اصل سيم در بيان اصول و بعضى از فوايد موسيقى،

This tract ends on f. 29<sup>a</sup>, and was completed in 1280/1863.



III. The *Malḥūzāt* or *Tūzuk-i-Tīmūrī*, or "Institutes of Tīmūr" (ff. 31<sup>b</sup>–68<sup>b</sup>), a well-known work of doubtful authenticity. Both beginning and end correspond with the text published at Oxford in A.D. 1783 by Major Davy and Joseph White (pp. 2 and 408), but this tract is so much shorter than the printed text that much of the intervening part has evidently been omitted or greatly condensed.

### R. 2 (7).

#### رساله میر علی تبریزی

A small treatise on Calligraphy by Mír 'Alī-i-Tabrízī, beginning:

باید دانست که تعلیم نسخ و تعلیق واضح الاصل میر علی تبریزست نور الله مرقدہ بدین طریق است، الف باید (f. 2<sup>a</sup>) که سه نقطه درازیش باشد آن

The letters of the alphabet are discussed in their proper succession.

Ff. 12 of 17 × 10·3 c. and 6 ll.; fine, large *ta'liq* with rubrications between gilt and coloured margins and an illuminated '*unwān*'; transcribed by Riḍā-qulī Adīb. No indication of date or place of acquisition.

### R. 3 (8).

#### کتاب المفخرة والحروب الباترة للسيوطي

*Kitābu'l-Mufaḥkara wa'l-Hurūbi'l-Bātira*, ascribed on the title-page to the celebrated polygraph Shaykh Jalālu'd-Dīn as-Suyūṭī, and comprising three *Maqāmāt*, the first two dealing with fruits and the third with gems. Begins abruptly:

قال الشيخ العالم العلامة، والبحر الهام الفهامة، فريد عصره وأوانه، ووحيد دهره وزمانه، سألني بعض الاصدقاء أن اعمل مختصراً لطيفاً، ليكون فرجة للناظرين وسميته بكتاب المفخرة والحروب الباترة (p. 3) أما بعد، ايها الناس فإن الله تعالى آتى انواع الطيب شرفاً عميماً وجعل لها في الدنيا والآخرة والبرزخ فضلاً عظيماً آن

The following Table of Contents was drawn up by Mírzá Bihruz:

المقدمة في فضل الطيب والأحاديث الواردة فيها	ص ٣
المقامة التفاحية	ص ١٤
الرمان	ص ١٦
الآترج	ص ١٨
السفرجل	ص ٢٣
التفاح	ص ٢٥
الكمثرى	ص ٢٧
النبق	ص ٢٩
الخوخ	ص ٣١
المقامة الزمردية في الخضروات	ص ٣٤
الفستق	ص ٣٥
اللبوز	ص ٣٦
الجوز	ص ٣٨
البندق	ص ٣٩
الشاهبلوط	ص ٣٩
حب الصنوبر	ص ٤٠
المقامة الياقوتية	ص ٤١
قال الياقوت	ص ٤١
قال اللؤلؤ	ص ٤٤
قال الزمرد	ص ٤٧
قال المرجان	ص ٤٩
قال الزبرجد	ص ٥١

This MS. comprises 55 pp. of  $17.9 \times 12.3$  c. and 15 ll., but presents several lacunae, which have been filled by blank pages. It contains no indication of origin, but I think was acquired at the final partition of the Belshah MSS. It is written in a clear but shaky and senile *naskh* with rubrications, and is undated.

#### R. 4 (11).

##### "PERSIAN PICTURES."

A collection of 51 Persian miniatures illustrating episodes from the *Sháhnáma* of Firdawsí, apparently all by the same artist, and, so far as I can judge, of no special excellence. On the back of each the subject represented is indicated in a poor, modern Persian *ta'liq*. The volume formerly belonged to the late E. J. W. Gibb, and bears his *ex Libris*. The leaves measure  $25.7 \times 14.5$  c. Most of the episodes illustrated are taken from the earlier part of the Epic, but no chronological order is observed. Thus the subjects of the first twelve are: (1) Suhráb killed by Rustam; (2) Bahrám's war with the Faghfúr, or Emperor of China; (3) Túr killed by Qáran; (4) not indicated; (5) Kay-Ká'ús informed of the coming of Afrásiyáb; (6) death of Surkha (?) at the hands of Farámurz; (7) Rustam comes to the help of Gúdarz and Tús; (8) Kay-Khusraw takes counsel with the Persians; (9) execution of (? name illegible) in the presence of Afrásiyáb; (10) Kundraw (?) comes before Afrásiyáb; (11) an Ambassador coming to Bahman; (12) Ká'ús informed of the coming of Siyáwush, etc.

#### R. 5 (11).

An Album, with one of the Persian lacquered covers missing, containing seven mediocre miniatures, six specimens of calligraphy (one modern imitation of Kúfic writing), and two ingenious specimens of "nail-work" (شغل ناخن), all, apparently, quite modern. The cardboard leaves on which these are mounted measure  $24.5 \times 15.5$  c. and are joined at their outer edges, so that they can be displayed in one row simultaneously, like a map. They are: (1) head and shoulders of a Persian lady, European style, labelled in English "this is painted on canvas"; (2) three-quarter length picture of a European lady, bearing a Persian inscription saying that it was drawn by an artist named Rafá'íl, and has been injured by fire; (3) a book, by Áqá Šádiq; (4) imitation Kúfic writing described as "Abú Sa'ídí," bearing the seal of one Muḥammad Taqí ibn Muḥammad Báqir; (5) *ta'liq* writing by Mushtáq 'Alí Sháh; (6) Persian woman playing the *tár*; (7) Persian woman with castanets, dancing; (8) and (9) two specimens of *ta'liq* writing by Mírzá Ghulám 'Alí; (10) and (11) two designs drawn with the nail by Prince 'Alí Akbar Mírzá, the first a youthful full-length figure holding a bouquet of flowers, the second a gazelle under a very ornate tree; (12) and (13) two more specimens of Mírzá Ghulám 'Alí's writing.

Bought for £1 at a sale amongst other Persian articles.

## S. DICTIONARIES.

## S. 1 (10).

## مقدمة الادب للزمخشري

A fine old copy, dated Muḥarram 721/Feb. 1324, of the *Muqaddamatu'l-Adab min Tarjumāni'l-'Ajam wa'l-'Arab* of the celebrated philologist and commentator of the *Qur'ān* Maḥmūd ibn 'Umar az-Zamakhsharī (d. 538/1143). See Brockelmann, vol. 1, pp. 289–293, and J. G. Wetzstein's edition, 2 vols., Leipzig, 1844. Begins, after the *Bismi'llāh*:

الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَ عَلَى جَمِيعِ الْاَلْسِنَةِ لِسَانَ الْعَرَبِ الْخ  
 سباس و ستایش مرخدای را آنک تفضیل کرد بر همه زبانها زبان تازی عرب را

The Persian interlinear translation is written in a smaller *naskh* hand than the Arabic text, but very clearly. The work is dedicated to the Sipahsálár Bahá'u'd-Dín 'Alá'u'd-Dawla Abu'l-Muẓaffar Atsiz ibn Khwárazmsháh (reigned A.D. 1127–1156), and is divided into five parts (*Qism*), the first treating of nouns, the second of verbs, the third of particles, the fourth of the declension of nouns, the fifth of the conjugation of verbs.

The MS., acquired at the fourth partition of the Belshah collection on Nov. 12, 1920, comprises 66 ff. of 23.5 × 15 c., with 8 lines of Arabic text and an equal number of Persian interlinear translation, the former in a larger and bolder *naskh* hand and vocalized. It is dated Muḥarram 721/Feb. 1321.

## S. 2 (8).

## معیار جمالی

An acephalous but otherwise complete copy of the *Mi'yār-i-Jamálí*, by Shams-i-Fakhrí, of which the fourth and last part, edited by Salemann, was printed at Kazan in 1887. This good MS., apparently of the fifteenth century of the Christian era, was given to me by Dr Riẓá Tevfík [Riḍá Tawfíq] in August, 1909. It lacks at least one leaf at the beginning, the opening words (in the part dealing with the origins of Poetry and the nature of the Poet) being:

... و در مجمعی که اکابر اقارب او و اعیان آن قبیله حاضر بودند بخواند، ایشان گفتند ما هذا  
 الترتیل الذی ما کنا شعرنا بك قبل یومنا هذا آخ

It comprises 176 ff. of 18.2 × 13 c. and 15 ll., and is written in a clear and excellent archaic *nasta'liq*, apparently of the fifteenth century. In the colophon the



date "Monday, the 18th of Ramaḍān" occurs, but the year is unfortunately omitted. The contents are as follows:

*Part I* (ff. 1-43<sup>a</sup>), on Poetry and Prosody, in nine chapters.

*Part II* (ff. 43<sup>b</sup>-67<sup>b</sup>), on Rhyme, various forms of Verse, etc., concluding with a prayer for Shaykh Abú Ishāq Injū (killed in 758/1356) to whom the work is dedicated.

*Part III* (ff. 68<sup>a</sup>-97<sup>b</sup>), on Rhetorical Devices, Tropes, etc.

*Part IV* (ff. 98<sup>a</sup>-176<sup>a</sup>), on Persian Lexicography, an alphabetical list of rare Persian words with verse citations illustrating their use. This is the portion published by Salemann at Kazan in 1887 under the title *Shams i Fachrîi Ispahanensis Lexicon Persicum, id est libri Mi'jâr i Ġamâlî pars quarta, etc.* See also Hâjjî Khalîfa, ed. Flügel, vol. v, p. 640, No. 12,440.

### S. 3 (12).

#### مجمع الفرس

A good, clear modern copy of the well-known Persian-Persian Lexicon entitled *Majma'u'l-Furs*, compiled in 1008/1599-1600 by Muḥammad Qásim ibn Hâjjî Muḥammad of Káshán, better known as Surúrî, and dedicated to Sháh 'Abbás the Great. See Rieu's Persian Catalogue, pp. 498-499, etc.

This MS., acquired from the Schindler collection in Jan. 1917, comprises 258 ff. of 29 × 17.3 c. and 24 ll. It is written in a clear and very legible *naskh* with rubrications, and the transcription was completed on the 8th of Jumádà 1, 1254/ July 30, 1838. A second preface, composed in pure Persian after the completion of the work and occupying both sides of f. 1, is written in small but clear Persian *ta'liq*, and is dated two days later than the date in the principal colophon given above. It is headed:

این دیباچه خلاصه المجمع است که بعد از اتمام مجمع الفرس نوشته شد الخ

Ff. 2<sup>b</sup>-4<sup>a</sup> are blank, but on f. 2<sup>a</sup> is a short note in English in Sir A. Houtum-Schindler's hand giving the title and authorship of the book, with a reference to "Flügel 1, 101" (*i.e.* the Vienna Catalogue), and adding that "the author is mentioned by Pietro della Valle as living in Işfahán in A.D. 1622."

### S. 4 (13).

#### برهان قاطع

A good, complete copy of the well-known Persian-Persian Lexicon entitled *Burhân-i-Qâṭi* ("the Trenchant Argument"), compiled in 1062/1652 by Muḥammad Husayn ibn Khalaf of Tabríz, poetically surnamed Burhán. See Rieu's

Persian Catalogue, p. 500; E. Edwards's *Catalogue of printed Persian Books in the British Museum*, cols. 484-486, etc.

This MS. was sent by Prince Muḥammad 'Alí Mírzá on the 17th of Rabí' II, 1330/April 5, 1912, from Ṭihrán to Dr Aḥmad Khán, at one time Persian lecturer in Cambridge, from whom I received it. It comprises 489 ff. of 30 × 19 c. and 25 ll., and is written in a small, neat *ta'liq* with rubrications. The copyist gives his name as Ibnu'l-Ma'súm 'Abdu'l-'Alí, and the date on which he completed his work as the 28th of Shawwál, 1149/March 1, 1737.

S. 5 (11).

فرهنگ رشیدی

A good seventeenth-century MS. of the well-known Persian-Persian Lexicon compiled in 1064/1653-4 by 'Abdu'r-Rashíd ibn 'Abdi'l-Ghafúr al-Ḥusayn al-Madaní at-Tatawí, and entitled *Farhang-i-Rashídí*. See Rieu's Persian Catalogue, pp. 500-501; Ethé's India Office Persian Cat., cols. 1350-1351, etc.

This MS., like so many others in the library of the late Sir A. Houtum-Schindler, formerly belonged to Prince Farhád Mírzá *Mu'tamadu'd-Dawla*, whose note of ownership is dated the 28th of Jumádà I, 1293/June 21, 1876. It comprises 297 ff. of 27 × 16 c. and 24 ll., is written in an excellent *ta'liq* with rubrications, and was completed on the 6th of Dhu'l-Qa'da, 1084/Feb. 12, 1674.

S. 6 (9).

An incomplete Persian-Turkish Vocabulary, followed by an acephalous and incomplete Arabic Vocabulary. The former begins on f. 1<sup>b</sup> abruptly after the *Bismi'lláh*:

باب الالف المفتوحة من الاسماء آب آب ماه  
آبه  
صو آغستوس، صو كياي آبي صافي صو

Next follow words beginning with *z* (المكسورة), and *u* (المضمومة), then infinitives and imperfects of verbs beginning with a vowel, then (f. 6<sup>b</sup>) words beginning with *b*, and so on, up to verbs beginning with *sā* and *sa* (f. 41<sup>b</sup>). Here the Arabic glossary begins abruptly with words ending in *s*:

... في النقي، النمس راز پنهان داشتن، الهجس فرا دل آمدن اندیشه آخ

Ends abruptly on f. 148<sup>b</sup>:

المعتل الياي، س، آيأس نوميذ شذن، اليبس واليبس خشك شذن وييس لعة، تمر الكتاب،

The colophon (on f. 149<sup>a</sup>) gives the name of the copyist as Aḥmad ibn 'Abdi'l-Mannán, and the date of completion as the middle of Jumádà I, 877/October, 1472.

This unattractive MS., obtained at the fourth and last partition of the Belshah collection in November, 1920, comprises 149 ff. of 20·9 × 14·8 c. and 13 ll. Written in a large, clear *naskh* with rubrications.

## S. 7 (8).

# مَصْرَحَةُ الْأَسْمَاءِ مَعَ قَصْدِ التَّارِيخِ فِي الْأَسْمَاءِ

A vocabulary of Arabic words arranged alphabetically, with Persian interlinear glosses, entitled as above *Muṣarriḥatu'l-Asmā*, composed for and dedicated to Sulṭān Bāyazīd II (reigned A.D. 1481-1512).

Begins:

إِنَّ مِنْ لَطْفِ اللَّهِ بِالثَّبَاتِ، حَمْدَ الْمُنْطَقِ بِاللُّغَاتِ، وَشُكْرَ الْمُنْعَمِ بِالْجِهَاتِ الْآخِ...  
...وَبَعْدَ فَهَذِهِ مَجَلَّةُ الْأَدَبِ وَحَدِيقَةُ الْأَرْبِ رَتَّبْتُهَا وَزَيَّنْتُهَا قَاصِدًا بِجُمُورَةِ الْأَسْمَاءِ الصَّاحِبِ بِالْبَيَانِ  
السَّامِيِّ وَتَوْضِيحِ مَا وَضَعَ لَهُ الْأَلْفَاظَ الْكَثِيرَةَ التَّدَاوُلَ مِنَ الْأَسَامِيِّ بِاسْلُوبِ عَامِّ النِّفْعِ لِلوَاقِفِينَ بِقَوَاعِدِ  
الِاشْتِقَاقِ وَغَيْرِ الْوَاقِفِينَ بِأَصُولِ الصَّبْغِ (الصِّيغِ) لِمَزِيدِ الْإِشْقَاقِ لِأَتَمِّ الْخِدْمَةِ لِمَنْ نُصِبَتْ لخدمته وَغَرِقَتْ  
فِي بَحَارِ نِعْمَتِهِ وَهُوَ الْمَخْدُومُ الْأَعْظَمُ وَالْأَقْنُومُ الْأَفْخَمُ سَلَالَةُ السُّلَاطِينِ وَنَتِيجَةُ الْخَوَاقِينِ... أَعْنَى  
السُّلْطَانِ بْنِ السُّلْطَانِ سُلْطَانِ بَايَزِيدِ بْنِ مُحَمَّدِ خَانَ خَلَّدَ اللَّهُ تَعَالَى سُلْطَانَهُمَا وَأَوْضَحَ عَلَى الْعَالَمِينَ  
بِرَهَانِهِمَا وَاعْتَبَرْتُ بِتَرْتِيبِ حُرُوفِ التَّهْجِيِّ مِنْ أَوَّلِ الْكَلِمَةِ إِلَى آخِرِهَا إِلَّا تَاءَ التَّائِيثِ وَالْوَحْدَةِ  
وَقَدَّمْتُهَا عَلَى الْآلِفِ فَرَقًا عَنِ التَّاءِ وَالْهَاءِ الْأَصْلِيَّتَيْنِ فِي الْبَنِيَّةِ وَأَعْرَضْتُ مِنْ (عَنْ) مُتَعَسِّفِ أَرْبَابِ اللُّغَةِ مِنْ  
أَنْ نَحْوِ تَمْرِ جَمْعِ تَمْرَةٍ وَأَنْبَعَثَ الْجُمُوعَ لِمُقَرَّدَاتِهَا وَلَا ضَرُورَةَ فِي أَتْيَانِهَا وَاثْبَاتِهَا وَالزُّمْتُ بِجَمْعِ الْأَسْمَاءِ  
الْمَذْكُورَةِ فِي الْمَقْدَمَةِ وَالسَّامِيِّ بِأَسْرَافِهَا مَعَ زِيَادَاتِ مِنَ الصَّاحِبِ وَالْجُمُورَةِ وَالْمُجْمَلِ وَغَيْرِهَا فَسَمَّيْتُهَا  
مَصْرَحَةَ الْأَسْمَاءِ مَعَ قَصْدِ التَّارِيخِ فِي الْأَسْمَاءِ وَمَا غَرَضِي إِلَّا دَعَاءُ يُسْتَجَابُ وَثَنَاءُ يُسْتَطَابُ وَبِلُطْفِ  
اللَّهِ وَفَضْلِهِ يُفْتَحُ الْأَبْوَابُ وَيُنَالُ الْأَمَالُ وَالْأَرْبَابُ (وَالْأَرْبَابُ)، حَرْفُ الْآلِفِ

اِنَّ اَنْتَ اَمْرُو حَى اَتَعْلَمَ حَالِى اَسْلُطَانِى

توى يا جان من مى دانى حال من اى پادشاه من

This MS. was one of 13 bought from J. J. Naaman for £25 in May, 1902. It comprises 158 ff. of 20·3 × 14·5 c. and 10 ll., with the Persian interlinear glosses between them, is written in a good, clear *naskh*, vocalized, with rubrications, and was completed on the 28th of Ramaḍān, 906/April 17, 1501.

## S. 8 (14).

## Specimens of the Gīlakī dialect.

A large, thin volume of 28 ff. of 34·7 × 21 c. and about 29 ll. in double columns, written in a very cursive modern Persian *nīm-shikasta*, containing specimens of Gīlakī, the dialect spoken in Gīlān, in most cases with Persian translation opposite. A few of the extracts are in verse; the prose pieces are mostly short stories, and there is no preface, doxology, title or author's name. The compilation was probably made for Mr H. L. Rabino, formerly H.B.M. Consul in Rasht, who kindly gave it to me with other papers.



S. 9 (10).

لطائف اللغات

A glossary of rare words occurring in the *Mathnawī* of Jalálu'd-Dīn Rūmī, compiled by 'Abdu'l-Laṭīf al-'Abbāsī of Gujrāt (d. circa 1048/1688-9), who also wrote two commentaries on the poem. See Rieu, B.M.P.C., p. 590; Ethé, I.O.P.C., No. 1091. The language to which the words included in the glossary originally belonged is indicated by means of letters placed opposite them in the margins.

Ff. 200 of 24.5 × 14.5 c. and 17 ll. Good clear *nasta'liq*, with blue and gold borders. Dated Tuesday, —th of Rajab, 1257/1841-2.

S. 10 (9).

نصاب الصبيان

A popular versified vocabulary entitled *Niṣābu's-Ṣibyān*, giving the Persian synonyms of common Arabic words, by Abú Naṣr Farāhī, who wrote it in 617/1220/1. See Rieu, B.M.P.C., p. 504, Ethé, I.O.P.C., No. 2375, etc.

Ff. 18 of 21.5 × 16 c. and 15 ll. Fair *nasta'liq* with rubrications, gold borders, and coloured vignettes. Dated 1198/1783-4. The colophon is in Turkish.

T. ACROSTICS, RHYME, RHETORIC, ETC.

T. 1 (9).

معاهد التنصيص على شواهد التلخيص

An excellent copy of the *Ma'āhidu't-Tanṣīṣ 'alā Shawāhidi't-Talkhīṣ* of 'Abdu'r-Raḥīm ibn 'Abdī'r-Raḥmān al-Qāhirī al-'Abbāsī, composed in 901/1495-6. See Ahlwardt's Berlin Arabic Catalogue, Nos. 7224-5 (vol. VI, pp. 383-384); Brockelmann, vol. 1, p. 296, etc.

The MS., obtained from the Belshah collection in January, 1920, comprises 306 ff., of which the first seven contain a Table of Contents. The leaves measure 21 × 14 c. and 33 ll. The writing, a neat, small *naskh* with rubrications, is that of 'Abdu'l-Qādir ibn 'Umar, who completed it in 1146/1733-4, and who prefaces to his own colophon a copy of the original colophon, which states that the author completed the composition of this work in Cairo in 901/1495-6, and completed his autograph of the fair copy in Ramaḍān, 934/May-June, 1528.

## T. 2 (8).

## رساله معما

Jámí's Treatise on Acrostics and Riddles, entitled *Risála-i-Mu'ammá*, beginning:

ای اسم تو گنج هر طلسمی، قانع ز تو هر کسی باسمی،  
هم اسم توئی و هم مسما، عاجز شده عقل ازین معما،

معما کلامیست موزون که دلالت کند بر اسمی از اسما، بطریق رمز و ایما، دلالتی که پسندیده  
طبعهای سلیم و ذهنهای مستقیم، باشد و ناظم معمارا ناچارست از دو امر آخ

A copy of the same work is contained in the collection of Jámí's *Rasá'il* described by Flügel, Vienna Catalogue, vol. III, p. 542 foll. (No. 2010, ff. 67-74).

This MS., of the acquisition of which I have no note, comprises 44 ff. of 19 × 12 c. and 13 ll., and is written in a graceful and legible *ta'liq* with rubrications, dated in the colophon 959/1552.

## T. 3 (9).

## رساله معما

Surúrî's Turkish translation and explanation of a Persian Treatise on the Acrostic, composed in 856/1452 by Jámí, different from that mentioned above, undertaken, as the translator states in a short Turkish Preface, at the request of some friends. Begins:

حمد اول احده که ذاتی معماسی غیر اسمادن چقمق مشکل، و کنهی لغزی اوصاف و سمات ایله  
بلنمکه دگل قابل آخ... اما بعد، بو حقیر و دمبسته، سروری خاطر شکسته، اهل دلردن بعضی  
یاران، و طالبلردن خیلی خلان، ایله صحبت دلگشا و مصاحبت معمی ایدوب آخ

The Persian text commentated begins:

بسم الله الرحمن الرحيم، بعد از گشایش مقال سوز اچدقدن صگره بستایش خجسته مآل مآلی  
مبارك اوكش ایله دانائی را که بر عالمه که آخ

This MS. was bought on May 7, 1903, for £2. 10s. od. from J. J. Naaman. It comprises 108 ff. of 21.5 × 12.4 c. and 17 ll., is written in a small, clear *ta'liq* with rubrications, and was completed at the beginning of Rabí' II, 941/Oct. 10, 1534.

## T. 4 (8).

## رساله در قوافی

The Treatise on Rhyme composed in Persian for Mír 'Alí Shír *Nawā'ī* in 892/1487, by Núru'd-Dín ibn Aḥmad ibn 'Abdi'l-Jalíl.

Begins:

نورانی اختری که مطلع انوار بیانرا شاید و روحانی جوهری که مخزن اسرار جنانرا بیاراید آخ

I have no note of the acquisition of this MS., which comprises 58 ff. of 18·7 × 11·7 c. and 15 ll., and is written in an excellent sixteenth-century *ta'liq* with rubrications and some marginal notes. The colophon records neither the scribe's name nor the date of transcription, but only the date of composition, as given above.

## T. 5 (9).

A fragmentary and worthless treatise on Arabic Grammar in Arabic, containing loose leaves numbered 30–68, measuring 20·4 × 15·2 c., and comprising 12 lines of text, with many interlinear and marginal notes and glosses, the former written in a poor, modern *naskh*, the latter in *ta'liq*. There is no note of acquisition.

## U. ARABIC POETRY.

## U. 1 (9).

## المعلقات السبع

The Seven *Mu'allaqāt* (of Imru'u'l-Qays, Zuhayr, Ṭarafa, Labíd, 'Antara, 'Amr ibn Kulthúm, and al-Ḥārith ibn Ḥilliza) and the *qaṣída* of Khálid ibn Ṣafwán al-Qannás.

This MS., acquired in the final division of the Belshah collection, comprises 76 ff. of 21 × 15·5 c. and 17 ll., and is written in an indifferent though legible *naskh* of no great antiquity with rubrications. It is undated, nor does the copyist give his name, but only says at the end of the last *qaṣída* that it was one of the things he read with his "righteous and martyred Master and Brother Sayfu'd-Dín Yúsuf ibn Muḥammad al-'Alawí al-Ḥusaynī."

A Table of Contents has been prefixed by Mírzá Bihrúz.



## U. 2 (9).

## ديوان المتنبي

A fine MS. of the *Diwān* of the celebrated Arabic poet al-Mutanabbi (b. 303/905; d. 354/965). See Brockelmann, I, pp. 86–89, R. A. Nicholson's *Literary History of the Arabs*, pp. 304–313, etc.

This MS., bought on Oct. 31, 1902, for £10 from J. J. Naaman, comprises 173 ff. of 22.5 × 12.1 c. and 20 ll. It was transcribed in Nakhjuwān by Sulṭānshāh ibn Sanjar ibn 'Abdillāh, and was completed in Jumādā 1, 692/April, 1293. It is written throughout in a beautiful, clear *naskh*, fully vocalized, with a good many marginal notes in a very minute hand, especially in the earlier part.

## U. 3 (10).

## ديوان أبي فراس الحمداني

The *Diwān* of Abū Firās al-Ḥamdānī (b. 320/932; d. 357/968). See Brockelmann, I, p. 89; Nicholson, *op. laud.*, pp. 270 and 304.

This MS., also acquired from the Belshah collection on Nov. 12, 1920, comprises 76 ff. of 22.8 × 15 c. and 17 ll. It is written in a good fairly modern *naskh*, unvocalized, with rubrications, and has no date or colophon. The short prose preface begins:

قال ابو عبد الله الحسين بن محمد بن احمد بن خالويه من حلال من الشرف السامي والفضل  
النامي والكرم الداعي والادب البارع والشجاعة المشهورة والسماحة الماثورة محل أبي فراس الحرث بن  
سعيد بن حمدون بن الحرث العدوي الخ

## U. 4 (8).

## سقط الزند لأبي العلاء المعري

A fine old MS., acquired from the Belshah collection in January, 1920, of the poems of Abū'l-'Alā al-Ma'arrī (b. 363/973; d. 449/1057), most or all of them from the *Siqṭu'z-Zand*. See Brockelmann, I, pp. 254–255; Nicholson, *op. laud.*, pp. 313–324, etc.

This MS., written in a large, bold *naskh*, the verses fully vocalized, the intervening commentary in a rather smaller hand less fully vocalized, is, unfortunately, defective both at the beginning and end, but appears to have been transcribed in the 13th or 14th Christian century. In its present state it comprises 174 ff. of 18.7 × 14.3 c. and 14 ll., and begins:

وَأِنْ تَوَافَقَ فِي مَعْنَى بَنُو زَمَنِ، فَإِنَّ جُلَّ الْمَعَانِي غَيْرُ مُتَّفَقٍ،  
قَدْ يَبْعُدُ الشَّيْءُ مِنْ شَيْءٍ يُشَابِهُهُ، إِنَّ السَّمَاءَ نَظِيرُ الْمَاءِ فِي الزَّرَقِ،

## U. 5 (9).

## ديوان الشريف الرضى

A very modern MS., copied in Baghdád in 1283/1867, of the *Díwán* of ash-Sharíf ar-Raḍí (b. 359/970; d. 406/1015), concerning whom see Brockelmann, I, p. 82. It was transcribed for his own use, as stated in a note on f. 1<sup>a</sup>, by Anṣarí-záda Ḥasan al-Qádirí, a Treasury official during the governorship of Muḥammad Námiq Pasha.

Begins:

هذا ما ألفه وصنّفه الرضى رضى الله عنه من الشعر ويبدأ فى كلّ قافية بالمدايح والتهاى ثم  
بالافتخار وشكوى الزمان ثم بالمراثى والزهد الخ

A brief account of the Sharíf's genealogy, with the dates of his birth and death, follows, and then (f. 2<sup>a</sup>) the first poem, beginning:

جزاء امير المؤمنين ثنائى ' على نعم ما تنقضى وعطائى '

The MS., obtained at the final division of the Belshah collection in November, 1920, comprises 297 ff. of 20.4 × 14.8 c. and 27 ll., and is neatly written in a small and fairly legible *naskh*. In the colophon the copyist gives his name as Ḥusayn ibn Amín al-Qá'imí al-Baghdádí, and states that he completed his work on Ramaḍán 6, 1283/Jan. 12, 1867.

## U. 6 (11).

ديوان عمر بن الفارض  
مع شرح الشيخ عبد الغنى النابلسى

The *Díwán* of the celebrated Egyptian mystical poet 'Umar ibnu'l-Fárid (b. 586/1181; d. 632/1235) with the extensive prose commentary of Shaykh 'Abdu'l-Ghaní an-Nábulusí (b. 1050/1641; d. 1143/1731). Concerning the latter, see Brockelmann, II, pp. 345-348, where 85 of his works are enumerated; and for Ibnu'l-Fárid see the same, I, pp. 262-263, and R. A. Nicholson's *Literary History of the Arabs*, pp. 394-398.

This MS. was given to me in Constantinople in April, 1910, by Dr Riḍá Tefvíq (Riḍá Tawfíq). It comprises 520 ff. of 27 × 17 c. and 37 ll., is written throughout in a small, neat, and legible, though ungraceful *naskh*, the text in red, and was copied by 'Abdu'l-Qádir ibn Muḥammad al-'Aṭífí, who completed his work on Monday the 13th of Ramaḍán, 1141/April 12, 1729, *i.e.* during the Commentator's life-time. The work is divided into two parts, of which the first ends on f. 292<sup>a</sup>, and the second begins on f. 293<sup>b</sup>.

## U. 7 (9).

## ديوان القاضي أبي بكر ناصح الدين الأرجاني وغيره

The Arabic *Díwán* of the Qāḍí Nāṣiḥu'd-Dín Abú Bakr Aḥmad ibn Muḥammad ibn al-Ḥusayn al-Arrajānī. See Brockelmann, I, pp. 253–254, according to whom he was born in 460/1068 and died in 544/1149. A note in red on f. 1<sup>a</sup>, under the principal title, says that this is followed by the *Díwán* of Ḥusāmu'd-Dín (? الحاهري), but I find no sign of this.

Begins after the *Bismi'llāh*:

قال القاضي ناصح الدين ابو بكر احمد بن محمد بن الحسين الأرجاني رحمة الله عليه يمدح  
بعض الرؤسا هو ضياء الدين رئيس بلدة اوران (?)

يرمى فوادي وهو في سوداياه ' اتراه لا يخشى على حوباياه'

This MS. was acquired in the last division of the Belshah collection on Nov. 12, 1920. It comprises 137 ff. of 20·2 × 13·8 c. and 23 ll., is written in a fair *naskh*, and was transcribed by Ibrāhīm ibn Muḥammad Abu'l-Ma'ālī ad-Dayrī in Damascus and completed in Jumādā II, 995/May, 1587.

## U. 8 (6).

## ديوان الصبابة

The *Díwānu's-Sabāba*, a well-known anthology of erotic verse in Arabic compiled by Ibn Abí Ḥajala of Tilimsán (Tlemçen), who was born in 725/1325 and died in 776/1375. See Brockelmann, II, pp. 12–13; Rieu's Arabic Catalogue, p. 348<sup>a</sup>, and Arabic Supplement, No. 1113, pp. 702–703. The text has been printed in Cairo in 1291/1874. It comprises an Introduction (*Muqaddama*), thirty chapters, and a Conclusion (*Khátima*).

This MS. was one of those acquired at the final division of the Belshah collection on Nov. 12, 1920. It comprises 210 ff. of 14·5 × 9·10 c. and 15 ll., and is written in a good, legible *naskh*, not vocalized, with an extensive use of red and green ink. There is no date or colophon.

## U. 9 (9).

## وتريات

An anonymous Arabic poem in praise of the Prophet Muḥammad, somewhat in the style of the celebrated *Burda* of al-Búṣīrī, beginning:

صلوتي وتسليمي وأزكى تحيتي ' على من له وجه من الشمس أضوأ'



The poem is in the form of a *takhmīs*, or "fivesome," four half-verses rhyming together being followed by a fifth which maintains the same rhyme throughout the canto, the cantos being arranged under these principal rhymes in alphabetical order. Thus under the isolated verse already cited the first stanza (حرف الالف) begins:

بدأت بذكر الله مدحاً مقدّماً، وأثنى بحمد الله شكراً معظّماً،  
وأختم قولى بالصلوة وإنّهما، أصلّى صلوةً تملأ الأرض والسما،  
على من له أعلى العُلا متبوّاً  
نبيّ له فى خصرة القدس منزل، وحُجّابه الاملاك وهو مبجل،  
أتى آخرّاً فى بعثه وهو أوّل، أقيم مقاماً لم يقم فيه مرسل،  
وأُمت له حُجب الجلال توطّأ

Each canto comprises about twenty stanzas of five hemistichs, like the two given above. The title *Witriyyāt* occurs only in a later hand on f. 1<sup>a</sup>.

The MS., acquired from the Belshah collection with that last mentioned, comprises 62 ff. of 20·8 × 14·8 c. and 15 ll. It is written in a large and rather coarse but legible *naskh* with rubrications, and is dated 1200/1785-6.

U. 10 (12).

## شرح البديعية لابن حجة

### وهو الموسوم بخزانة الأدب وغاية الأرب

Part of a didactic poem in praise of the Prophet, designed to exemplify the use of rhetorical figures and illustrate علم البديع, together with a commentary by the author, Abu'l-Maḥásin Taqiyyu'd-Dín Abú Bakr b. 'Alí b. 'Abdi'lláh b. Hija al-Hamawí (Brockelmann, II, 15), who died in 837/1434. The *Badī'iyya* is avowedly an imitation of the *Burda* of al-Búṣirí; and the author's commentary, completed according to his own statement (f. 186<sup>a</sup>) in Dhu'l-Hija, 826/November, 1423, bears the titles *Taqdīm Abí Bakr* and *Khizánu'l-Adab wa-Gháyatu'l-Arab*. The *Khátima* (ff. 185<sup>b</sup>-186<sup>a</sup>) runs as follows:

قال المؤلف تغمّده الله برحمته هذا المصنّف المبارك اعنى البديعية وشرحها اذا ملكه متادّب شرفت  
نفسه عن النظر الى غيره من تذاكر الأدب فأنّى ما تركت ما وقع من جيده ورديه ونصبت البحث  
بين المقصرين والمجيدين... وقد انتهت الغاية بحمد الله الى حسن الختام وأوردت فيه ما لا خفيت  
محاسنه على المتأمل ولا ضمنه صدر كتاب وأنا اسأل الله حسن الخاتمة ببركة الممدوح عليه افضل  
الصلوة والسلام

قال المصنّف رحمه الله فرغت من تأليفى هذا الكتاب فى شهر ذى الحجة الحرام سنة ست وعشرين  
وثمانمائة وحسبنا الله ونعم الوكيل....

Colophon :

وقع الفراغ من تكميله يوم الجمعة عاشر شهر شعبان الكريم سنة ثلاث وثمانين ومائة وألف وذلك بعناية سيدنا الفقيه الافضل الآدب الاكمل شمس الدين احمد بن اسمعيل الفضل ادام الله تعالى بقاءه

See Hájji Khalífa, vol. II, No. 1737; Pertsch, Gotha Cat., p. 488, No. 2795; and for other MSS. and commentaries, Brockelmann, II, 16. The complete work has been printed at Búláq and Cairo. An abridgment, entitled *لمح حجة من شرح* بديعة ابن حجة, by Muḥammad b. Aḥmad as-Samannúdí, is preserved at Paris in the Bibliothèque Nationale (De Slane, *Cat. des manuscrits arabes*, No. 3218).

Of this copy, which originally contained ff. 433, more than half has been lost. It begins on f. 1<sup>a</sup> = f. 246<sup>a</sup>:

اخذه الشيخ جمال الدين نباتة وتقوى عليه بالسيف فقال  
ادعو السيوف صقيلة من لحظه واذا دعوت لهما جابني الصدا

Ff. 187 of 29·1 and 19·5 c. and 19 ll. Ff. 159<sup>a</sup>–186<sup>a</sup> are written in a smaller hand and have 27 ll. on each page. Excellent large *naskh* with headings of different colours. Vowel-points and other orthographical signs are frequently inserted. The date of transcription is that given above, *viz.*, Sha‘bān, 1183/November–December, 1769.

U. II (13).

الشعاع الشائع باللمعان، في ذكر اسماء ائمة عمان، وما لهم في العدل من الشأن.

A *qaṣída*, in praise of the Imáms of ‘Umán, together with a copious historical commentary containing many citations in verse, by an author whose name is not mentioned.

Begins:

الحمد لله الذي جعل ائمة العدل هم الضياء المنجاب به الظلام، بعد الانبياء عليهم السلام... أما بعد لقد سألتني بعض الاخوان في الدين، ان انظم قصيدة في ائمة عمان الصالحين... وأن اشرحها شرحا مختصرا مفيدا، او شرحا بسيطا لا يطلب العارف له مزيدا

The opening verse of the *qaṣída* (f. 2<sup>a</sup>) lacks the double rhyme:

عمان (sic) عن لسان الحال ردى جوابا منك لي ارجو الجوابا

On f. 9<sup>a</sup> the author enters on his proper subject with the verse

كفى فخراً عمان بالجلائدا اذا اصطخبت بمفخره اصطخابا

referring to Julandá ibn Mas‘úd, “the first of the rightful Imáms of ‘Umán” (elected *circa* 134/751), and the list of his successors is carried down to the Imám Sulṭán ibn Murshid al-Ya‘rubí, elected 1151/1738 (f. 131<sup>a</sup>). See G. P. Badger, *History of the Imáms and Seyyids of ‘Omân* (Hakluyt Society, 1871).

Ff. 138 of 38 × 22 c. and 18 ll. Large coarse *nasta‘līq* with rubrications. No colophon or date.

## V. PERSIAN POETRY.

## V. 1 (8).

## قصائد منوچهری

A very neat, modern MS. of the poems of Minúchihrí, copied in Bombay in 1290/1873 for a certain Ismá'íl Khán. The text appears to agree with that published by A. de Biberstein Kazimirski with a French translation and critical and historical Introduction in Paris in 1886-7. The text was also lithographed in Persia in 1297/1880. The poems are preceded by a short account of the poet in prose (ff. 1<sup>b</sup>-3<sup>a</sup>).

This MS., which I obtained from the Nawwáb Mírzá Husayn-qulí Khán, the well-known Persian diplomatist, about 1884, when he was a student in London, comprises 132 ff. of 19.9 × 12 c. and 12 ll., and is written in a very elegant Persian *ním-shikasta* with rubrications.

## V. 2 (9).

## قصائد منوچهری

Another copy of the above given to me by Dr Rizá Tevfíq (Ridá Tawfíq) in August, 1909, on one of his visits to England. It appears to agree with the last, and begins with the same biography of the poet. It comprises 140 ff. of 19.9 × 12.5 c. and 15 ll., and is written on tinted paper, between borders ruled in gold and red, in a good clear *ta'liq* with rubrications. At the end of the prose Introduction the copyist, Muḥammad Rashíd, states that he began to transcribe it on Muḥarram 22, 1295/Jan. 26, 1878, intending to present it, together with the *Díwán* of Yaghmá, to the *Fakhrú'l-'Ulamá*. In the colophon on f. 138<sup>a</sup> he states that he completed it on the 2nd of Rabí' 1 (March 6) of the same year, and asks consideration from the reader for any errors he may detect on the ground of the badness of his original and his own inadequate knowledge of literature:

چون مواد چندانی ندارم و نسخه هم خیلی غلط بود مستدعیم از ملاحظه کنندگان از غلط  
او چشم بپوشند و به تصحیح او بکوشند والسلام

## V. 3 (9).

## دیوان قطران

A neatly written modern MS. of the poems of Qaṭrán of Tabríz, where Náṣir-i-Khusraw met him in 438/1046. Much light has been thrown on this poet and the attribution of many of his poems to his more celebrated predecessor Rúdakí by Sir



E. Denison Ross (who made use of this MS. amongst others in his researches) in an article entitled "Rúdakí and Pseudo-Rúdakí" published in the *J.R.A.S.* for October, 1924, pp. 609-644.

This MS., which formerly belonged to Ridá-qulí Khán *Hidáyat*, and was apparently used by him in the compilation of his *Majma'u'l-Fuṣṣahá*, was obtained from the Belshah collection in January, 1920. It comprises 178 ff. of 21 × 12.5 c. and 17 ll. and is dated (on f. 95<sup>b</sup>) the 7th of Jumádà I, 1261/May 14, 1845, the copyist's name being given as 'Alí Akbar of Tafrísh. Written in a small, neat modern Persian *ta'liq*. On f. 3<sup>a</sup> Ridá-qulí Khán has written in his own hand some account of the poet (whose death he places in 465/1072-3), together with a chronological list of contemporary and earlier princes and poets.

V. 4 (7).

دیوان ازرقی

The *Díwán* of Azraqí (died about A.D. 1130), concerning whom see the second volume of my *Literary History of Persia*, p. 323.

This little MS. was given to me on June 6, 1913, by Mírzá 'Alí Akbar Káshif. It comprises 90 ff. of 16 × 9.8 c. and 12 ll., is written in a good, clear Persian *ta'liq* with some marginal notes in red, a short prose notice of the poet (ff. 1<sup>b</sup>-2<sup>a</sup>), and two rather faded miniatures, apparently depicting the poet reading and then presenting his book to his young patron, presumably Ṭughán-sháh. The text ends abruptly without date or colophon on f. 90<sup>b</sup>.

V. 5 (8).

دیوان امیر معزی

A neat modern MS. of the poems of Amír Mu'izzí, the poet-laureate of Sultán Sanjar the Saljúq, who died about 542/1147-8. See vol. II of my *Literary History of Persia*, pp. 327-330, etc.

This MS., obtained from the Belshah collection in January, 1921, comprises 248 ff. of 19.5 × 12.5 c. and 16 ll. It is written in a small, neat Persian *ta'liq*, and was completed on the 19th of Jumádà II, 1252/Oct. 1, 1836. A blank line has been left at the head of each *qaṣída* in which the copyist, son of Mashhadí 'Alí Akbar of Ashtiyán and Qum, probably intended to insert in red ink the name of the patron to whom it is dedicated.

V. 6 (9).

حديقة الحقيقة

A good copy of the well-known *Ḥadīqatu'l-Ḥaqīqa*, or "Garden of Truth," composed in A.D. 1131 by Saná'í of Ghazna or Balkh, who is accounted the first of

the three great mystical poets of Persia, the others being Shaykh Farídu'd-Dín 'Aṭṭār and Jalálu'd-Dín Rúmí. See vol. II of my *Literary History of Persia*, pp. 317-322, etc.

This MS., which I bought of Messrs R. D. Dickinson of 89 Farringdon Street, E.C., on March 30, 1899, for a guinea, comprises 316 ff. (some, such as ff. 312-315, missing) of 21 × 12.5 c. and 15 ll., written in a good and clear *ta'liq* with rubrications, undated, the first two pages ornamented with floral designs in gold.

### V. 7 (14).

## كَلِّيَّاتُ شَيْخِ فَرِيدِ الدِّينِ عَطَّارٍ

A fine large MS. with pictorial lacquer sides illustrating incidents in the lives of Ṣūfī saints, containing the *Kullīyyāt*, or complete works, of the eminent mystical poet Shaykh Farídu'd-Dín 'Aṭṭār. See vol. II of my *Literary History of Persia*, pp. 506-515, and especially pp. 509-511, where attention is called to the extraordinary discrepancies of various biographers as to the year of his death, the dates given for which vary between 589/1193 and 632/1234-5. According to the most circumstantial account (given by Dawlatsháh, whose inaccuracy is, however, notorious) he perished in the sack of Níshápúr, his native town, by the Mongols in 627/1229-1230. Other MSS. of the *Kullīyyāt* of 'Aṭṭār, or portions of them, are described by Rieu (*Persian Catalogue*, pp. 576-580); Ethé (*Bodleian Pers. Cat.*, cols. 498-506; *India Office Pers. Cat.*, cols. 612-627), etc.

This MS. was brought to Cambridge with others by Prince Ṣahíru's-Sultán in November, 1908, when he was driven into exile during the period of reaction which followed the destruction of the Persian *Majlis* and Constitution by Muḥammad 'Alí Sháh and his Russian aiders and abettors in the preceding summer; and was bought from him by me for £15, a small price for so excellent a book. It comprises the following 21 works of 'Aṭṭār, the list of which is given on f. 2<sup>a</sup>, and the beginning of each of which is indicated by a small tag of red cloth attached to the margin of the initial page.

(1) *Tadhkiratu'l-Awliyá*, or "Memoirs of the Saints," the only prose work in the collection, of which the text, edited by Dr R. A. Nicholson, was published in my "Persian Historical Texts" Series in two volumes in 1905 and 1907. This occupies ff. 2<sup>b</sup>-142<sup>b</sup> of the MS.

(2) The *Jawharu'dh-Dhát* (ff. 143<sup>b</sup>-253<sup>b</sup>). At the end are written, in a cursive modern hand dated 1307/1889-90, two quatrains on the mutability of life and the transitoriness of all possessions. Beneath them is the signature "Ṣafá 'Alí."

(3) The *Iláhi-náma* (ff. 254<sup>b</sup>-312<sup>a</sup>). The same two quatrains with the same signature appear at the end of this poem also.

(4) The *Muṣṭabat-náma* (ff. 313<sup>b</sup>-391<sup>b</sup>).



(5) The *Kanzu'l-Haqá'iq* (ff. 392<sup>b</sup>-405<sup>b</sup>).

(6) The *Tarjamatu'l-Aḥádíth* (ff. 406<sup>b</sup>-426<sup>a</sup>). The last verse of this poem gives 699/1299-1300 as the date of completion, which throws great doubt on its authenticity, though 'Aṭṭār's name is mentioned in the third verse from the end:

گناهى نیز عطار از برونست      كه من از هرچه ميگويم فزونست  
 بيايمرزد بنقد آن بنده حق      دهد اين نسخه را با خلق رونق  
 رساند نفع اين بر خاص و عام اين      كه در ششصد نود نه شد تمام اين

(7) The *Mazharu'l-'Ajá'ib* (ff. 427<sup>b</sup>-500<sup>a</sup>). It is divided into two parts called *Daftar*, of which the second begins on f. 477<sup>b</sup>, and contains answers to twenty-four questions.

(8) The *Asrār-náma* (ff. 501<sup>b</sup>-534<sup>b</sup>).

(9) The *Khusraw wa Gul* (ff. 535<sup>a</sup>-619<sup>b</sup>).

(10) The *Wuṣlat-náma* (ff. 620<sup>b</sup>-635<sup>a</sup>).

(11) The *Haft Wádt* (ff. 636<sup>b</sup>-642<sup>b</sup>).

(12) The *Khayyát-náma* (ff. 643<sup>b</sup>-653<sup>a</sup>).

(13) The *Manṣúr-náma* (ff. 654<sup>b</sup>-657<sup>b</sup>).

(14) The *Miṣbáḥ-náma* (ff. 658<sup>b</sup>-664<sup>b</sup>).

(15) The *Pand-náma* (ff. 665<sup>b</sup>-667<sup>b</sup>).

(16) The *Mantiqu't-Tayr* (ff. 668<sup>b</sup>-699<sup>b</sup>).

(17) The *Bulbul-náma* (ff. 700<sup>b</sup>-704<sup>b</sup>).

(18) The *Ushtur-náma* (ff. 705<sup>b</sup>-732<sup>b</sup>).

(19) The *Lisánu'l-Ghayb* (ff. 733<sup>b</sup>-787<sup>a</sup>).

(20) *Qaṣidas* and *Ghazals* (ff. 788<sup>b</sup>-854<sup>a</sup>).

(21) The *Mukhtár-náma* (ff. 855<sup>b</sup>-914<sup>b</sup>).

The MS. comprises 915 ff. of 33.5 × 20 c. and 25 ll. in four columns (*i.e.* two *bayts* or verses to the line). Written throughout in a small, neat, clear Persian *ta'líq* of no great antiquity with rubrications and illuminated '*unwáns* at the beginning of each component part. No date or colophon.

The former owner of this MS., Ṣaḥíru's-Sulṭán, though of the blood royal, was an enthusiastic supporter of the Constitution. After the *coup d'état* of June 23, 1908, he was one of those imprisoned by Muḥammad 'Alí Sháh in the *Bágh-i-Sháh* ("King's Garden"), and it was said that his cousin the Sháh only refrained from killing him because his mother (the Sháh's aunt) threatened to kill herself if he persisted in this intention. It was during his subsequent exile that he visited Cambridge on November 20, 1908. See my *Persian Revolution*, pp. 204, 208 and note, and 209. His father Ṣaḥíru'd-Dawla, whose proper name was 'Alí Khán Qájár, was Master of the Ceremonies (*Wazír-i-Tashrifát*) under Náṣíru'd-Dín Sháh, with whom he was a great favourite, and who gave him his daughter Furúghu'd-Dawla (the lady above mentioned) in marriage. He was a notable *Murshid*, or spiritual guide, and the Head of an Order of Dervishes.



## V. 8 (9).

## مظهر العجايب شيخ عطار

A MS. written in a very cursive Persian *ta'liq* and completed in Šafar 1286/ May—June, 1869, of the *Mazharu'l-'Ajā'ib* of Shaykh Farīdu'd-Dīn 'Aṭṭār. It was obtained from the Belshah collection in January, 1920, and comprises 264 ff. of  $21.3 \times 15.9$  c. and 16 ll. (*bayts*) in the body of the text with 12 in the margin. It appears to contain at least two different poems. The first, beginning:

آفرین جان آفرین بر جان جان ' زآنکه او هست آشکارا و نهان

is the *Mazharu'l-'Ajā'ib*. It ends on f. 142<sup>b</sup>, and is followed, after a short colophon and a new *Bismi'llāh*, by a "second book" (دفتر ثانی), another *mathnawī* poem in a different metre (*hazaj* instead of *ramal*) beginning:

شوی واصل بدریای یقین تو ' انا الحق گوئی و منصور بین تو

From a prose statement on ff. 262<sup>a</sup>–263<sup>b</sup>, beginning "here ends the Book of the *Mazharu'l-'Ajā'ib*," it would appear that the copyist's object was to prove that it was really written by 'Aṭṭār, a fact denied by the '*ulamā'* of Samarqand, who caused it to be publicly burned as spurious and heretical in the beginning of Rajab 882/ Oct. 9, 1477, and that similar Shī'a tendencies are to be found in other poems by 'Aṭṭār. Presumably some of the citations given are from these, for the contents of the volume seem too extensive to represent only this one poem. On f. 263<sup>b</sup> a number of citations from various poets are given to show how highly 'Aṭṭār was esteemed by such men as Shaykh Maḥmūd Shabistārī, Jāmī, Kātibī of Nīshāpūr, and Jalālu'd-Dīn Rūmī.

## V. 9 (10).

## دیوان کمال الدین اسمعیل

A fine old MS. (incomplete at end and undated, but apparently of the 14th century of the Christian era) of the *Dīwān* of Kamālu'd-Dīn Ismā'īl of Iṣfahān, for whose death dates ranging between 628/1230–1 and 639/1241–2 are given by different authorities, though Dawlatshāh and most other historians and biographers say that he perished in the massacre made by the Mongols in 635/1237–8. See Rieu's *Persian Cat.*, pp. 580–581, and my *Literary History of Persia*, vol. II, pp. 540–542, etc. A list of his chief patrons is given in both places. Others to whom poems are addressed in this volume include:

الصاحب السید نظام الملک (f. 31<sup>b</sup>) ' الصاحب تاج الدین علی بن کریم الشرف (f. 32<sup>b</sup>) ' صدر الدین عمر الخجندی (f. 120<sup>a</sup>) ' الصاحب نظام الدین محمد (f. 126<sup>b</sup>) ' الصاحب فخر الدین بن نظام الدین (f. 129<sup>a</sup>) ' الصاحب عمید الدین الفارسی (f. 133<sup>a</sup>) ' الامیر ضیاء الدین البیابانکی (f. 136<sup>a</sup>) ' الصدر بهاء الدین عبدوس (f. 138<sup>a</sup>) ' الصاحب شهاب الدین عزیزان الساوی (f. 141<sup>b</sup>) ' ضیاء الدین زنگی (f. 163<sup>b</sup>)

The *qaṣīdas* (ff. 1<sup>b</sup>–174<sup>b</sup>) also include an elegy on the death of his father Jalálu'd-Dín 'Abdu'r-Razzáq (f. 55<sup>a</sup>) and an "answer" to a *qaṣīda* by Ruknu'd-Dín *Da'wá-dár* (? *Dawídár*: f. 153<sup>b</sup>). There is also a *mathnawí* (ff. 174<sup>b</sup>–177<sup>a</sup>) satirizing the *Ra'ís-i-Lunbán*, beginning:

تا زیانم بکام جنبانست، در ثناء رئیس لبنانست  
چه رئیس آن خسیس پرتلبیس، مایه ظلم و سایه ابلیس

The "Fragments" (*Muqatta'át*) occupy ff. 177<sup>a</sup>–242<sup>b</sup>, and include panegyrics on Zaynu'd-Dín as-Suhrawardí (f. 216<sup>b</sup>) and the Amír Náṣiru'd-Dín al-Mankalí (f. 218<sup>a</sup>). The Odes (*Ghazaliyyát*), not arranged in alphabetical order and containing no *takhalluṣ*, occupy ff. 242<sup>b</sup>–275<sup>b</sup>, and the Quatrains (*Rubá'íyyát*) the remainder of the volume.

The MS., acquired from the Belshah collection in January, 1920, comprises 290 ff. of 24.2 × 16.9 c. and 24 ll., and is written in a clear but ungraceful old *naskh* with rubrications. The spelling as well as the writing is archaic. To the initial *qaṣīdas*, which are in praise of God, is prefixed, instead of the *Bismi'lláh*, the illuminated heading:

و لذكر الله اعلى و اجل

#### V. 10 (14).

دیوان شمس تبریز

A very large collection of the Odes of Jalálu'd-Dín Rúmí, commonly known as the *Díwán-i-Shams-i-Tabríz*. See R. A. Nicholson's *Selected Odes* from that *Díwán* (Cambridge, 1898), which contains a full and excellent critical study of the whole subject; and my *Lit. Hist. of Persia*, vol. II, pp. 515–525, etc.

This MS., acquired from the Belshah collection in January, 1920, comprises 426 ff. of 33.8 × 21.8 c. and 31 ll., is written in a small and legible, but ungraceful *ta'liq*, and was completed by "the least of physicians" Mírzá Muḥammad 'Alí of Ṭíhrán on the 21st of Shawwál, 1282/March 9, 1866. The volume cannot contain much fewer than 49,000 verses (*bayts*).

#### V. 11 (7).

مثنوی معنوی

A neat and compactly written MS. of the celebrated *Mathnawí* of Jalálu'd-Dín Rúmí, given to me on April 26, 1903, by the late Sir Mark Sykes, who bought it in Syria.

Ff. 268 of 16 × 11 c. and 27 ll. in four columns (two *bayts* to the line). Copied in 1040/1630–1 in Saráy by a Mevleví dervish named Muṣṭafà in the then new monastery or retreat (*Záwiya-i-Jadída*) recently established for that Order.

## V. 12 (10).

## مثنوی معنوی

Another complete MS. of the *Mathnawī*, copied at Yazd in 1012/1603, and formerly in the possession of the late Professor Cowell, who thought highly of its accuracy. The MS. has been badly wormed, but has been carefully repaired, in the earlier part by Professor E. B. Cowell and Professor E. H. Palmer, and in the later part by the binder, Mr F. E. Stoakley of Green Street, Cambridge, to whom I entrusted its restoration. Professor Cowell appears, from a note at the beginning, to have bought it in 1850 from Messrs Allen and Co., from one of whose catalogues the printed slip describing it which is affixed to the opposite leaf is presumably taken. Under his signature is the following note in Professor Cowell's handwriting:

"A well-written MS., but sadly worm-eaten. It has a good text, though occasionally abridged, and the scholia are very useful. E. B. C.

"Written at Yazd A.H. 1012 (A.D. 1603).

"The handwriting of the text and the notes appears to be the same, and in some places where the notes are numerous the lines of the text are much fewer than usual, as, *e.g.*, fol. 56<sup>a</sup> in Book 1."

Ff. 396 of 23·6 × 13·6 c. and 19 ll. (*bayts*) in the centre of the page and 32 ll. (16 *bayts*) in the margin. In the outer margin are many notes and glosses. Written in a small and legible *ta'liq* with rubrications, the marginal notes in a very minute hand, and dated in the colophon (on f. 394<sup>a</sup>) Ramaḍān 27, 1012/Feb. 28, 1604. The scribe's name, except the first part, "Ḥusayn ibn...", is illegible.

## V. 13 (10).

## مثنوی معنوی (دفتر اول)

A fine old (probably fourteenth century) copy of Book 1 of the *Mathnawī*, defective at both ends, and presenting many dislocations and lacunae. Thus f. 12<sup>a</sup> contains part of the first story, with the rubric:

فرستادن بادشاه رسولان بسمرقند باوردن زرگر

while the first rubric on f. 5<sup>a</sup>:

دزدیدن مارگیر ماری را از مارگیری دیگر

comes from a later part of the text.

The last rubric (on f. 108<sup>b</sup>) is:

گفتن بیغامبر علیه السلام مر زید را که این سر را فاشتر ازین مگو و متابعت نگه دار

In its present state the MS. comprises 108 ff. of 24·7 × 16 c. and 19 ll. (*bayts*) to the page; in all something under 4000 *bayts*. It is written in a large, clear, archaic *naskh*, probably of the fourteenth Christian (eighth Muḥammadan) century. It was acquired from the Belshah collection in January, 1920.



## V. 14 (7).

## منتخبات مثنوی

A small MS. volume containing (ff. 3<sup>b</sup>-30<sup>b</sup>) selections from the *Mathnawī*, compiled in 943/1536-7. At the end the compiler has added the five following verses of his own:

چونك كرد الطاف مولی فتح باب  
بر امید آنك آن سلطان عشق  
این دل گمراه را ره بین کنند  
اختیار می کند آن پاك ذات  
بدین (?) تاریخ گزینش بشنوی  
تاریخ سنه ثلث و اربعین و تسعمائه  
مفردات مثنوی شد انتخاب  
سازد این درمانده را درمان عشق  
غرق بحر عشق شمس الدین کند  
مثنوی شد انتخاب مفردات<sup>1</sup>  
هست لولوهایی درج مثنوی

As the chronogram appears to give 901/1495-6, the date 943/1536-7 may indicate the date of transcription.

These extracts are followed (ff. 31<sup>b</sup>-40<sup>a</sup>) by an anonymous Persian tract entitled *Mir'ātu'l-Qulūb*, beginning, after the doxology:

... اما بعد، بدان ای طالب علم یقین و ای کاشف اسرار دین که این فقیر چند کلمه از کنوز واردات غیبی در معنی حدیث نبوی صلی الله علیه و آله ادا کرده تا سالکان را مرات رؤیت گردد... و این رساله مشتمل است بر سه دایره و این رساله را نام نهاده شد مرآت القلوب تا در میان اهل اشارت محبوب گردد والله الموفق والمعين، قبال رسول الله صلی الله علیه و آله من أراد ان یجلس مع الله فلیجلس مع اهل التصوف الخ

There are diagrams of the "three circles" to which allusion is made above, and at the end a *qaṣīda* of some eighty verses beginning:

اشجار باغ راست ز دیبای چین قبا  
ازهار تاج وار ز مبدع شدش عطا

The MS. was one of thirteen bought of J. J. Naaman for £25 in May, 1902. It comprises 40 ff. of 16.6 × 12.3 and 13-15 ll., and is written throughout in an ungraceful but legible *ta'liq*.

## V. 15 (9).

## کلیات سعدی

A neatly written MS. of the *Kullīyyāt*, or Complete Works, of Sa'dī, bought of Gejou for £4 on Nov. 1, 1904. It comprises 443 ff. of 22 × 14.6 c. and 17 ll. in the body of the page and 12 in the margin, and is written in a good and legible *ta'liq* with rubrications. It is undated, but the copyist gives his name as Shaykh

<sup>1</sup> So corrected in pencil. Originally مفردات stood at the beginning instead of the end of the line.

Murshidu'd-Dín Muḥammad, while a note on f. 1<sup>a</sup> states that in the year 1210/1795-6 it was in the possession of one of the inmates of the *Mevlevî* [*Marlawî*]-*Khāna* of Galata, Constantinople, whose name has been cut off by the binder, but who describes himself as خادم میدان غالب دده.

There is inserted at the beginning the following table of contents:

رساله مجالس ۲، رساله سؤال صاحب دیوان ۱۷، رساله عقل و عشق ۱۸، نصیحة الملوك ۲۰،  
رساله سلطان اباقا ۲۸، حکایه ملک انکیاتو ۲۹، حکایت ملک شمس الدین تازیگوی ۳۰، گلستان  
۳۱، بُستان ۹۹، قصاید عربی ۱۹۵، قصاید فارسی ۱۹۹، کتاب المراثی ۲۲۷، کتاب الملمعات  
۲۳۱، کتاب الترجيعات ۲۳۶، کتاب طيِّبات ۲۴۱، کتاب البدایع ۳۳۲، کتاب خواتیم ۳۷۴،  
غزلیات قدیم ۳۸۷، کتاب صاحبیه ۳۹۶، کتاب رباعیات ۴۱۷، کتاب المفردات ۴۲۴، کتاب  
المطایبات ۴۲۷، کتاب الخبیثات ۴۳۵، مجلس ثانی فی الهزل ۴۳۸، مضحکات ۴۴۲

#### V. 16 (8).

### بُستان سعدی

A neatly written and undated but fairly modern copy of the *Bustān* of Sa'dī, given to me in Cairo, in March, 1903, by Hājji Niyāz of Kirmān. Ff. 142 of 20 × 12.5 c. and 14 ll.; small, neat and legible *ta'liq* with headings in blue.

#### V. 17 (8).

### بُستان با شرح سودی

The *Bustān*, with the Turkish translation and commentary of Súdī the Bosnian, who died in or after Shawwāl, 1006/May, 1598, when he completed this work. See Rieu's Turkish Catalogue, pp. 158-159, and Flügel's Vienna Catalogue, vol. 1, p. 541.

This MS. was one of my earliest acquisitions, and was, I think, bought from Quaritch about 1883. It comprises 176 ff. of 20 × 14 c. and 27 ll., and is written in a legible but ungraceful Turkish *ta'liq* with rubrications, the Persian text also being overlined with red. It was copied by one Aḥmad ibn Bálí and completed in Jumáda II, 1065/April—May, 1655.

#### V. 18 (9).

### گلستان سعدی

A very pretty MS. of the *Gulistān* of Sa'dī, given to me by the late Mr E. J. W. Gibb about 1883. It comprises 134 ff. of 22.5 × 15.5 c. and 11 ll., and is written in a good *ta'liq* hand between gold and blue marginal lines with gold headings and pages powdered with gold, and is undated.

## V. 19 (9).

## گلستان (ترجمه‌سی)

An anonymous Turkish translation of the *Gulistán*, transcribed by one 'Abdī ibn Nabī (?) in the middle of Jumádā 1, 1011/Nov. 1, 1602. The verses are given in the original Persian, followed by a Turkish prose translation.

This MS., which was given to me by Dr Ridā Tawfīq (Rizā Tevfīq) in August, 1909, comprises 101 ff. of 20·4 × 13 c. and 15 ll., is written in a large, clear *naskh*, fully pointed.

## V. 20 (6).

## مقطعات ابن یمین

A neat little manuscript of the "Fragments" (*Muqatta'āt*) of Amīr Maḥmūd ibn Yamīnī'd-Dīn (d. 769/1367-8), commonly called Ibn-i-Yamīn, a notable poet of the Sarbadārī court. His father, Amīr Yamīnu'd-Dīn, settled at Faryūmad in the reign of the Mongol Khudā-banda, and died in 724/1324. See my *Persian Literature under Tartar Dominion*, pp. 211-222. An edition of the "Fragments" (but much less extensive than this MS.) was printed at Calcutta in 1865, and a German verse-rendering of many of them by Schlehta-Wssehrd was published at Vienna in 1852.

This MS., concerning the acquisition of which I have no note, comprises 142 ff. of 13·3 × 7·8 c. and 11 ll., and is written in a small and beautiful *ta'liq* with headings in blue. The transcription was completed on Rajab 5, 881/October 24, 1476.

## V. 21 (6).

## گلشن راز

A poor and modern copy of the *Gulshan-i-Ráz*, or "Rose-garden of Mystery," of Shaykh Maḥmūd-i-Shabistarī, a celebrated compendium of Šúfī doctrine in Persian *mathnawī* verse first made known in Europe by Dr Tholuck a century ago, and edited with English translation by E. H. Whinfield in 1880. See my *Persian Literature under Tartar Dominion*, pp. 146-150, Rieu's *Persian Catalogue*, pp. 608-609, etc. The work was composed in 710/1311 in answer to questions submitted to the author from Khurásán. The text of this work occupies ff. 1<sup>b</sup>-48<sup>b</sup>, and is followed by two short prose treatises, the first on Oneiromancy (ff. 49<sup>a</sup>-58<sup>b</sup>), the second on the Science of the Breath (ff. 59<sup>a</sup>-66<sup>b</sup>).

Ff. 66 of 15 × 10·5 c. and 12 ll.; poor but legible *ta'liq*; dated 1223/1808.



## V. 22 (7).

## دیوان سلمان ساوجی

A good MS. of the *Díwán* of Salmán of Sáwa, who was born about 700/1300 and died about 778/1376. See my *Persian Literature under Tartar Dominion*, pp. 260–271, where reference is made to the best studies of his life and works, and pp. 296–298, where parallels between his poems and those of Ḥáfiz are given.

This MS. is undated, but the scribe gives his name (f. 125<sup>b</sup>) as “Ḥáfiz of Shíráz” (كتبه الفقير الحقير حافظ شیرازی)—not, of course, the great Ḥáfiz. I bought it for 13s. at the sale by auction, on June 5, 1890, of the Fiott-Hughes collection, when many fine MSS. were disposed of at very low prices. I had an opportunity of examining and cataloguing all these MSS. before the sale, for which my catalogue was printed, and which I attended, noting the prices at which the MSS. were sold, and acquiring a few which were knocked down at prices within my then available means. Another of the MSS. I then acquired, which will be described immediately under the class-mark V. 25, is in the same writing and bears the name of the same scribe, with the addition of the date 869/1464–5. I only noticed this identity of handwriting and of the scribe’s name immediately before the sale. The two MSS. are identical in form as well as script, but the effect of V. 25 being dated was to raise its price to £3. 7s. 6d.

Ff. 128 of 17.1 × 11.8 c. and 15 or 16 ll.; written in a curious, rather stilted *nasta’līq* with rubrications.

## V. 23 (10).

## دیوان سلمان ساوجی

Another MS. of the *Díwán* of Salmán of Sáwa, bought with 12 other MSS. from J. J. Naaman for £25 in May, 1902.

Ff. 110 of 24.5 × 17 c. and 17 ll., written in a good, clear *ta’līq*, undated. There is an erasure at the end (f. 109<sup>b</sup>) where there may have been a colophon, though it looks more like the beginning of a poem, in which case the MS. probably lacks one leaf or more at the end.

## V. 24 (10).

## جام جم اوحدی

A good, neatly written MS. of the *Jám-i-Jam* (“Cup of Jamshíd”) of Awḥadí of Marágha, who died about 738/1337–8. See my *Persian Literature under Tartar Dominion*, pp. 141–146, where reference is made (p. 141, n. 2) to this MS.

This MS., bought for £4. 10s. 0d. from J. J. Naaman on May 7, 1903, comprises 154 pp. of 24 × 14 c. and 15 ll., is written in a large, clear *ta’līq* between margins ruled in blue and gold, and is dated Dhu’l-Hijja, 916/March, 1511. This may, however, be the date of the original from which it was copied, as the present MS. looks a good deal more modern.

## V. 25 (7).

## دیوان خواجوی کرمانی

The *Dīwān* of Khwájú of Kirmán, who died about 742/1341-2. See my *Persian Literature under Tartar Dominion*, pp. 222-229, and references there given.

This MS., bought at the auction of the Fiott-Hughes MSS. (No. 75 of the Catalogue) on June 5, 1890, for £3. 7s. 6d., as already mentioned above in the article on V. 22, comprises 155 ff. of 17.6 × 13.2 c. and 15 ll., and is written in the same curious, angular *nasta'liq* as its companion volume, V. 22, but has the fuller colophon on f. 152<sup>b</sup>:

كتبه الفقير الحقير المحتاج الى رحمة الله تعالى درویش حافظ شیرازی غفر الله له ولجميع  
المسلمين سنة ٨٦٩

The total number of verses is given as 4000.

## V. 26 (9).

## دیوان خواجوی کرمانی

Another quite modern MS. of the *Dīwān* of Khwájú of Kirmán, sent to me as a gift by Mírzá 'Alí Akbar Káshif, by whom I think the copy was made, on June 6, 1913.

The MS. comprises 159 pp. of 20.6 × 13.3 c. and 17 ll., is written in a cursive *nīm-shikasta* hand, and was completed in Tīhrán on Ramaḍán 25, 1330/Sept. 7, 1912.

## V. 27 (10).

## مهر و مشتری تألیف عصار تبریزی

The romance of *Mihr u Mushtarí* by 'Aṣṣár of Tabríz, who completed it on Shawwál 10, 778/Feb. 20, 1377, only a year or two before his death. See Rieu's *Persian Catalogue*, pp. 626-627, and, for a full analysis of the poem, Sir Gore Ouseley's *Biographical Notices of Persian Poets*, pp. 201-226.

This MS. I bought in Constantinople with two others for 200 piastres on April 23, 1908. It comprises 173 ff. (of which f. 1, containing the opening lines of the poem, is missing) of 24.3 × 16.5 c. and 12 ll., is written in a fairly good *ta'liq*, and is without date or colophon.

## V. 28 (8).

## غازان نامه

A very interesting and rare (if not unique) account in Persian verse of the reign of Gházán Khán the Mongol (reigned A.D. 1295-1304: see my *Persian Literature under Tartar Dominion*, pp. 40-46), composed in 758/1357 for Sultán Shaykh Uways of the Jalá'irí or Ílkhání dynasty (reigned A.H. 757-777 = A.D. 1356-1375) by Khwája Núru'd-Dín, whose father Shamsu'd-Dín appears to have been a Minister (*Wazír*) of Gházán Khán, and who earned the favour of Shaykh Uways by curing him within a prescribed period of fourteen days of an illness with which he was afflicted, and which baffled the other physicians.

This fine MS., which was given to me in August, 1909, by Dr Ridá Tawfíq (Rizá Tevfík), was made in Tabríz by Khuṭúṭí of Shírwán, and was completed on the 9th of Dhu'l-Hijja, 873/June 20, 1469. It appears from an Arabic dedication written in gold in a fine large *naskh* on ff. 1<sup>b</sup>-2<sup>a</sup> that it was made for the library of the Sultán Abú Naṣr Ḥasan Bahádur Khán, on whom a whole page of high-sounding titles are bestowed. This dedication is followed on ff. 2<sup>b</sup>-3<sup>a</sup> by the following prose account of the circumstances which led to the composition of the poem:

هذا لنسخه (sic) من كلام قدوة العرفا خواجه نور الدين

گفتار اندر بیان تصنیف کتاب غازان نامه من کلام قدوة العرفا والمحققین زبدة الحكماء المهندسين و نقاوة الاطباء المتأخرين نتيجة الصحابة سيد المرسلين ابد الله تعالى روحه بخلد البرين، نقل است که در ایام زمان دولت سلطان المغفور المبرور غازان خان انار الله برهانه محموداً پدر خواجه نور الدین خواجه شمس الدین محمد الاژدری موسوم باسم وزارت بوده است و بانواع فنون و کمالات آراسته، چون نوبت زمان دولت غازان خانی بیادشاه رعیت پرور عدل گستر سلطان اویس رسید خواجه نور الدین در سن چهارده سالگی بعلم طب و نجوم و اصناف علوم ریاضی مشغول بوده و اتفاقاً در آن روزگار سلطان اویس را در موضع بردعه عارضه مهلکه حادث شده چنانچه جماعت اطبا از معالجه آن مرض عاجز مانده و سلطان فرموده که کره‌ها و جبراً خطی بدهید که بچند وقت این علّت مرتفع شود هر يك در حالت اضطراری بی اختیار وعده دور و نزدیک میداده از جهت قابلیت که خواجه نور الدین را بوده (f. 3<sup>a</sup>) با وجود صغر سن در اوان تحصیل از شهر تبریز احضار کرده اند و او متعهد شده و خط داده تا مدت چهارده روز و اطبّار اجازه گفته و بموعود مذکور حضرت واهب العظایا عز اسمہ از دار الشفاء غیب سلطانرا صحت کرامت کرده سلطان بعد از صحت و خلاص از علّت تربیت و شفقت در حقّ خواجه نور الدین باعلی مرتبه فرموده و گفته که هرچه ملتمس او باشد مبذول گردد، مولانا مشار الیه التماس امضا احکام ادرار موروثی غازانی نموده و آن ادرار مذکور مبلغ صد هزار دینار غازانی بوده بدو مسلم داشته اند، بعد از آن مولانا مشار الیه در صدد آن آمده که از عهده شکر این نعمت بیرون آید از الهامات غیبی ملهم شده که چون از آن خاندان بزرگوار بدین بنده حقیر این عارفه عامه عاید گشت واجب دید و لازم شمرد



که خدمتی بجای آورد که بر بیاض صفحات اوراق ایام سواد نقوش معانی آن صورت مرقوم گشته  
باقی ماند، چون اعتماد بر قوت و قدرت طبع موزون خود داشت در وزن شصت هزار بیت شاهنامه  
ده هزار بیت عازان نامه باتهام رسانید والله اعلم

This poem, therefore, is one of the many imitations of Firdawsī's *Shāh-nāma*, recording in some 10,000 verses the history of Ghāzān Khān and his predecessors; and, though it contains many fanciful legends, it probably contains also historical matter of importance, since it was composed little more than fifty years after his death. It seems, therefore, worth while to give the headings of the sections. It begins on f. 3<sup>b</sup> under a beautiful *unwān*:

سر آغاز دفتر نخستین سخن      بنام خداوند چرخ کهن  
بر آورنده گوهر تابناک      نگارنده کشور آب و خاک

The subsequent headings are as follows:

در مراتب خرد و سخن گوید (f. 4<sup>b</sup>, end)

در مراتب نفس گوید (f. 5<sup>b</sup>)

در آفرینش عالم گوید (f. 6<sup>a</sup>)

در ستایش پیغمبر علیه السلام گوید (f. 6<sup>b</sup>)

در ستایش پادشاه اسلام شیخ اویس (f. 8<sup>a</sup>)

در نصیحت فرزند گوید (f. 10<sup>a</sup>)

در سبب نظم کتاب گوید (f. 12<sup>a</sup>)

In this section the author says that he was fifty years of age at the time of writing:

مرا سالیان چون به پنجه کشید      جوانی شد و روز پیری رسید

and gives the date of composition (f. 13<sup>a</sup>, l. 5) as 758/1357:

پس از هفتصد سال و پنجاه و هشت      که از دور سالار دین بر گذشت

نهادم یکی گنج پر مایه رنج      کز و پر گهر شد سرای سپنج

Sultān Shaykh Uways, to whom the poem is dedicated, is then mentioned (f. 14<sup>b</sup>, l. 2):

بماناد این شاه فرخ نژاد      که تا نام او زنده دارد بداد

سر سرکشان جهان شیخ اویس      کز و هست با آب و با رنگ بیس

جهانگیر و با ارج و گیتی ستان      خردمند و با رای و روشن روان

The narrative now begins with the reign of Chingīz Khān and his successors:

پادشاهی جنگیز خان بیست [و] پنج سال بود (f. 14<sup>a</sup>)

پادشاهی اوکتای شش سال [و] دو ماه بود (f. 16<sup>a</sup>)

پادشاهی هولاکوه خان نه سال [و] سه ماه بود (f. 16<sup>b</sup>)

پادشاهی اباقا خان هفده سال [و] سه ماه بود (f. 17<sup>b</sup>)

ولادت غازان خان از مادر (f. 18<sup>a</sup>)

The date of Gházán Khán's birth in Mázarán is given as Friday, 20th Ádhár, 670 A.H.:

چو از گاه هجرت ز دور هلال ' بهفتاد و ششصد گزائید سال '  
 به نیکوترین ساعتی صبحگاه ' شب جمعه عشرین آذار ماه '  
 هلالی ز برج بزرگی بتافت ' گزو تاج و تخت و نگین زیب یافت '  
 طلب کردن اباقا غازانرا (f. 20<sup>b</sup>)  
 پادشاهی احمد خان دو سال و دو ماه بود (f. 23<sup>b</sup>)  
 پادشاهی ارغون خان هفت سال بود (f. 25<sup>b</sup>)  
 رفتن نوروز بخراسان بجنگ بوقای شهریار (f. 27<sup>a</sup>)  
 رزم کردن غازان با نوروز (f. 31<sup>b</sup>)  
 نامه نوشتن غازان بنزد ارغون و مدد خواستن لشکر (f. 34<sup>a</sup>)  
 لشکر فرستادن ارغون بمدد غازان بخراسان (f. 35<sup>b</sup>)  
 گریختن نوروز بترکستان و آوردن دو شهزاده ابوکان و ایکوتمر (f. 38<sup>b</sup>)  
 خراب کردن ابوکان شهر اسفرائین را و رفتن بترکستان زمین (f. 43<sup>b</sup>)  
 گرفتن غازان حصار دامغان را (f. 45<sup>b</sup>)  
 پادشاهی کیخاتو خان سه سال [و] نه ماه بود (f. 48<sup>a</sup>)  
 دیدن غازان دختر مهرباب را بخواب و عاشق شدن بروی (f. 49<sup>b</sup>)  
 دیدن دخت مهرباب درد غازانرا و عاشق شدن بروی (f. 53<sup>a</sup>)  
 پشیمان شدن نوروز و آشتی جستن با غازان خان (f. 59<sup>a</sup>)  
 صفت زمستان (f. 63<sup>b</sup>)  
 پادشاهی بای دو خان نه ماه بود (f. 68<sup>b</sup>)  
 آمدن غازان خان بآذربایجان و رزم کردن بایدو با او (f. 69<sup>b</sup>)  
 رزم کردن غازان با بای دو خان (f. 74<sup>a</sup>)  
 گرفتن بایدو و نوروز را و حیلت کردن نوروز با او (f. 79<sup>b</sup>)  
 اسلام پذیرفتن غازان محمود بردست شیخ صدر الدین حموی علیه الرحمة (f. 83<sup>b</sup>)  
 فرستادن بایدو شیخ محمود را برسولی بغازان و فریب دادن نوروز رسولانرا (f. 86<sup>b</sup>)  
 مهمانی کردن رسولان و جاده کردن نوروز (f. 89<sup>a</sup>)  
 رسیدن نوروز بشهر تبریز و گرفتار شدن بایدو خان (f. 91<sup>b</sup>)  
 آمدن غازان بشهر تبریز و سزا دادن امرای گناهکار (f. 98<sup>a</sup>)  
 بد گفتن امرا در حق نوروز پیش شاه غازان و متغیر شدن غازان برو (f. 99<sup>b</sup>)  
 عروسی کردن غازان با بلغان خواتون (f. 102<sup>a</sup>)  
 پادشاهی غازان نه سال بود (f. 104<sup>a</sup>)  
 رفتن نوروز بجنگ ترکان بخراسان زمین (f. 106<sup>b</sup>)  
 جنگ کردن نوروز با سوکا و گریختن او بجانب کهرود (f. 109<sup>b</sup>)  
 گرفتن هورقداق سوکارا بشهر خرقان [و] کشته شدن سوکا (f. 116<sup>a</sup>)

- رفتن هورقداق بجانب مرغان و قهر کردن غازان خان دشمنانرا (f. 118<sup>a</sup>)  
 جنگ کردن ارسلان با امرای غازان خان (f. 119<sup>b</sup>)  
 شکار کردن غازان بکوههای گیلان و پند دادن شیخ زاهد غازانرا (f. 123<sup>a</sup>)  
 پاسخ دادن غازان محمود شیخ زاهدرا (f. 129<sup>a</sup>)  
 جواب دادن زاهد غازانرا (f. 129<sup>b</sup>)  
 رفتن غازان بجانب بغداد بعزم قلامیشی (f. 134<sup>b</sup>)  
 وزارت صدر جاوی<sup>1</sup> و فتنه انگیزختن میان نوروز [و] غازان (f. 138<sup>a</sup>)  
 نامه نوشتن صدر جادی<sup>1</sup> بنوروز از زبان غازان و بازی دادن اورا (f. 139<sup>a</sup>)  
 گرفتار شدن قیصر جاسوس (f. 144<sup>a</sup>)  
 نامه نوشتن نوروز بشاه مصر [و] شام (f. 144<sup>b</sup>)  
 پاسخ نامه نوروز (f. 145<sup>b</sup>)  
 مکر انگیزختن صدر جادی و کشته شدن قیصر و پسر و برادر نوروز (f. 147<sup>b</sup>)  
 رفتن قتلوغشاه بگرفتن نوروز بخراسان (f. 153<sup>b</sup>)  
 رزم نوروز با قتلوغشاه (f. 156<sup>a</sup>)  
 گریختن نوروز بشهر هری و پناه بردن بملك فخر الدین (f. 161<sup>a</sup>)  
 اندیشه کردن ملك فخر الدین با بزرگان شهر در گرفتن نوروز (f. 166<sup>b</sup>)  
 صفت بهار (f. 172<sup>a</sup>)  
 نامه نوشتن غازان باطراف جهان بدلخوشی رعایا و کشته شدن صدر جادی و وزارت خواجه رشید الدین (f. 175<sup>b</sup>)  
 داستان درویش با نوشیروان و مثل نیکوکاران (f. 179<sup>b</sup>)  
 وزارت خواجه رشیدین (f. 182<sup>b</sup>: sic)  
 لشکر کشیدن سولامیش از مرز روم و جنگ کردن جوہان و سوتای و قتلوغشاه با او (f. 185<sup>a</sup>)  
 آغاز داستان (f. 186<sup>a</sup>)  
 رفتن سولامیش بمصر و آوردن لشکر و جنگ کردن با امراء ایران (f. 189<sup>a</sup>)  
 خبر بردن سولامیش بغازان خان طاب ثراه (f. 191<sup>a</sup>)  
 شکار کردن غازان بکوهها کردستان و رفتن بدیر رهبان و سؤال و جواب با او (f. 192<sup>a</sup>)  
 آمدن غازان بایران زمین و کشتن سولامیشرا (f. 201<sup>a</sup>)  
 خواستن غازان خان گرمونرا و عروسی کردن (f. 202<sup>b</sup>)  
 سخن گفتن امرای مصر [و] شام با غازان خان محمود (f. 205<sup>a</sup>)  
 گرد کردن غازان لشکرا و رفتن بجنگ مصر و شام (f. 212<sup>b</sup>)  
 لشکر کشیدن غازان بدیار مصر [و] شام (f. 213<sup>a</sup>)  
 نامه نوشتن غازان بملك ناصر (f. 215<sup>b</sup>)  
 پاسخ نامه غازان محمود (f. 217<sup>a</sup>)  
 جنگ بزرگ (f. 224<sup>a</sup>)

<sup>1</sup> It is impossible to say for certain whether this name is جادی or جاوی.



رزم کردن زواره با زاور (f. 225<sup>a</sup>)  
 رزم کر[دن] مظفر با زاور و کشته شدن زاور (f. 225<sup>b</sup>)  
 رزم کردن مظفر با جهان پهلوان (f. 226<sup>a</sup>)  
 رزم کردن مظفر با ارکوان (f. 226<sup>b</sup>)  
 رزم کردن مظفر با نر دیو (f. 227<sup>a</sup>)  
 رزم کردن مظفر با قرای جندی (f. 228<sup>a</sup>)  
 رزم کردن مظفر با ازکبوس (f. 228<sup>b</sup>)  
 رزم کردن مظفر با پولاد رومی (f. 229<sup>a</sup>)  
 رزم کردن مظفر با اسکندر دیوبند (f. 230<sup>a</sup>)  
 باز آمدن غازان محمود باذربمجان (f. 239<sup>b</sup>)  
 مهمانی کردن خواجه نصیر الدین طوسی غازانرا و سؤال پادشاه از وی و تاریخ احکام سلطان  
 الزمان ابو النصر حسن بیگ بهادر خان (f. 242<sup>a</sup>)

This section presents a somewhat curious chronological puzzle, for while, as we have seen, the poem was composed in 758/1357 for Sulṭān Uways, this manuscript was written for Abú Naṣr Ḥasan Beg Bahádur Khán in 873/1469. How, then, can mention of the latter occur in a poem written more than a century earlier? His name occurs only in the title of this section, not in the poem itself, so that the most likely conjecture is that it was inserted there by the scribe to give an unwarranted precision to the vague prophecies ascribed to Naṣíru'd-Dín Ṭúsí.

لشکر کشیدن غازان محمود بار دوم بجانب مصر [و] شام (f. 245<sup>a</sup>)  
 نامه کردن غازان محمود بملك ناصر (f. 247<sup>a</sup>)  
 پاسخ غازان محمود (f. 248<sup>a</sup>)  
 شکار کردن غازان بکوههای لگزستان (f. 249<sup>a</sup>)  
 آغاز داستان (f. 249<sup>b</sup>)  
 رفتن غازان در غار و کشتن اژدها و ره نمودن پیر دانا بسر گنج اسکندر (f. 250<sup>a</sup>)  
 سؤال و جواب غازان با پیر غار (f. 251<sup>b</sup>)  
 آگهی دادن پیر غار غازانرا از گنج اسکندر (f. 253<sup>b</sup>)  
 بندهایی که بر کنار تاج اسکندر نبشته بود (f. 256<sup>a</sup>)  
 زاری کردن بلغان خواتون از دوری غازان (f. 259<sup>a</sup>)  
 باز آمدن غازان بلشکرگاه خود (f. 261<sup>b</sup>)  
 صفت خرگاه که از بهر غازان ساخته بودند و خطبه کردن در وی (f. 263<sup>b</sup>)  
 خطبه خواندن غازان (f. 264<sup>b</sup>)  
 بر انداختن آیینها بد و نهادن رسمهای نیکو (f. 267<sup>b</sup>)  
 آثاری که از غازان محمود بظهور آمده است (f. 268<sup>b</sup>)  
 نکته (f. 269<sup>a</sup>)، (f. 271<sup>a</sup>)، (f. 273<sup>a</sup>)، (f. 274<sup>a</sup>)، (f. 275<sup>b</sup>)، (f. 276<sup>a</sup>)، (f. 280<sup>b</sup>) etc.

تنبيه (f. 270<sup>a</sup>) (f. 271<sup>a</sup>) (f. 284<sup>a</sup>)  
 فايده (f. 272<sup>b</sup>) (f. 273<sup>b</sup>) (f. 274<sup>b</sup>) (f. 277<sup>b</sup>) (f. 278<sup>a</sup>) (f. 282<sup>b</sup>) (f. 283<sup>b</sup>) etc.  
 لطيفه (f. 277<sup>a</sup>) (f. 281<sup>b</sup>) (f. 283<sup>a</sup>)  
 مكاشفه (f. 279<sup>a</sup>)  
 حكايت (f. 280<sup>b</sup>)  
 اندرز کردن غازان خان رعایارا و ولی عهد کردن خدا بنده محمد سلطان (f. 289<sup>a</sup>)  
 بنا نهادن قبه و مسجد و مدارس و ابواب البر و وقفهای آن (f. 291<sup>b</sup>)  
 شرطهایی که غازان محمود فرموده است (f. 293<sup>a</sup>)  
 وفات غازان محمود طاب ثراه (f. 295<sup>a</sup>)

The poem, which, as we have seen, was begun in 758/1357, seems not to have been completed until 763/1361-2, as appears from the following verses on f. 300<sup>a</sup>:

ز هجرت شده هفتصد و شصت و سه  
 مر این نامه نامداران مه  
 بروز دوشنبه بهماه حرام  
 شد این نامه بردست ناظر تمام

The last written page (f. 301<sup>a</sup>) contains the following very ungrammatical Arabic colophon and Persian historical note:

تمت الكتاب الغازان نامه بعون الملك الوح والخامه في تاسع ذا الحجه سنه ثلثه وسبعين  
 وثمانماية الهجرية النبويه، كتبه العبد الحقير خطوطى شروانى فى مدينة التبريز، م  
 در سال سته عشر و سبعمایه پادشاه اسلام سلطان سعيد پدر ابو سعيد غياث الدنيا والدين  
 اولجايتو خدا بنده محمد ابن ارغون در بلده سلطانيه روح مطهر پاکش از قالب خاکى برون آمد  
 و بر اعلای علین آشیان ساخت و آنچنان بود که در سلطانيه قسلامیسی فرمود و بشکار بر نشست  
 و مرضی عارض شد مراجعت نمود روز پنجشنبه سلخ رمضان وفات کرد علیه الرحمة والرضوان  
 چو قدر از<sup>1</sup> برتر از قدر جنان بود، خباب<sup>2</sup> قدس اعلی شد مکانش  
 روان بادا بهر دم صد هزاران، درود از حضرت حق بر روانش

The MS. contains 303 ff. of 18 × 13 c. and 15 ll., and is written in a good, clear *ta'liq* with headings and borders in gold.

#### V. 29 (9).

#### دیوان نزاری قهستانی

A copy of the British Museum MS. Or. 7909, containing the *Dīwān* of Nizārī of Qūhistān, made for me in 1913 by an Indian named Ismā'īl 'Alī. See my *Persian Literature under Tartar Dominion*, pp. 154-155.

This copy is chiefly written (ff. 59-168) in a note-book of 20.3 × 17 c. and 23 ll., but the first 58 ff. are on paper of a slightly different size. The writing is a clear and careful Indian *ta'liq*.

<sup>1</sup> Probably the correct reading is قدرش.

<sup>2</sup> Or جناب. Possibly it should be قباب.

## V. 30 (9).

## قصائد انوری

A MS. of the poems of Anwarí, bought of R. D. Dickinson, 89 Farringdon Street, E.C., for 10s. 6d. on March 30, 1899. It should, of course, have been placed higher in this class, since Anwarí flourished under the House of Saljúq in the twelfth century, but was overlooked.

Ff. 103 of 20.2 × 11.5 c. and 14 ll.; fairly good *ta'liq* between marginal lines of red and blue; no date or colophon.

## V. 31 (9).

## دیوان حافظ

A very poor Indian MS. of the *Díwán* of Ḥáfiz, given to me on May 13, 1903, by my former pupil Harináth Dè of Dacca College. It was copied in 1177/1764 by a certain Fathu'lláh Ákhúnd, and in March, 1839, belonged to "Baboo Chunder Narain Moostofee." I have not thought it worth while to number the leaves, which measure 20.5 × 13.3 c. and contain 13 ll. each of poor *ta'liq* writing.

## V. 32 (6).

## دیوان جهان

The *Díwán* of a poetess<sup>1</sup> using the pen-name (*takhalluṣ*) of Jahán, who was contemporary with Sháh Shujá' the Muẓaffarí, and is probably identical with the Jahán-Khátún satirized by 'Ubayd-i-Zákání. See my *Persian Literature under Tartar Dominion*, p. 233, n. 1.

The MS., apparently bought by me in Constantinople, since I have marked it in pencil "20 piastres," comprises 38 ff. of 14.9 × 10.4 c. and 15 ll., and is written in a small, neat *ta'liq* with rubrications. In the colophon the month of completion is given as Dhu'l-Hijja, but the year is almost obliterated, though it looks most like 1028 (this would be equivalent to Nov.—Dec., 1619).

The poems are for the most part *ghazals*, with a few *muqatta'át* (fragments) and *rubá'íyyát* (quatrains) at the end. Prefixed to them is a prose preface celebrating the virtues and titles of Jalálu'd-Dín Abu'l-Fawáris Sháh Shujá'. The poems are as usual arranged in alphabetical order of the final letter, except the first three, of which the first, in praise of God, begins:

ای ز امر کُنْفَكَانَت گشته پیدا کاینات      ذات بیچون ترا ترك صفت عین صفات

<sup>1</sup> The sex is shown by the occurrence in the prose preface of the expression *این ضعیفه*.



the second, in praise of the Prophet, begins:

ای افتخار نام نبوت ز نام تو، افزوده حشمت رسل از احتشام تو،  
and the third, in praise of Sháh Shujá', begins:

کسی که شمع جمال تو در نظر دارد، ز آتش دل پیروانه کی خبر دارد،  
جلال دنیا و دین کف ملک شاه شجاع، که صیت معدلتش ملک بحر و بر دارد،

#### V. 33 (10).

### دیوان کمال خجندی،

A good MS. of the *Díwán* of Kamál of Khujand, a poet contemporary with Háfiz. See my *Persian Literature under Tartar Dominion*, pp. 320–330, where a number of extracts from this MS. are given. It was bought for £4 from J. J. Naaman on May 1, 1901, comprises 186 ff. of 22.5 × 14.4 c. and 17 ll., is written in a neat, clear *ta'liq*, and has no date or colophon.

#### V. 34 (9).

### دیوان مغربی،

A good but undated MS. of the *Díwán* of Maghribí. See my *Persian Literature under Tartar Dominion*, pp. 330–344.

This MS. was one of seven which I bought for £20 from J. J. Naaman in September, 1901. They were originally numbered **W. 113**, and **W. 124–129**, this being **W. 125**. It comprises 50 ff. of 22.2 × 14.3 c. and 15 ll. and is written in a small, neat, and very pretty *ta'liq*. It has no colophon or date.

#### V. 35 (7).

### دیوان قاسم الانوار وغیره من آثاره،

An excellent MS. of the *Díwán* of Qásimu'l-Anwár, transcribed in 861/1456–7, only 24 years after the poet's death in 837/1433–4. See my *Persian Literature under Tartar Dominion*, pp. 473–486.

This MS., bought of J. J. Naaman in August, 1901, comprises 268 ff. of 16.3 × 12 c. and 15 ll., is written in a clear and beautiful *nasta'liq* between margins ruled in gold, and was copied by Muḥammad ibn Muḥammad ibn Khurram-Pír of Gílán, who completed it at the end of Ramaḍán, 861/Aug. 21, 1457. The *ghazals* extend to f. 204<sup>b</sup>, and are followed by a *tarjī'band* (ff. 204<sup>b</sup>–209<sup>a</sup>), after which come some poems in Turkish and in a Persian dialect (probably that of Gílán), fragments, quatrains, etc., ending on f. 227<sup>b</sup>. Next follows (ff. 228<sup>b</sup>–251<sup>a</sup>), after a blank page, a treatise entitled *Anísu'l-'Arifín* in *mathnawí* verse, to which is prefixed a prose

Preface in which the author gives his full name as “‘Alí ibn Naṣír ibn Hárún ibn Abi'l-Qásim al-Husaynī at-Tabrízī, commonly known as Qásimí,” which latter pen-name he uses alternatively with Qásim. The title of the poem is given in the following verse (f. 235<sup>a</sup>, l. 7):

خوش نماید گر دهر ترتیب ازین، نسخه نامش انیس العارفين،

The volume concludes with another treatise in prose interspersed with verse entitled *Anísu'l-'Ashiqín* (ff. 252<sup>b</sup>–266<sup>a</sup>), and ends with the following colophon:

قد فرغ من تحرير هذا الكتاب الشريف المبارك الميمون المنظوم العبد الفقير الحقير المحتاج الى  
رحمة حضرة السبحانى محمد بن محمد بن خرمپير الجيلانى للبحر الزخار وسالك الاطوار  
ومخزن الاسرار وسيد الاحرار وقطب الفلك الدوار قاسم الانوار سلام الله عليه وعلى من اتبعه  
الهدى فى اواخر شهر رمضان المبارك سنة احدى ستين وثمانمائة،

This colophon would seem to imply that the MS. was copied for Qásimu'l-Anwár himself, but the chronological difficulties involved are obvious.

#### V. 36 (7).

#### ديوان قاسم الانوار،

The same *Díwán* without the *Anísu'l-'Arifín* and the *Anísu'l-'Ashiqín*.

Ff. 200 of 17·2 × 12·8 c. and 17 ll.; written in a good, clear *naskh* within lines ruled in red, the last page or two in a smaller *ta'liq*; no date or colophon. Bought of J. J. Naaman for £3. 10s. od. on May 1, 1901.

#### V. 37 (8).

#### ديوان كاتبي،

A good copy of the *Díwán* of Kátibí of Níshápúr (d. 838/1434–5). See my *Persian Literature under Tartar Dominion*, pp. 487–495.

This MS., which was one of thirteen bought for £25 from J. J. Naaman in May, 1902, comprises 115 ff. of 18·3 × 11·4 c. and 15 ll., is written in a neat, small *ta'liq* with rubrications, and was copied by Murád ibn Khudá-verdi Beg in 923/1517.

#### V. 38 (13).

#### كليات جمالى،

A MS. of the very rare poetical works of Pír Jamálu'd-Dín Muḥammad of Ardistán, poetically named Jamálí. A notice of him is given in Ridá-qulí Khán's *Riyádu'l-'Arifín*, pp. 53–57, according to which he died in 879/1474–5. The only other MS. I have seen was in the possession of the late Hájjí 'Abdu'l-Majíd Belshah,

but I do not know what became of it<sup>1</sup>. This MS. was given to me by my friend Mírzá 'Abdu'l-Husayn Khán of Káshán, entitled *Wahídu'l-Mulk*, on October 12, 1912.

This large and compactly written volume comprises 330 ff. of 32 × 21 c. and 33 ll., is written in six columns to the page in a small, neat *ta'liq* with rubrications, and was transcribed by Sayyid 'Alí Akbar al-Hirawí (? الهمروی or الهردی) who completed it on Šafar 10, 1235/Nov. 28, 1819. The contents, which are fully set forth on two additional (unnumbered) pages at the beginning, are as follows:

(1) *Miṣbáhu'l-Arwáh* (ff. 1<sup>b</sup>–27<sup>b</sup>), a *mathnawí* poem beginning after a short prose Preface:

شحنه دل میل صحرا میکند ترک مستش فکر غوغا میکند

(2) *Aḥkámū'l-Muḥibbín* (ff. 28<sup>a</sup>–39<sup>a</sup>), beginning after a short prose Preface:

مژده مژده مژده ای دلدادگان کآمد آن یاری ده افتادگان

(3) *Niháyatu'l-Hikmat* (ff. 39<sup>b</sup>–59<sup>b</sup>), beginning after the Preface:

الصلوة ای عاشقان کآمد امام بر رخس آرید ایمان و سلام

(4) *Bidáyatu'l-Maḥabbat* (ff. 60<sup>a</sup>–71<sup>a</sup>), beginning after the Preface:

اسپ همت زین کن ای همت بلند تا ز پای روح بگشائیم بند

(5) *Hidáyatu'l-Ma'rifat* (ff. 71<sup>b</sup>–97<sup>a</sup>), beginning after the Preface:

با محبت رو بیار آور دلا کاندیرین بحرست سیر آشنا

(6) *Fathu'l-Abwáb* (ff. 97<sup>b</sup>–130<sup>a</sup>), beginning after the Preface:

ربنا افتح ربنا افتح بیننا بین قوم الحق وانصر واحدنا

(7) *Mihr-afrúz* (ff. 130<sup>b</sup>–133<sup>a</sup>), beginning after the Preface:

به محبت در آی و شو تسلیم تا که همت ترا کند تعلیم

It will be noticed that in this poem there is a change of metre from the hexameter *Ramal* hitherto employed.

(8) *Kanzu'd-Daqá'iq* (ff. 133<sup>b</sup>–143<sup>b</sup>), beginning after the Preface:

مشعل صبح سعادت دمید وسوسه ظلمت عادت رمید

(9) *Sharḥu'l-Kunúz* (ff. 144<sup>a</sup>–161<sup>a</sup>), beginning without Preface:

باسم عظیم و بذات قدیم که عشقت و بس هرچه هست ایحکیم

(10) *Rúḥu'l-Quds* (ff. 161<sup>b</sup>–171<sup>a</sup>), also described as the third part of the above *Sharḥu'l-Kunúz*.

<sup>1</sup> [It is now in the Library of the India Office. I have described its contents in an article contributed to the *'Ajáb-náma* (a volume of Oriental Studies published by the Cambridge University Press in 1922 and presented to Professor Browne on his 60th birthday), pp. 364–370.]



(11) *Tanbíhu'l-Árifín* (ff. 171<sup>b</sup>-187<sup>a</sup>), beginning after a rather long Preface:

ساقی قدحی که نو بهار است ' چشم دل و جان در انتظار است '

(12) *Mahbúbu's-Siddiqín* (ff. 187<sup>b</sup>-214<sup>a</sup>), beginning without Preface, but with interspersed passages of prose later on:

روز از نور عشق شد خرم ' ظلمت شب درید جامه غم '

(13) *Kashfu'l-Arwáh* (ff. 214<sup>b</sup>-240<sup>a</sup>), beginning:

بنامت نامه را سر بر گشایم ' که اندر کوی عشقت میسرایم '

(14) *Miftáhu'l-Qaṣr* (ff. 240<sup>a</sup>-242<sup>b</sup>), beginning after a longish Preface:

بود چه ایوب ز آل خلیل ' خواست خدا تا که شود او جلیل '

(15) *Mishkátu'l-Muhibbín* (ff. 242<sup>b</sup>-243<sup>b</sup>), beginning:

ای گزیده جهان و هرچه دروست ' جان عالم توئی و عالم پوست '

(16) *Kitáb-i-Ma'lúmát* (ff. 243<sup>b</sup>-244<sup>b</sup>), beginning:

ای رفیق ره و حریف مدام ' ای طلبکار رند درد آشام '

(17) *Kitáb-i-Mathnawíyyát* (ff. 245<sup>a</sup>-248<sup>a</sup>), beginning:

عشق تو مرا به باد بر داد ' خوشنودم از آنکه سخت تر باد '

(18) *Sharḥu'l-Wāsilín* (ff. 250<sup>a</sup>-275<sup>a</sup>), beginning:

این شجر با آن ثمر پیوسته است ' بیثمر باشد گز این بگسسته است '

(19) *Istiqámat-náma* (ff. 275<sup>b</sup>-281<sup>b</sup>), beginning:

استقیر دل که باز حسن حبیب ' میکند عشوها بعشق غریب '

(20) *Kitáb-i-Núr<sup>in</sup> 'alà Núr<sup>in</sup>* (ff. 282<sup>a</sup>-285<sup>a</sup>), beginning, after a longish prose Preface:

روز اول که دوست آئینه (آینه) خواست ' عقل بنمود روی و قامت راست '

(21) *Kitáb-i-Názir wa-Manẓúr* (ff. 285<sup>b</sup>-290<sup>a</sup>), beginning:

مصطفی هور و نور مشهور است ' علی بو العلا علی نور است '

(22) *Kitáb-i-Mir'átu'l-Afrád* (ff. 290<sup>b</sup>-313<sup>a</sup>), in prose interspersed with verse, beginning:

ای آنکه مشتاق جمال دوستی و میخواهی که معرفت الهی ضم کنی الخ

(23) *Kitáb-i-Qaṣá'id* (ff. 313<sup>b</sup>-316<sup>b</sup>), beginning:

صبح روشن گشت یا مهتاب بر بالاستی ' یا ز نور دلبرم عالم چنین زیباستی '

یا شب قدر است یا خود نغمه روح القدس ' کاینچنین دیر مغان چون مسجد الاقصاستی '

The *qaṣidas* are followed (ff. 316<sup>b</sup>-319<sup>b</sup>) by two *tarjī*-bands, a *tarkīb*-band and other shorter poems.

(24) *Ghazals*, with the *takhalluṣ* of Jamálí (ff. 320<sup>a</sup>-327<sup>b</sup>).

(25) *Rubá'íyyát* and *Mufradát* (ff. 327<sup>b</sup>-330<sup>a</sup>).

## V. 39 (7).

## دیوان ریاضی

The *Dīwān* of the Persian poet Riyāḍī of Samarqand, who died about 884/1479–80. See Rieu's Persian Catalogue, p. 1074. The *ghazal* which comes first in the British Museum MS. occurs on f. 8<sup>b</sup> in this MS., which begins:

صنع او آندم که نقش گنبد افلاک بست، نامه حیرت ببال طایر ادراک بست

This MS., which I appear to have bought in Constantinople for 15 piastres, comprises only 29 ff. of 16 × 11·6 c. and 11 ll., is written in good, clear *ta'liq*, and lacks date and colophon.

## V. 40 (8).

## دیوان هلالی، دیوان ریاضی

The *Dīwāns* of Hilālī (ff. 2<sup>b</sup>–36<sup>a</sup>) and of the above-mentioned Riyāḍī (ff. 40<sup>b</sup>–68<sup>a</sup>), a pretty but undated MS., which, with three others, I bought of J. J. Naaman for £15 on May 22, 1901. Concerning Hilālī of Astarābād, who was put to death by the Uzbeks in 935/1528–9, see my *Persian Literature in Modern Times*, pp. 234–235. His first ode in this MS. begins:

ز آب چشم من گل شد براه عشق منزلها، ندانم تا چه گداه بشکفت آخر ازین گداه

and the *Dīwān* ends with the following quatrain:

با هر که نشینی و قدح نوش کنی، از رشک مرا خراب و مدهوش کنی  
گفتی که چو می خورم ترا یاد کنم، ترسم که شوی مست و فراموش کنی

In the *Dīwān* of Riyāḍī contained in this MS. the *ghazal* which comes first in the British Museum MS. comes second, the first beginning:

گر طبیب آید که گیرد نبض جانان مرا، من همی میرم که می گیرد رگ جان مرا

The MS. comprises 68 ff. of 12 × 11 c. and 13 ll.; ff. 1, 2<sup>a</sup>, 36<sup>b</sup>–40<sup>a</sup> and 68<sup>b</sup> are blank; the writing is a small, neat *ta'liq*, and there is no date or colophon.

## V. 41 (8).

## تحفة الاحرار جامی، دیوان ریاضی

This MS., bought of J. J. Naaman for £2. 10s. 0d. in May, 1905, bears on f. 1<sup>a</sup> a seal which a marginal note declares to be that of the Ottoman Sultān Salīm, called "the Grim" (*Yāwūz*). It comprises 88 ff. of 19·8 × 11·9 c. and 15 ll., is written in a small, neat *ta'liq* with rubrications, and is divided into two parts, separated by

several blank leaves (ff. 64<sup>a</sup>–68<sup>a</sup>), of which the first only has a colophon, giving 886/1481 as the date of completion<sup>1</sup>. These two parts contain:

I. The *Tuhfatu'l-Ahrār* of Jámí (b. 817/1414, d. 898/1492), of whom a full account is given in my *Persian Literature under Tartar Dominion* (pp. 507–548), with a short notice of this book (pp. 526–528). The text has been edited by Forbes Falconer. This occupies ff. 1<sup>b</sup>–63<sup>b</sup> of the MS.

II. Another copy of the *Díwán* of Riyádí of Samarqand (ff. 68<sup>b</sup>–88<sup>b</sup>), beginning like V. 39 *supra*.

#### V. 42 (7).

### سبحة الابرار و ديوان جامی

A neatly written but undated MS., bought by me in Constantinople in April, 1910, from 'Abdu'r-Rahmán Efendi for two or three *mejídiyyés*, containing:

I (ff. 6<sup>b</sup>–59<sup>b</sup>). The *Subḥatu'l-Abrár* of Jámí, incomplete at end, concerning which see my *Persian Literature under Tartar Dominion*, pp. 528–531.

II (ff. 60<sup>a</sup>–251<sup>a</sup>). The First *Díwán* of Jámí, entitled *Fātiḥatu'sh-Shabáb*, incomplete at the beginning. The alphabetical arrangement only begins at the eighth *ghazal* (f. 62<sup>a</sup>), of which the text and translation are given on pp. 543–544 of my *Persian Literature under Tartar Dominion*. See also Ethé's India Office Persian Catalogue, col. 743.

The MS. comprises 251 ff. of 15 × 10 c. and 14 ll. written in a small and neat but rather angular *ta'liq*.

#### V. 43 (7).

### سلسلة الذهب جامی

Jámí's *Silsilatu'dh-Dhahab*, or "Chain of Gold," concerning which see my *Persian Literature under Tartar Dominion*, pp. 516–523.

This MS. was bought with twelve others for £25 from J. J. Naaman in May, 1902. It comprises 301 ff. of 15.5 × 9.2 c. and 12 ll., was transcribed in 997/1589, and is written in a small, neat *ta'liq* with headings in red and blue between margins ruled in gold and colours. The first of the three *Daftars*, or Books, into which the poem is divided occupies ff. 2<sup>b</sup>–177<sup>a</sup>; the second ff. 177<sup>b</sup>–251<sup>a</sup>; and the third ff. 251<sup>b</sup>–301<sup>a</sup>.

<sup>1</sup> The completion of the poem is evidently meant, Jámí's original colophon having been copied from the archetype.



## V. 44 (9).

## لیلی و مجنون مکتبی

A MS. of the *Laylā ū Majnūn* of Maktabí, which I bought in Constantinople on August 31, 1882. It is written in a fairly good *ta'liq*, without date or colophon, but contains eighteen rather crude miniatures, of which the first (on f. 6<sup>a</sup>) represents the Prophet's Ascension (*Mi'rāj*), and the others various episodes in the romance of Laylā and Majnūn.

Ff. 105 of 21·8 × 13·3 c. and 11 ll. The Persian lacquer binding has been greatly damaged. Concerning Maktabí, who composed this poem in 895/1490, and is believed to have died about 900/1494-5, see Rieu's Persian Supplement, pp. 191-192, Nos. 298-299.

## V. 45 (7).

## لیلی و مجنون هاتفی

A pretty and well written little MS. of the *Laylā ū Majnūn* of Hátifí (d. 927/1520-1), concerning whom see my *Persian Literature in Modern Times*, pp. 227-229. This poem, one of the "Quintet" (*Khamṣa*) which he composed in imitation of Nizámí, was published at Calcutta by Sir W. Jones in 1788.

Ff. 96 of 17 × 10·5 c. and 11 ll.; good *ta'liq* with rubrications between gold lines; no date or colophon.

## V. 46 (7).

## دیوان محیی

A small, neatly written MS. containing the *Díwān* of a poet using the pen-name of Muḥyí (so scanned, though generally written Muḥí, مُحی), but described in the colophon as that of Abú Muḥammad Muḥyí'd-Dín Shaykh 'Abdu'l-Qádir-i-Gílání. This celebrated saint died in 561/1165-6, and is certainly not the author of these much more modern poems. The real author is probably Muḥyí of Lár (d. *circa* 933/1526-7), whose *Futūḥu'l-Haramayn* has been similarly ascribed to Shaykh 'Abdu'l-Qádir. See Rieu's Persian Catalogue, p. 655. The first *ghazal* begins:

گر بیآئی بسر تربت ویرانه ما،      بینی از خون جگر آب زده خانه ما،

The *Díwān* concludes with sixteen quatrains.

Ff. 32 of 17 × 11 c. and 13 ll.; small, neat *ta'liq*. The MS. appears from the colophon to have been copied for a certain Ḥusnı Efendi of the Naqshbandı Order of Dervishes in 1162/1749.

## V. 47 (8).

## صفات العشاقین هلالی

The *Ṣifātu'l-‘Ashiqīn* ("Attributes of Lovers") of Hilālī, who was killed by the Uzbeks in 935/1528-9. See my *Persian Literature in Modern Times*, pp. 234-235; Rieu's *Persian Supplement*, No. 302, p. 192; Ethé's *Bodleian Persian Catalogue*, No. 1026, cols. 650-651.

This MS., bought of J. J. Naaman in September, 1901, with six others for £20, comprises 40 ff. of 19.8 × 12.2 c. and 12 ll., and is written in a good *ta'liq* between gold borders. There is no colophon or date.

## V. 48 (8).

## دیوان عرفی

An undated modern MS. of the *Dīwān* of 'Urfī of Shīrāz (d. 999/1590-1). See my *Persian Literature in Modern Times*, pp. 241-249, and Ethé's *Bodleian Persian Catalogue*, No. 1051, col. 662. The first poem begins:

ای متاع درد در بازار جان انداخته      گوهر هر سود در جیب زبان انداخته

This MS., bought of J. J. Naaman on May 1, 1901, for £1, comprises 94 ff. of 20.2 × 12.4 c. and 17 ll., and is written in a small, clear, neat Persian *ta'liq*, without date or colophon.

## V. 49 (7).

## دیوان عرفی

Another MS. of the *Dīwān* of 'Urfī, defective at beginning and end, given to me by Dr Rizā Tevfīq (Ridā Tawfīq) in August, 1909. Though imperfect, this MS. contains a much larger selection of 'Urfī's poems than the preceding one. It begins in the middle of a *qasīda* with the verse:

تا رایت عفو و غضبش سایه تیغ کند      هبات متصور نشد آرامش و دمر را

In its present state the MS. (which appears to suffer from numerous dislocations and lacunae) comprises 154 ff. of 16.8 × 9.5 c. and 15 ll., and is written in a small, neat Persian *ta'liq* between gold lines. A colophon at the end of the *ghazals* on f. 143 is ۱۰۷, which may be meant for 1007/1598-9, or 1070/1659-60.

## V. 50 (8).

## نل و دمن فیضی

A small, plainly written, modern MS. of the *Nal ū Daman* of the Indian poet Fayḏí (Fayzí), concerning whom see my *Persian Literature in Modern Times*, pp. 241-245. He died in 1004/1595, and composed this poem in the preceding year. See Rieu's Persian Catalogue, pp. 670-671.

This MS. was one of thirteen bought of J. J. Naaman for £25 in May, 1902. It comprises 111 ff. of 20.3 × 11.2 c. and 19 ll., and is written in a small, fairly good Persian *ta'liq*. The copyist was Muṣṭafà ibn Muḥammad called Sirrí (Sarí)-záda, but there is no date.

## V. 51 (11).

## دیوان صائب

A good MS. of the *Díwán* of Ṣá'ib (d. 1088/1677-8), concerning whom see my *Persian Literature in Modern Times*, pp. 265-276.

This MS., for the gift of which I am indebted to Sir John Tweedy, who kindly gave it to me on March 7, 1922, comprises 598 ff. of 25.6 × 13.5 c. and 17 ll., written in excellent *ta'liq* between borders ruled in blue and gold. The last written page (f. 597<sup>a</sup>) is in a coarser and apparently later hand, and seems to have been supplied to replace a lost leaf. It ends with a colophon dated 10 Shawwál, 1044/March 29, 1635. If this be correct the MS. was written not only during the poet's lifetime, but soon after he came at an early age from Persia to India.

## V. 52 (10).

## دیوان صائب

Another MS. of the *Díwán* of Ṣá'ib, bought of Quaritch on May 14, 1901, for 15s. It comprises 349 ff. of 22.3 × 13.7 c. and 15 ll., is written in a clear and fairly good Indian *ta'liq*, and has no date or colophon. The poet's pen-name (*takhalluṣ*) is invariably written in red.

## V. 53 (10).

## دیوان شیخ علی حزین

A beautifully written and illuminated MS. of the *Díwán* of Shaykh 'Alí Hazín (b. 1103/1692, d. 1180/1766-7), concerning whom see my *Persian Literature in Modern Times*, pp. 277-281, and Rieu's Persian Catalogue, pp. 715-716.



This MS. formerly belonged to my friend the late Mr E. J. W. Gibb, and was given to me on Dec. 5, 1901, by his widow and his mother. It is finely bound in Persian lacquer covers, comprises 450 ff. of 23·7 × 14·7 c. and 15 ll., and is written in a small and very elegant Persian *ta'liq* between blue and gold borders. The whole ground of each page, as well as the margins, is ornamented with gilt floral designs. There are two colophons, one on f. 39<sup>b</sup>, at the end of the prose Preface (*Díbacha*), dated Rajab, 1233/May, 1818, and another fuller one on f. 449<sup>a</sup>, dated Muḥarram, 1234/November, 1818. The scribe omits his own name, but gives the name of the person for whom he made this copy, preceded by three lines of honorific epithets which even the greatest sovereigns might deem exaggerated, but unhappily the name was written in gold letters which are now illegible. The contents of the MS. are as follows:

I (ff. 3<sup>b</sup>–39<sup>b</sup>). Prose Preface (*Díbacha*), beginning:

نحمده ونسأله التقى ونعتصر بعروته الوثقى... رباعى، يارای زبان کو که ثنای تو کنیم، الخ

II (ff. 41<sup>a</sup>–104<sup>b</sup>). *Qaṣīdas*, beginning:

غیر نفی حکمت یکتای بیهمتاستی،

III (ff. 105<sup>b</sup>–379<sup>b</sup>). *Ghazals*, beginning:

ای نام تو زینت زبانها، حمد تو طراز داستانها،

IV (ff. 380<sup>b</sup>–407<sup>a</sup>). *Rubā'iyyāt*, beginning:

شد صید خم زلف رسائی (رشائی) دل ما، افتاده بدام اژدهائی دل ما،

از بوی کباب میتوان دانستن، کز عشق در آتشست جائی دل ما،

V (ff. 407<sup>b</sup>–448<sup>b</sup>). *Muqatta'āt*, beginning:

یا (sic) ابا حسن القیت حبك منفذی، ولو بذنوب الخلق كنت محاسبا،

V. 54 (13).

کلیات نشاط،

The complete works (*Kullīyyāt*) of Mīrzá 'Abdu'l-Wahháb, entitled Mu'tamadu'd-Dawla and poetically surnamed Nashát, who died in 1244/1828–9. See the *Majma'u'l-Fuṣṣḥá*, vol. II, pp. 509–514, and my *Persian Literature in Modern Times*, pp. 225, 307 and 311. A lithographed edition appeared at Tīhrán in 1282/1865–6.

This MS. was one of those obtained from the Belshah collection in the spring of 1920. It comprises 194 written ff. of 30 × 19 c. and 17 ll., is written in a fairly good cursive Persian *ta'liq* between margins ruled in red, gold and blue, and was completed on the 19th of Rabí' II, 1282/11 September, 1865, at Tīhrán. The scribe's name appears to be Muḥammad Ibráhīm, and in a marginal note he gives the day as well as the year of Nashát's death as the 5th of Dhu'l-Hijja, 1244/June 8, 1829.

The volume contains both prose and verse. The first section of the prose selections (ff. 1<sup>b</sup>–62<sup>a</sup>) is headed by the following rubric:

مشمئل است بر دیباچه و خطبه و وقف‌نامه و نکاح نامجات و توصیف بعضی از ولات

It contains many letters, despatches, etc., besides the longer pieces and is interspersed with a certain amount of poetry. It is preceded by a rather crude illuminated 'unwán, and has a colophon dated 5 Rabí' 1, 1282, only a fortnight earlier than the final colophon mentioned above.

The second prose section (ff. 62<sup>b</sup>–82<sup>b</sup>) also contains prose pieces interspersed with verse, some devotional, some anecdotal in character. There is a colophon at the end of this part, dated the 17th of Rabí' 1, 1282/Aug. 10, 1865.

The poems fill the remainder of the volume, first a *mathnawí* (ff. 83<sup>b</sup>–107<sup>b</sup>) beginning:

ای خوشا آغاز غم پرواز عشق، ای خوشا انجام به از آغاز عشق،

This is dated in the colophon nine days later than the preceding one. Next come the *qaṣídas* (ff. 108<sup>b</sup>–117<sup>b</sup>), beginning:

هوا باد و هوس باران طمع خاک و خطر خضرا،  
در این گلشن بسی نادان که بندوق دل گشاید پا،

The colophon at the end of this portion gives the 28th of Rabí' 1, 1282/Aug. 21, 1865, as the date of completion. The *ghazals* (ff. 118<sup>b</sup>–184<sup>a</sup>) are immediately followed by *tarkíb-bands*, *muqatta'át* and *rubá'íyyát* (ff. 184<sup>a</sup>–194<sup>a</sup>).

## V. 55 (8).

### دیوان ناظم،

The Persian *Díwán* of a poet called Názim, who may or may not be identical with one of the two poets who made use of this pen-name mentioned in Rieu's Persian Catalogue, pp. 370 and 692. The first *ghazal* begins:

عشق ناظم شد چه دیوان دل آگاهرا،  
آهی انشا کرد و مصرع داد بسم اللهرا،

This little MS., given to me by Dr Rizá Tefvíq (Ridá Tawfíq) in August, 1909, comprises 50 ff. of 20.5 × 11.4 c. and 15 ll., is written in a small, neat Persian *ta'liq*, and is dated in the colophon 21 Dhu'l-Hijja, 1242/July 16, 1827.

## V. 56 (7).

## دیوان شیخ صافی

The Persian *Dīwān* of a poet called (Shaykh) Ṣāfī, consisting entirely of *ghazals* except for two quintets (*mukhammas*) and two quatrains at the end. The first *ghazal* begins:

ای اسرتو سر دفتر هر نامه غرا،      وی بی همه و با همه در اسرو مسما،

This MS., one of thirteen bought for £25 from J. J. Naaman in May, 1902, comprises 104 ff. of 17·7 × 13·6 c. and 13 ll., is written in a plain *nasta'liq* hand, and is dated 919/1513-14.

## V. 57 (11).

## دیوان سحاب

The *Dīwān* of Saḥāb, son of the more celebrated Hātif of Iṣfahān, and one of the leading poets of the court of Faṭḥ-'Alī Shāh. See Rieu's Persian Supplement, pp. 88-89, 118-120, and 379.

This MS., bought of Quaritch for 28s. on May 14, 1901, is bound in Persian lacquer covers with floral designs inside, and comprises 175 ff. of 27 × 17·5 c. and 12 ll.

The first part of the volume (ff. 1<sup>b</sup>-54<sup>a</sup>) contains *qaṣīdas*, *muqatta'āt*, etc., and ends with several chronograms, of which three of the last five give the dates 1214/1799-1800 and 1215/1800-1, two 1216/1801-2, and one the much earlier date 1193/1780-81. All of them celebrate the completion of gardens or buildings (*Dil-gushā*, *Dil-furūz*); Faṭḥ-'Alī Shāh is explicitly mentioned in three of the four bearing the later dates, and Āqā Muḥammad Khān in the remaining one.

The second part of the volume (ff. 55<sup>b</sup>-174<sup>b</sup>) contains the *ghazals* and *rubā'iyyāt*.

## V. 58 (9).

## کتاب شیخ صنعان [و] ترسا

The story of Shaykh Ṣan'ān and the Christian girl, for love of whom he contravenes the precepts of Islām by drinking wine, acting as a swine-herd, and worshipping an idol, until finally the girl, moved by his love, embraces Islām, while he recovers his odour of sanctity amongst his astonished and scandalized disciples, is well known, and occurs in Shaykh Farīdu'd-Dīn 'Aṭṭār's *Manṭiqu'ṭ-Tayr*. For other versions see Rieu's Pers. Suppl., No. 376, p. 234<sup>b</sup>, and also his Turk. Cat.,



pp. 185<sup>b</sup> and 302<sup>b</sup>. The poem contained in this MS. I cannot identify, nor can I find any mention of the author's name, but it is dedicated (f. 13<sup>b</sup>) to Sulṭān 'Abdu'l-Majíd:

در مدح پادشاه اسلام پناه سلطان البر والبحر صاحب الكر والقر والقر السلطان عبد  
المجید خان الغازی مدد الله ظله الى آخر الزمان

If the king in question be the Ottoman Sulṭān 'Abdu'l-Majíd, the poem is quite modern, of the nineteenth century, and the following reference to artillery appears to support this view:

ز رشك بانگ طویش بر عراده ' بجان برق صد آتش فتاده

The poem, which comprises about 1700 verses, begins:

خداوندا دلم بی نور گشته ' ز قسوت سرمه سنگ طور گشته

The actual story begins on f. 19<sup>b</sup>:

کهن پیران سخن آغاز کردند ' در دیر فصاحت باز کردند  
که اندر شهر صنعان بود پیری ' گروه مردمان را دستگیری

The MS., one of thirteen bought in May, 1902, for £25 from J. J. Naaman, comprises 58 ff. of 19·6 × 13·7 c. and 15 ll., and is written in a large and clear but ungraceful *ta'liq* with rubrications, and dated 1272/1855-6.

#### V. 59 (7).

#### کتاب حسین و حسن

A short *mathnawí* poem on the Imáms Ḥasan and Ḥusayn, beginning:

شود یاورم گر مُعین اله ' بنظم آورم قصه آن دو شاه

It comprises about 300 verses, is entirely unhistorical in character, being filled with marvels, and is, I am informed, commonly learned by heart by Persian children, with the "Cat and Mouse" (*Músh ú Gurba*) of 'Ubayd-i-Zákání and the *Niṣáb* of Abú Naṣr-i-Faráhí.

This copy, in a poor, cursive *ním-shikasta*, was made at the end of 1285/March—April, 1869, by a woman named Zahrá Bíbí, and was acquired with the other Schindler MSS. in January, 1917. It comprises 24 ff. of 16·3 × 10·2 c. and 7 ll.

#### V. 60 (9).

#### نامه باستان

The *Náma-i-Bástán*, or "Book of the Ancients," an imitation of the *Sháhnáma*, supposed to embody the researches of European savants and archaeologists into Persian antiquities, composed by Mírzá 'Abdu'l-Ḥusayn Khán of Kirmán, better

known as Mírzá Áqá Khán, during his detention in Trebizond in Ramaḍán, 1313 (Feb.—March, 1896). He was put to death on July 17, 1896, at Tabríz, together with Shaykh Aḥmad “Rúhí” of Kirmán and the Khabíru'l-Mulk, on suspicion of complicity in the assassination of Náṣiru'd-Dín Sháh on May 1, 1896. See my *Persian Revolution*, pp. xi, 10–12, 63–64, 93–96, 409–414, where an extract from this poem, suppressed in the lithographed edition published two years after the author's death, is given. Of his numerous writings he enumerates twenty on the last page (f. 82<sup>a</sup>) of this MS. Several of these, such as the *Hasht Bihisht* (F. 53 and F. 54) and the *Kitáb-i-Ridwán* (X. 11), are noticed elsewhere in this Catalogue. The full title of this poem, an autograph copy, is:

نامهٔ باستان مشتمل بر تاریخ راستین قدیم ایران از روی آثار عتیقه و خطوط قدیمه که  
سیاحان اروپا درین عصر کشف نموده اند اثر عبد الحسین کرمانی الشهیر بمیرزا آقا خان کرمانی  
هنگام توقّف طرابزون فی شهر رمضان ۱۳۱۳

Ff. 82 of 20.5 × 14.5 c. and 18 ll.; small, neat Persian *ta'liq* with rubrications.

The book begins with a prose table of contents, enumerating eleven ancient Persian dynasties “according to the beliefs of European historians.” These are entitled (1) *Ábádiyán*; (2) *Ájámiyán* (or *Píshdádiyán*, *Jamshídiyán*, *Gilsháhiyán*, or *Jamsháspiyan*); (3) *Márdúshiyán* (i.e. Dāḥḥák and his descendants, or the “Nimrods” of Babylon, or the “Shepherd Kings” who also subdued Egypt); (4) *Ábtín* and *Firídún* and their descendants; (5) the *Pahlawántí*, or Heroic Epoch of Záb, Karshásp, Sám, Naríman and Rustam; (6) the Achaemenians; (7) the Medes; (8) the *Sháhinsháhs* of Párs, of whom the first was Cyrus the Great (سیروس اعظم), whom the author identifies with Kay-Khusraw; (9) the Seleucidae; (10) the *Ashkáníyán*, or Parthians; and (11) the Sásánians. This table is followed (on f. 3<sup>a</sup>) by a note (افادهٔ مخصوصه) setting forth how much greater European researches have shown the Persians to be than ever Firdawsí imagined.

The actual poem, written, like the *Sháhnáma*, in the *Mutaqárib* metre, begins:

سرِ نامه بر نام (زروان) پاک، که رخشید ازو (هرمز) تابناک،

There are copious foot-notes explaining the archaic and obsolete words used in the poem, such words being placed in parentheses in the text and written in red in the notes. The latter part of the poem, lamenting the departed glories of Persia and her present miserable condition, satirizing Náṣiru'd-Dín Sháh, and giving some account of the author's life (ff. 71–81), is the most interesting. The section last mentioned (ff. 76<sup>b</sup>, l. 13–78<sup>a</sup>, end in the MS.), entitled:

در مقام اندرز و شرح حال خود گوید—

تو تا باشی ای خسرو نامور، مرنجان کسی را که دارد هنر،

will be found printed *in extenso* (60 verses), with English translation, at the end of my *Persian Revolution* (pp. 409-411). As a further specimen, I here give the Conclusion (*Khátima*) of the poem:

چو آمد به بُن این کهن داستان، بنامیدمش نامه باستان،  
 ز تاریخ هجرت ز بعد هزار، یکی سیصد و سیزده بر شمار،  
 که پایان شد این نامبردار گنج، بیک ماه بر دم درین کار رنج،  
 سپاسم ز یزدان پیروزگر، که این نامه نامی آمد بسر،  
 غرض بود تاریخ نی شاعری، که طبع من از شعر بودی عری،  
 بویژه که بودم به بند اندرون، چه لطف آید از طبع بندی برون،  
 درین نامه از هر دری گفته شد، گهرهای معنی بسی سفته شد،  
 ز گفتار فردوسی پاکزاد، بسی کرده ام اندرین نامه یاد،  
 نبود اندرین ره مرا توشه،  
 هم از خرمن او شدم خوشه،

#### V. 61 (8).

### اشعار یحیی ریحان (مدیر گل زرد).

The Persian poems, mostly political and composed during the Great War, of a young poet named Yahyà Rayhán, who sent this little volume to me in November, 1918. According to the accompanying letter (dated Shawwál 10, 1336/July 19, 1918) he was born at Tíhrán in 1313/1895-6 and received his education there until 1328/1910, when he accompanied his family to Khurásán. In the following year some of his poems were published in the *Naw Bahár* (No. 42), of April 20, 1911. In 1334/1915-6 he returned to Tíhrán and entered a department of the Ministry of Finance. In the spring of 1336/1918 he began publishing his fortnightly paper, entitled *Gul-i-Zard* ("the Yellow Rose"), of which he sent me the first four numbers, published on June 7, June 21, July 6 and July 21, 1918. A photograph of the poet, taken in 1335/1917, is pasted into the beginning of the book, which comprises 98 written pages (numbered by the copyist, probably the author himself) of 17.5 × 13 c. and 14 to 18 ll., written in a fair cursive *ta'liq*. For his lighter verse the author uses the pen-name of Jújí.

The collection consists of about 34 poems, mostly in the new style, and with such titles as:

- |  |                          |
|--|--------------------------|
| "At the beginning of the International War."                 | در اوائل جنگ بین المللی  |
| "The plaint of the victim, the philosophy of the oppressor." | فریاد مظلوم فلسفه ظالم   |
| "A moral ode."   | یک غزل اخلاقی            |
| "Awaiting spring in a garden."                               | در یک گلزار بانتظار بهار |



Rayḥán is very fond of the *mustazád*, so popular amongst the poets of the Revolution, many specimens of which are given in my *Press and Poetry of Modern Persia* (e.g. Nos. 4, 5, 40 etc.). This type of verse, however, is not so modern as I had originally supposed, for it goes back at least to Yaghmá of Jandaq, who flourished in the middle of the nineteenth century. See my *Persian Literature in Modern Times*, pp. 339-343.

## V. 62 (6).

## کتاب ملا پریشان

A little volume given to me by the Rev. W. St Clair Tisdall on July 24, 1912, containing a Kurdish *mathnawí* poem of about 500 verses, beginning:

من ژ بسم الله من ژ بسم الله      ابتدا مکرم من ژ بسم الله  
پریشان نامه ذکر مکرم الله      نه آرای هر کس پی قافی الله  
لا رطب و لا یابس الا فی کتاب      کتاب درج و حمد و فصل الخطاب  
حمد و بسم الله مندرج بین      او نیژ ژ پای باغ هزار گل چین

The title, *Kitáb-i-Mullá Paríshán*, is given in the colophon on f. 21<sup>b</sup>, also the copyist's name, Mírzá Muḥammad Kázim Fílí of the Sa'dawand tribe, who wrote it for an ecclesiastic named Áqá Bahá'u'd-Dín, apparently in 1302/1884-5.

Ff. 21 of 14.2 × 9.5 c. and 13 ll.; clear though rather inelegant *naskh*.

## V. 63 (10).

## محیط اعظم عبد القادر بیدل و نکات

A MS. given to me in August, 1909, by Dr Riḍá Tawfíq (Riḍá Tevfík), containing two works of 'Abdu'l-Qádir Bí-dil, who died in 1133/1720-1. For his life see Rieu's *Persian Catalogue*, p. 706; Ethé's *Bodleian Persian Catalogue*, cols. 712-713, etc.

The first of the two works contained in this volume (ff. 4<sup>b</sup>-94<sup>a</sup>) is a *mathnawí*, apparently entitled *May-Khána* ("the Wine-Tavern") in eight sections (called *Dawr*, "Round" or "Circuit" of the wine-cup), preceded by a prose preface beginning:

حمد نشأ آفرینی را که میخانه حقیقت انسانی را از نشأ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ عَلَوِّ مفاخرت  
بخشید الخ

After a doxology concluding with seven verses of *mathnawí*, it continues:

اما بعد، بدانکه این خمخانه طهور حقایق است نه ساقی نامه اشعار طهور الخ

The actual poem begins on f. 6<sup>b</sup>:

ازین میخانه نتوان بود غافل، که درها می گشاید بر رخ دل

The eight *dawrs* which it comprises are as follows:

- دور اول، جوش اظهار خم بزم وجود (f. 6<sup>b</sup>)  
 دور ثانی، جام تقسیم گلستان شهود (f. 9<sup>b</sup>)  
 دور ثالث، موج انوار در بحر وجود (f. 17<sup>b</sup>)  
 دور رابع، شور سرخوش می فیض حضور (f. 24<sup>a</sup>)  
 دور خامس، رنگ اسرار گلستان کمال (f. 32<sup>a</sup>)  
 دور سادس، بزم نیرنگ خط لوح بیان (f. 49<sup>b</sup>)  
 دور سابع، حل اشکال در عقد بیان (f. 81<sup>b</sup>)  
 دور ثامن، ختم طومار رنگ بوی زبان (f. 88<sup>b</sup>)

The title *Muḥīt-i-A'zam* ("Most Mighty Ocean") occurs in a quatrain at the end of f. 94<sup>a</sup>:

این نسخه که از خامه الهام رقم، گردید مسمی به محیط اعظم  
 در یافت دبیر خرد از روی حساب، سال اتمام [آن] بنامش مدغم

This appears to imply that the title of the poem, *Muḥīt-i-A'zam* (= 1078/1667–8), gives the date of its composition, in which case it must have been composed in the author's youth.

The second part of the MS. (ff. 96<sup>b</sup>–205<sup>b</sup>) contains the same author's prose *Nikāt* (نکات), concerning which see Rieu's Persian Catalogue, p. 745<sup>b</sup>. Numerous verses are scribbled on what should have been the blank leaves at the beginning and end of the volume, including some in Turkish by Fuḍúlî (Fuzûlî) of Baghdád.

Ff. 210 of 24.2 × 12.2 c. and 13 ll.; poor Indian *ta'liq* with rubrications; dated 1223/1808–9 on f. 205<sup>b</sup>.

## V. 64 (8).

### گوهر شاهوار (اشعار ذره)

*Gawhar-i-Sháhwár* ("the Royal Pearl"), a collection of poems (*mathnawís*, *qaṣídas*, *ghazals* and *rubá'íyyát*), mostly in praise of Maḥmúd Mírzá, one of the numerous sons of Faṭḥ-'Alí Sháh, by Mírzá 'Abdu'l-Ghaní of Tafrísh, poetically surnamed *Dharra*. The work begins (ff. 1<sup>b</sup>–11<sup>a</sup>) with a prose Preface in which the author mentions a few particulars about himself, and in the concluding sentence gives the title of the work. The initial *mathnawí* (ff. 11<sup>a</sup>–34<sup>a</sup>), headed *Hikáyyát* (Stories), begins:

بنام خداوند فرهنگ و هوش، پدید آور انس و جن و وحوش  
 کریمی که گیتی است ازو فیضیاب، یکی ذره از نور او آفتاب

It is followed by *qaṣidas* (ff. 34<sup>a</sup>–50<sup>a</sup>) and *ghazals* (ff. 50<sup>b</sup>–59<sup>b</sup>), mostly in praise of Maḥmúd Mírzá, who is generally referred to as “Maḥmúd Sháh,” and a few quatrains.

This little MS., obtained in the final division of the Belshah MSS., comprises 61 ff. of 20 × 13 c. and 9 ll., is written in a fair *ta‘līq*, and is undated.

## V. 65 (7).

### مجموعه دیوانهای قدیم

A fine old Anthology of Persian poetry, transcribed by one Maḥmúd Sháh Naqíb, and completed on Ramaḍán 27, 827/August 23, 1424<sup>1</sup>. I bought it in Constantinople in April, 1910, for £13 T. from a bookseller named ‘Abdu’r-Raḥmán Efendi.

The selected poems are arranged according to form in the following twelve categories: (1) *Tawhíd*; (2) *Na‘t*; (3) *Manqabát*; (4) *Qaṣ‘id*; (5) *Tarjī‘át*; (6) *Ghazaliyyát*; (7) *Mathnawiyyát*; (8) *Muqaṭṭa‘át*; (9) *Mukhammasát*; (10) *Rubá‘iyyát*; (11) *Mu‘ammayát*; (12) *Abyát* (isolated verses). About eighty poets (of whose names a list is given in an illuminated Table of Contents on ff. 2<sup>b</sup>–3<sup>a</sup>) are represented in the collection. They are as follows:

(1) ‘Aṭṭár; (2) Kamálu’d-Dín Ismá‘íl; (3) ‘Iráqí; (4) Anwarí; (5) Khwájú of Kirmán; (6) Sirájí; (7) Sa‘dí; (8) Athíru’d-Dín Akhsíkatí; (9) Salmán-i-Sáwají; (10) Ḥasan-i-Káshí; (11) Saná‘í; (12) Kháqání; (13) Ṣahíru’d-Dín Fáryábí; (14) ‘Abdu’l-Wási‘-i-Jabalí; (15) Mu‘izzí; (16) Mujíru’d-Dín-i-Baylaqání; (17) Mas‘úd-i-Sa‘d-i-Salmán; (18) Azraqí; (19) Súzaní; (20) ‘Abdu’r-Razzáq-i-Iṣfahání; (21) Sayfu’d-Dín-i-Isfarangí; (22) Mukhtárí; (23) Rashídu’d-Dín Waṭ-wát; (24) Jalálu’d-Dín Rúmí; (25) Awḥadu’d-Dín Awḥadí; (26) Abu’l-Mafákhír-i-Rází; (27) Nizámí; (28) Amír Khusraw; (29) Amír Ḥasan of Dihlí; (30) Ḥamídu’d-Dín-i-Samarqandí; (31) Náṣir-i-Khusraw; (32) Ḥusámu’d-Dín Ḥasan; (33) Falakí-i-Shírwání; (34) Qiwámí-i-Rází; (35) Qaṭrán; (36) Minúchihrí; (37) ‘Izzu’d-Dín-i-Shírwání; (38) Waḥíd-i-Samarqandí; (39) Sharafu’d-Dín-i-Rází; (40) Shamsu’d-Dín Shufurwah; (41) Maḥmúd Ibn Yamín; (42) Faríd-i-Aḥwal; (43) Imámí-i-Hirawí; (44) Athíru’d-Dín Awmání; (45) Siráju’d-Dín Qumrí; (46) Amír-i-Kirmání; (47) ‘Imád-i-Faqíh; (48) Jalál-i-‘Aḍud; (49) Jalálu’d-Dín-i-Khwáfí; (50) Jalálu’d-Dín-i-Ṭabíb; (51) Sa‘d (or Sa‘íd)-i-Hirawí; (52) Púr-i-Bahá-yi-Jámí; (53) Náṣir-i-Bukhárí; (54) Maḥmúd-i-Abharí; (55) ‘Ubayd-i-Zákání; (56) ‘Iṣmat-i-Bukhárí; (57) Ḥusámu’d-Dín-i-Tabrízí; (58) Nizárí-i-Quhistání; (59) Ḥusámu’d-Dín-i-Hirawí; (60) Amír ‘Abdu’l-Majíd; (61) Jalálu’d-Dín ‘Atíqí; (62) Ḥáfīz-i-Shírází;

<sup>1</sup> So in the colophon on f. 479<sup>a</sup>, but the year 857/1453 or 859/1455 is given on f. 3<sup>a</sup> at the end of the Table of Contents.



(63) Kamál-i-Khujandí; (64) Jamálu'd-Dín Laţífí; (65) Fathu'lláh-i-Qazwíní; (66) Karímu'd-Dín-i-Tabrízî; (67) Naşíru'd-Dín-i-Manşúr; (68) Maḥmúd ibn Qamar; (69) Sharafu'd-Dín...; (70) Ashrafu'd-Dín Sharaf; (71) Khwāja 'Abdu'l-Malik; (72) Kamálu'd-Dín Sábiqí; (73) Aḥmad-i-Khákí; (74) Áqá-yi-Tiflís; (75) Qádí Rađí; (76) Sháh Shujá'; (77) Sulţán Aḥmad-i-Baghdádí; (78) Amír Sayyid Ḥusaynî; (79) Shaykh Aḥmad-i-Jám; (80) Sayyid Ni'matu'lláh; (81) Firdawsí-i-Ṭúsí. Many of these poets, of course, recur in several of the twelve sections into which the work is divided. The total number of verses contained in the volume does not fall far short of 20,000.

Ff. 479 of 15·8 × 11·6 c. and 17 ll. (*bayts*) in the body of the page and 12 ll. (6 *bayts*) in the margin. Written throughout in a small neat *nasta'liq*, with headings in gold and red and ornamental designs in the outer corners of each page, and more elaborate illuminations on ff. 4<sup>a</sup>, 4<sup>b</sup> and 5<sup>a</sup>.

### V. 66 (10).

#### جواهر خمسہ

Selections from the *Díwáns* of five Persian poets who flourished about the end of the fifteenth and beginning of the sixteenth centuries of the Christian era, namely, Áṣafí, Hilálí, Áhí, Sháhí and Ahlí, to which is prefixed a much later prose Preface written in 1120/1709, for Prince Muḥammad Farrukh-Siyar (reigned 1124/1713–1131/1719) before he succeeded to the throne.

This finely-written and finely-bound MS. was one of seven bought of J. J. Naaman in September, 1901, for £20. It comprises 234 ff. of 22·3 × 14·5 c. and 14 ll. and comprises:

(1) The prose Preface (*Díbācha*) mentioned above (ff. 1<sup>b</sup>–8<sup>b</sup>), beginning:

انواع حمد و ثنای [بی] مر ذات پاک بی نیاز بی انبازی را آنخ... (f. 4<sup>a</sup>) مکشوف ضمائر ارباب  
بصائر گردانیده می آید که چون نسخه دیوان شاهی و آصفی و هلالی و اهلای و آهی از جمله  
دیوانها بجهة تشریح و تنقیح مبانی و تقریر و تحریر معانی و علو مضامین مطالب و سمو مقاصد  
و مآرب ممتاز بوده آنخ

The date of this Preface (1120/1709) is given in the following chronogram (f. 7<sup>b</sup>):

شیری شکار کرد که آسود خلق ازو شیر از ستم بهمانده بود سال این شکار

The Preface is in a good, legible *ta'liq*, larger and more modern than the remainder of the MS.

(2) The *Díwán* of Áṣafí (ff. 9<sup>b</sup>–79<sup>a</sup>), beginning:

ساز آباد خدایا دل ویرانی را یا مده مهر بتان هیچ مسلمانی را

Áṣafí died on Sha'bán 16, 923/Sept. 3, 1517. See Rieu's Persian Catalogue, pp. 651–652.

(3) The *Díwán of Hilálí* (ff. 80<sup>b</sup>–124<sup>a</sup>), dated in the colophon 990/1582 and beginning:

ای نور خدا در نظر از روی تو مارا، بگذار که در روی تو بینیم خدارا،

Hilálí was killed by the Uzbeks in 939/1532–3. See Rieu, *loc. cit.*, p. 656.

(4) The *Díwán of Áhí* (ff. 125<sup>b</sup>–154<sup>a</sup>), dated in the colophon 990/1582 and beginning:

ای صد خجالت از گل روی تو لاله‌را، ماند غزال چشم تو چشم غزاله‌را،

Áhí died in 927/1521. See Ethé's Bodl. Pers. Cat., col. 644.

(5) The *Díwán of Sháhí* (ff. 155<sup>b</sup>–192<sup>b</sup>), also dated 990/1582 and beginning:

بیا ای از خط سبزه هزاران داغ بردلها، مرو کز اشک مشتاقان بخون آغشته منزلها،

Sháhí died in 857/1453. See Rieu, *op. cit.*, p. 640.

(6) The *Díwán of Ahlí* (ff. 194<sup>a</sup>–234<sup>a</sup>), lacking the opening lines of the first or the first and second *ghazals*, f. 193<sup>b</sup>, though ruled, being left blank. The first complete *ghazal* (f. 194<sup>a</sup>, l. 5) begins:

تا چو شمع افتاد در سر آتش سودا مرا، نیست بيم از گشتن و از سوختن پروا مرا،

There were two well-known poets who wrote under the pen-name of Ahlí, one of Shíráz, who died in 942/1535–6, and the other of Turshíz, who died in 934/1527–8. See Rieu, *op. cit.*, pp. 657–658. This portion of the MS. is undated, but was copied by Mírzá Šálih Gháziyání, whereas the name occurring in two previous colophons (ff. 124<sup>a</sup> and 192<sup>b</sup>) is Mír Hilmiyya.

The writing is throughout an excellent *ta'liq*, though older, smaller and better in the body of the manuscript than in the Preface, which was added to it a century and a quarter later.

#### V. 67 (7).

### دیوان مظهر، رباعیات جامی، رباعیات سرمدی،

A composite volume, containing (1) the Persian *Díwán* of a poet called Mazhar; (2) a selection of the quatrains of Jámí; (3) the same of Sarmad in manuscript; (4) a lithographed edition of the last-named, published at Dihlí in 1314/1897; (5) a short prayer in Arabic.

(1) The *Díwán of Mazhar* was given to me in Constantinople in April, 1908, by Dr Riḍá Tawfíq (Riḍá Tevfík). It comprises only 17 written leaves of 15·8 × 9·5 c. and 13 ll. and is written in a fairly good, small, modern *ta'liq*. From a brief prose autobiography prefixed to the poems we learn that the author was an 'Alawí by descent, Indian by habitation, of the Ḥanafí sect and the Naqshbandí Order. As he states that he was sixty years of age at the time of writing (1170/1756–7), he was presumably born about 1110/1698–9. The *Díwán* is incomplete, containing only poems rhyming in *alif*, *tá* and *dál*. The first begins:

آبی نزد بروی گرانخواب بخت ما، با آنکه گریه داد بسیلاب رخت ما،



The next three portions of the volume were given to me in 1920 by Umraosingh Sher Gil, who selected and copied the quatrains of Jámí, and attempted to reconstruct by conjecture (no MSS. being available) the faulty quatrains of Sarmad published in the above-mentioned lithographed edition.

(2) Of Jámí's quatrains (ff. 2<sup>a</sup>-7<sup>a</sup>) he gives only twenty, headed:

بنام یزدان، انتخاب مرتبه از رباعیات جامی

and beginning:

در مسجد و خانقه بسی گردیدم، بس شیخ و مرید را که پا بوسیدم  
نی یکساعت ز هستی خود رستم، نی آنکه ز خویش رسته باشد دیدم

(3) The Quatrains of Sarmad are preceded by a short prose Preface (ff. 10<sup>b</sup>-11<sup>b</sup>) from which we learn that the poet was a Jewish merchant of Káshán who migrated to India, fell in love, assumed the guise and attributes of a *galandar*, *malámatí*, or antinomian *darwísh*, and was ultimately put to death for refusing to wear any clothes in 1072/1662 in the reign of 'Álamgír. About 150 of his quatrains are given, which are arranged in an order differing from that of the lithographed edition, the corresponding number of which is, however, added in the margin. Thus No. 1 in the MS. = No. 224 of the lithograph, and runs:

با فکر و خیال کس نباشد کارم، در طور غزل طریقی حافظ دارم  
اما بر باعیم مرید خیام، نی جرعه کش باده او بسیارم

This portion of the volume occupies ff. 10-50, beginning with a rudely-illuminated title, followed by the preface above-mentioned, and ending with a symbolical drawing, signed "U. S. [Umraosingh], 7. iii. 1920," described as "Life of Sermed symbolized," and representing, apparently, a fiery star, a burnt moth, a broken sword, on the hilt of which a bee or fly is walking, and a smoking saucer (of opium ?) on the cross-bar of a sort of retort-stand. Underneath is written the following hemistich of Sa'dí:

همین بود انجام عشق ای پسر

This is followed by the subjoined account of the labours of the editor and transcriber:

"These Quatrains of *Sermed* were restored, selected and arranged after reading very many times, by *Umraosingh* Sher Gil, 1st January, 1920.

"Red numerals to the right, in English, represent the serial numbers of the quatrains in the little edition.

"Note: the historical account is from the same lithographed edition, which does not mention the source.

"These quatrains of *Sermed* were selected after innumerable readings from the collection of three hundred and twenty-nine quatrains in alphabetical order published in 1897 at the Fárúqí Press, Dehli, by Sayyid Mohammad Isháq.

"I have tried to restore the text, which has many corrupt and erroneous readings, partly, at any rate, due to the calligraphist of the little Press. I had no manuscript



to refer to, and had to depend in this work on my own intuition. Some faulty readings were easy of restoration by a slight addition or transposition of the words to bring the verse into the right metre and meaning, which should not contradict the context; but others were very difficult to guess, and a few—not quoted here—entirely escaped my ingenuity. The selected quatrains here are arranged more or less in the topical order, as well as what I conceive to be the chronological order of the poet's spiritual development.

“Umraosingh Sher Gil, 18th March, 1920.”

(4) The volume concludes with the little lithographed edition published at Dihlī in 1314/1897, which comprises 80 pp., and is copiously annotated by Umraosingh, who kindly presented me with these portions of the volume.

(5) At the end of the volume is a short Arabic prayer, copied out for his private use by a certain Sayyid Muṣṭafā, “the servant of the shoes of the learned,” whose master Shaykh Muḥammad Amīn Naqshbandī had given him permission to recite it once a day.

#### V. 68 (13).

### تذکرہ درویش بینوا

An immense anthology of Persian verse compiled by Darwīsh Ḥusayn of Kāshān, called Darwīsh Bī-Nawā, who died about 1288/1871–2. See Rieu's Persian Supplement, **No. 115**, pp. 81–82. Besides the British Museum MS. (**Or. 3386**) some information is also given there concerning another MS. known to Mr Sidney Churchill in the library of the late historian *Lisānu'l-Mulk*, poetically surnamed *Sipīhr*. The present MS. resembles this last in including not only the earlier poets enumerated by Rieu (ff. 1–417 = ff. 5<sup>b</sup>–408<sup>a</sup> of this MS.) but an enormous number of minor poets (*Ṭabaqa* 1, *Silsila* 2) enumerated on ff. 408<sup>a</sup>–412<sup>a</sup>, extending to f. 484<sup>a</sup>, some as ancient as Abu'l-Faraj-i-Sijzī, Abu'l-Faḥ al-Bustī, Shahīd of Balkh, Abū Ṭāhir al-Khātūnī, and the great Avicenna (Abū 'Alī ibn Sīnā) himself, others at least as modern as the Ṣafawī period. A third section, bearing no special title, beginning on f. 484<sup>a</sup> with the *Bismi'llāh* and a further list of poets mostly quite modern, and including such nineteenth-century poets as Mijmar, Wiṣāl and Yaghmā, occupies the remainder of the volume, but appears to be incomplete, ending in the middle of the letter ص on f. 500<sup>a</sup>. The following page is blank, and the remainder of the volume (ff. 501<sup>a</sup>–524<sup>a</sup>) contains poems, without any very obvious arrangement, and at the end some medical prescriptions, in a much more cursive hand. The volume thus has an appearance of incompleteness, and has no date or colophon. It was one of the MSS. bought of the late Ḥājji 'Abdu'l-Majīd Belshah in January, 1920, and comprises 524 ff. of 30.5 × 21 c. and 25 ll., written as far as f. 500<sup>a</sup> in a neat Persian *naskh* with rubrications, the remainder in a rather cursive and slovenly *ta'liq*.

## V. 69 (5).

## قصه حیدر و دختر قاضی کشمیر

The following note by Professor Browne is written on the fly-leaf:

"From the Library of the late Sir Albert Houtum-Schindler. Bought from his heirs, Jan. 5th, 1917.

A Persian poem on the adventures of one Haydar, supposed to have lived in the time of Sháh 'Abbás the Great (16th—17th century), and the daughter of the Qádí of Kashmír. The author's name does not appear, nor the title of the poem, which shows little skill in verse and is probably quite modern. It is also incomplete at the end."

Begins:

الا ای طوطی نطق شکرخای      بزندان قفس تا کی گنی جای

Ff. 95 (the last 30 blank) of 18 × 10·7 c. Fair Persian *shikasta-âmíz*. The oblong pages, each of which contains five verses, are arranged in note-book form and follow each other in the same order as those of a European book.

## V. 69\* (14).

## شاهنامه فردوسی

An imperfect copy of the *Sháhnáma*, comprising about five-eighths of the poem, *viz.*, from the beginning to the death of Rustam. The verse with which it concludes

بدو دست بگرفت و (sic) پیچان سرش      بدان تا که از مار سازد خورش

corresponds to p. 1241, v. 1 in vol. III of Turner Macan's edition.

This copy has the older Preface (see Ethé, I.O.P.C., No. 860), the first part of which, beginning

سپاس و آفرین خدایرا که این جهان و آن جهان آفرید

is supplied on the inner fly-leaf. The Preface ends on f. 3<sup>b</sup> and is followed by the satire on Sultán Maḥmúd. The poem itself begins on f. 4<sup>b</sup>:

بنام خداوند جان و خرد

Ff. 393 of 34·4 × 21·5 c. and 25 ll., written in four columns. Good but rather ungraceful *nasta'liq*. Blank spaces for pictures on ff. 8<sup>b</sup>, 19<sup>a</sup>, 20<sup>a</sup>, 30<sup>a</sup>, 31<sup>b</sup>, 41<sup>b</sup>, 43<sup>a</sup>, 44<sup>a</sup>, 54<sup>b</sup>, 57<sup>a</sup>, 69<sup>b</sup>, 83<sup>a</sup>, 87<sup>b</sup>, 88<sup>b</sup>, 102<sup>b</sup>, 109<sup>a</sup>, 112<sup>a</sup>, 120<sup>b</sup>, 133<sup>a</sup>, 141<sup>a</sup>, 143<sup>b</sup>, 154<sup>b</sup>, 160<sup>a</sup>, 162<sup>b</sup>, 183<sup>a</sup>, 190<sup>a</sup>, 204<sup>a</sup>, 209<sup>a</sup>, 219<sup>b</sup>, 227<sup>a</sup>, 243<sup>a</sup>, 255<sup>b</sup>, 271<sup>a</sup>, 294<sup>a</sup>, 295<sup>a</sup>, 305<sup>b</sup>, 307<sup>b</sup>, 320<sup>a</sup>, 338<sup>a</sup>, 350<sup>b</sup>, 371<sup>a</sup>, 388<sup>b</sup>, 392<sup>a</sup>.

## V. 70 (11).

مثنوی معنوی<sup>ء</sup>

The first three Books of the *Mathnawí* of Jalálu'd-Dín Rúmí: Book I on ff. 1<sup>b</sup>–114<sup>b</sup>, Book II on ff. 115<sup>b</sup>–205<sup>b</sup>, and Book III on ff. 209<sup>b</sup>–308<sup>b</sup>. The prefaces to Books I and II are wanting.

Ff. 309 of 27·6 × 15·3 c. and 21 ll. Fair Indian *nasta'liq* with rubrications. Dated Šafar 1053/April, 1643. The copyist describes himself as

بهیکه (?) بن سید حسین حسینی ساکن بلده گره

## V. 70\* (9).

Four Persian works by the famous poet 'Urfí of Shíráz (d. 999/1590–1):

1. (ff. 1<sup>b</sup>–39<sup>a</sup>.) *Majma'u'l-Abkár*, an imitation of Nizámí's *Makhzanu'l-Asrár*. See Rieu, B.M.P.C., p. 667; Ethé, I.O.P.C., Nos. 1451–3.

Begins:

بسم الله الرحمن الرحيم موج نخستست ز بحر قدیم

2. (ff. 39<sup>a</sup>–55<sup>a</sup>.) *Farhád ú Shírín*, another *mathnawí* by 'Urfí, beginning:

خداوندا دلم بی نور سنگ است دل من سنگ و گوه طور سنگ است

3. (ff. 56<sup>a</sup>–158<sup>b</sup>.) The *Díwán* of 'Urfí, comprising *qaṣídas*, *ghazals* and *rubá'ís*. Begins (defectively):

گر ز لطفم ناامید امیدوارم از عتاب

گر ندارم سبحه بر کف در میان زنار

4. (ff. 159<sup>b</sup>–171<sup>b</sup>.) A prose discourse, Šúfistic and homiletic in character, which derives its title, *Nafsiyya*, from the circumstance that it consists of successive paragraphs, each beginning with the words ای نفس, i.e. "O soul!" This work is rare. Another copy, described by Ivanow in A.S.B.P.C., No. 675<sup>2</sup>, has "a long flowery preface" by an anonymous editor, which is wanting in this MS.

Begins:

حمدی که از نهایت شایستگی منزه

Ff. 173 of 22 × 11·6 c. and 19 ll. Bought at the auction at Sotheby's on June 18, 1923, for 30s. Poor *nasta'liq*. No date. On ff. 171<sup>b</sup>–173<sup>a</sup> an account is given (under rubrications in Turkish) of two saints, Ḥakím Mír Abu'l-Faṭḥ and another, belonging to Kashmír, whose name is illegible.



## V. 71 (9).

## یوسف و زلیخا

A modern copy of the *Yūsuf ū Zalīkha* of Firdawsī, presented to Professor Browne on February 22, 1924, by Sayyid Ḥasan Taqī-zāda, whose letter is enclosed. This MS. omits vv. 1-130 in Ethé's edition, and begins:

نشسته یکی روز اندوهناک      بکنج غم از درد دل چاک چاک

The next passage (ff. 1<sup>a</sup>-4<sup>a</sup>) includes the section headed in Ethé's edition (vv. 169-250), though the version given in the present MS. is almost entirely different in form. As Taqī-zāda remarks in his letter, this section on the origin of the poem is wanting in most copies and occurs in one only of the five MSS. used by Ethé, viz., the Bland codex = No. 200 in Rieu, B.M.P.C. (Suppl.). Then comes an account of the revelation of the *سورة يوسف* (Ethé, vv. 131-168), illustrated with a miniature (f. 5<sup>a</sup>) in which four figures (three of them veiled)—apparently the Prophet, 'Alī, Ḥasan and Ḥusayn—are depicted sitting together, while angels descend from above. The passage headed *آغاز داستان* (f. 6<sup>b</sup>-7<sup>a</sup>) corresponds to vv. 319-336 in Ethé's edition, and is followed by the story of the birth of Jacob.

Ff. 229 of 20.8 × 13.3 c. and 15 ll. Good *ta'liq* with illuminated headings and borders. Written for Amīr Muḥammad Ḥusayn by Ibn Muḥammad Riẓā Muḥammad Ḥasan *آغ اولی*, and dated 10 Rajab, 1242/7 February, 1827. A loose half-page, richly gilded, which accompanies the MS., contains the opening verses of the *Shāhnāma*.

## V. 71\* (7).

## بوستان سعدی

This copy of the *Būstān* of Sa'dī has lost a leaf at the end, containing vv. 97-112 of the tenth chapter, the last verse being v. 96 in Graf's edition, p. 442:

بر آورده مردم ز بیرون خروش      تو پاینده در پرده پرده پوش

Ff. 174 of 16.9 × 10.5 c. and 12 ll. Distinctly written in *nasta'liq* with rubrications. The first page has been supplied by a later hand.

## V. 72 (9).

## گلستان، نصاب الصبیان

Contains:

1. (ff. 2<sup>b</sup>-142<sup>a</sup>.) The *Gulistān* of Sa'dī.
2. (ff. 143<sup>b</sup>-186<sup>b</sup>.) The *Niṣābu's-Ṣibyān* of Abū Naṣr Farāhī, the same work as S. 10 (9), described on p. 211 above.

Ff. 189 of 21.4 × 15 c. Ff. 1, 2<sup>a</sup>, 187-189 blank. Fair *ta'liq*. The *Gulistān* is dated 10 Shawwāl, 1296/September, 1879. Name of copyist (f. 186<sup>b</sup>): Yaḥyā ibn Muḥammad Taqī Sumayramī Iṣfahānī.

## V. 73 (9).

## مهر و مشتري

The celebrated love-romance of Mihr and Mushtarí, completed in 778/1377 by Muḥammad 'Aṣṣār of Tabríz. See Rieu, B.M.P.C., p. 626; Ethé, I.O.P.C., No. 1244. Begins (f. 2<sup>b</sup>):

بنام پادشاه عالم عشق [که نامش هست نقش خاتم عشق]

Ff. 169 of 20·7 × 13 c. and 15 ll. Fair *nasta'liq* with rubrications. F. 2, on which the poem begins, is supplied by a later hand, and the upper part of the page has been torn off. The MS. is defective at the end. It appears to have been written in the 17th or early 18th century.

## V. 74.

[No manuscript bearing this number has been found.]

## V. 75 (8).

## دیوان حافظ

A fairly good copy of the *Díwán* of Háfiz. It contains:

1. (ff. 10<sup>b</sup>–13<sup>b</sup>.) The preface by Muḥammad Gulandám, a friend of the poet and the first editor of his works.

2. (ff. 15<sup>b</sup>–175<sup>b</sup>.) *Ghazals* in alphabetical order.

3. (ff. 176<sup>a</sup>–183<sup>b</sup>.) *Qit'as*.

4. (ff. 183<sup>b</sup>–184<sup>b</sup>.) The *mathnawí*, beginning:

الا ای آهوی وحشی کجائی مرا با تست هر دم آشنائی

5. (ff. 184<sup>b</sup>–188<sup>b</sup>.) The *mathnawí*, beginning:

بیا ساقی از باده پر کن بطی مغنی کجائی بزن بر بطی

6. (ff. 188<sup>b</sup>–190<sup>b</sup>.) *Rubá'íyyát*.

7. (ff. 191<sup>a</sup>–201<sup>a</sup>.) *Qaṣ'idas*, etc.

Ff. 210 of 18·2 × 11 c. and 17 ll. Good clear *ta'liq*. No date, probably 18th century. Some complete *ghazals*, many separate verses, and several Turkish glosses have been inserted in the margins by former owners. One of these, a Turk, has numbered the *ghazals* and added a *fihrist* (index) in which they are arranged under their rhyme-letters.

## V. 76 (8).

## سبحة الابرار

Another copy (see V. 42) of the *Subḥatū'l-Abrār* of Jámí. It begins with the *rubá'ī* of which the first two lines are printed as prose by Ethé, I.O.P.C., col. 746, No. 5.

Ff. 99 of 20.5 × 12 c. and 15 ll. Clear but ungraceful *ta'liq* with rubrications. No colophon or date, probably 17th century. The last page is wanting.

## V. 77 (8).

## سلسلة الذهب

Another copy (see V. 43) of Jámí's *Silsilatū'dh-Dhahab*. See Ethé, I.O.P.C., col. 747, No. 9. In this copy the beginning of Daftar I is not indicated; Daftar II begins on f. 142<sup>b</sup>, and Daftar III on f. 206<sup>b</sup>.

Ff. 250 of 20.4 × 11.8 c. and 13 ll. Fair *ta'liq* with rubrications. Dated A.H. 1018/A.D. 1609-10. The copyist, who gives his name as Núḥ al-Wadnawí (الوودنوی in the MS.), says that he was encouraged to transcribe Jámí's poem by the Qádí of Wadna (ودنه), Muḥammad ibn Maḥmúd.

## V. 78 (8).

## يوسف و زليخا

The well-known *mathnawí* of Jámí entitled *Yūsuf ū Zalíkhá*. See Ethé, I.O.P.C., col. 746, No. 6.

Ff. 111 of 19.6 × 13.3 c. and 17 ll. Distinct but inelegant *ta'liq* with rubrications. No colophon or date. A seal-inscription on the back of f. 1 shows that the MS. was bequeathed to a mosque, of which the name is illegible. Many glosses in Turkish are written on the margins.

## V. 79 (9).

## تیمورنامہ (ظفرنامہ) ہاتفی

An old but slightly defective copy of the *Tímúr-náma* or, as it is also styled, *Zafar-náma* of Hátifí (d. 927/1521), the nephew of the famous Jámí, a poem written to celebrate the conquests of Tímúr. See Rieu, B.M.P.C., p. 653; Ethé, I.O.P.C., No. 1410.



Begins:

ز مهمانیش مه خجل شد نخست      که بر سفره کم دید نان درست

The first complete section (f. 3<sup>a</sup>) begins with an address to the reigning sovereign:

شها شهریارا سرا سرورا      خداوندگارا جهان پرورا

Ff. 113 of 21.5 × 11.5 c. and 14 ll. Fair *nasta'liq* with rubrications and illuminated borders. The date of transcription appears to be Jumáda'th-thání, 960/May, 1553.

### V. 80 (8).

#### خسرو و شیرین عرفی، قصائد عرفی

1. (ff. 1<sup>b</sup>–18<sup>a</sup>.) The *Khusrav ú Shírín* (entitled in some copies *Farhád ú Shírín*) of 'Urfí of Shíráz. See Ethé, I.O.P.C., cols. 799 and 800; Rieu, B.M.P.C., p. 667 *b*, iv.

Begins:

خداوندا دلم بی نور تنگست      دل من سنگ و کوه طور سنگ است

Colophon:

تمت الكتاب بعون الملك الوهاب تمام شد خسرو و شیرین بحمد الله [و] حسن توفيقه

2. (ff. 18<sup>b</sup>–75<sup>b</sup>.) The *qasidas* of 'Urfí, beginning:

اقبال گرم میگذد ارباب هممرا      هممت نخورد نشتر آری و نعممرا

After f. 75<sup>b</sup> one or more pages are missing. F. 76<sup>a</sup>, which is pasted on the back of the cover, begins with the verse:

از خجلت این گنه که عفوش      بر تست نه بر عطای یزدان

Ff. 76 of 18 × 10.1 c. and 14 ll. Written in a small, poor *ta'liq* with illuminated 'unwáns and coloured borders. No date.

### V. 81 (10).

#### دیوان ظهوری

A large collection of the lyrical poems of Zuhúrí of Turshíz (d. 1024/1615). See *Persian Literature in Modern Times*, p. 253, and Ethé, I.O.P.C., cols. 820–827.

1. (ff. 1<sup>a</sup>–209<sup>a</sup>.) *Ghazals* in alphabetical order. One or more pages have been lost at the beginning, and the first verse is:

قصد خمخانه افلاک پی دوران کنند      آسمانها قطره‌های ساغر سوسار ما

2. (ff. 209<sup>a</sup>–216<sup>a</sup>.) *Rubá'is*, beginning:

یا رب چکنم که چشم جان باز کنم      یا رب جگری که رزم خود ساز کنم

Ff. 216 of 25.1 × 13 c. and 19 ll. Indifferent *ta'liq*. No colophon or date.

## V. 82 (9).

## دیوان کلیم

The shorter poetical works of Mírzá Abú Ṭálib Kalím of Hamadán, the poet-laureate of Sháhjahán. He died 1061 or 1062/1651-2. See Rieu, B.M.P.C., p. 686; Ethé, I.O.P.C., No. 1563.

Contents:

1. (ff. 3<sup>b</sup>-30<sup>a</sup>.) *Qaṣidas*, beginning:

شوق هر کس را که در راه طلب سر میدهد      گر در آرد اول از پا آخرش بر میدهد

2. (ff. 30<sup>a</sup>-41<sup>a</sup>.) *Muqatta'at*.

3. (ff. 41<sup>a</sup>-68<sup>b</sup>.) *Mathnawís*. The first of these is entitled *کتابه دولتخانه پادشاهی*, and the second *کتابه دولتخانه اکبرآباد*. There are about twenty poems in this section of the *Díwán*.

4. (ff. 71<sup>a</sup>-128<sup>a</sup>.) *Ghazals* in alphabetical order, beginning:

بذل کردم بهستی عاقبت زهد ریائی را      رسانیدم بآب از یمن می بنیاد تقوی را

5. (ff. 128<sup>a</sup>-133<sup>a</sup>.) *Rubá'ís*.

Ff. 135 of 22·7 × 12·2 c. and 15 ll. in centre, 26 ll. in margins. Cursive *ta'líq* approximating to *ním-shikasta*, with rubrications, gilt borders, and two vignettes. No date. The names of several former owners (including at least one European, T. or J. Zovianoff) are inscribed at the beginning and end.

## V. 83 (12).

## کلیات نشاط

This volume, bought from the Trustees of the British Museum, comprises several works by Mírzá 'Abdu'l-Wahháb Nasháṭ of Iṣfahán, who died in 1244/1828 (see *Persian Literature in Modern Times*, pp. 225, 307 and 311), but is not such a complete collection as V. 54 (pp. 247-248 *supra*).

1. (ff. 1<sup>b</sup>-59<sup>b</sup>.) Various pieces in ornate prose intermingled with verse. The contents agree closely with those of Add. 19,533, ff. 17-55 and 75-142, as described by Rieu (B.M.P.C., p. 722), and include (a) a preface to the *Díwán* of Faṭḥ 'Alí Sháh, beginning on f. 1<sup>b</sup> *ناظم العوالم بدیع المناظم*; (b) a preface (f. 20<sup>b</sup>) to the *Sháhin-sháh-náma* of Faṭḥ 'Alí Khán of Káshán who took the pen-name Šabá and was the poet-laureate of Faṭḥ 'Alí Sháh (see *Persian Literature in Modern Times*, p. 309); (c) *khuṭbas* in Arabic, Persian, and Turkish; (d) letters addressed to various Oriental and European sovereigns, among the latter being Napoleon and George III of England.

2. (ff. 62<sup>b</sup>–130<sup>a</sup>.) *Ghazals* in alphabetical order, with a *tarkīb-band* and some *rubā'īs*. The *ghazals* begin as follows:

پیداست سر وحدت از اعیان اما تری      العکس فی المرایا والنفس فی القوی

Ff. 130 of 29.1 × 19.8 c. and 17 ll. There is a lacuna after f. 59<sup>b</sup>, and ff. 60 and 61 are left blank. Written in clear *ta'liq* with illuminated 'unwāns and borders. No colophon or date.

#### V. 84 (7).

#### دیوان نوا

This MS. is described (f. 1<sup>b</sup> and f. 68<sup>b</sup>) as a collection of *ghazals* by Mīr Naṣr Nawá, who received the title of *Táju'sh-Shu'arā* ("Crown of the Poets"). Begins:

زآن کنم حمد خالق یکتا      که زبان شد بحمد او گویا  
حقّ حمدش کجا توان گفتن      قطره کی وصف گوید از دریا

The author was a native of Shíráz, as appears from the following verses (f. 21<sup>a</sup>):

بدار اکنون ز شعر و شاعری دست      که جز غم حاصلی در شاعری نیست  
اگرچه چون نوا در ملک شیراز      تورا همتا بگفتار دری نیست

and f. 21<sup>b</sup>:

ای نوا گشتم جهانرا سر بسر      هیچ ملکی خوشتر از شیراز نیست

The title *Táju'sh-Shu'arā* occurs in a verse on f. 20<sup>a</sup>:

تاج الشعرا چو نوا می نتوان گفت      در عالم معنی چو تو صاحب هنری هست

Ff. 70 of 16.3 × 10.5 c. and 10 ll. Small cursive *ta'liq*. Dated 1313/1895–6.

#### V. 85 (16).

#### شاهنشاهنامه صبا

A fine copy of the *Sháhinsháh-náma*, an epic poem composed in honour of Fath 'Alí Sháh Qájár (1797–1834) by his poet-laureate Fath 'Alí Khán of Káshán (d. 1238/1822–3), whose pen-name (*takhalluṣ*) was Ṣabá (see *Persian Literature in Modern Times*, p. 309; Ethé, I.O.P.C., col. 563, No. 901). The text was lithographed in Bombay in 1890.

Begins:

بنام خداوند آموزگار      نگارنده نامه روزگار

Ff. 438 of 39.5 × 26.5 c. and 20 ll. Good *nasta'liq*, with rubrications, written on thick paper in four columns within blue and gold borders. It was evidently intended that the history of the hero should be illustrated with pictures, and for this purpose



blank spaces, some of which occupy the whole or nearly the whole page, have been left on ff. 19<sup>a</sup>, 45<sup>b</sup>, 49<sup>a</sup>, 53<sup>b</sup>, 57<sup>b</sup>, 77<sup>b</sup>, 88<sup>a</sup>, 97<sup>a</sup>, 100<sup>a</sup>, 101<sup>a</sup>, 102<sup>a</sup>, 103<sup>a</sup>, 104<sup>a</sup>, 105<sup>a</sup>, 106<sup>a</sup>, 120<sup>b</sup>, 135<sup>b</sup>, 137<sup>b</sup>, 141<sup>b</sup>, 144<sup>b</sup>, 150<sup>b</sup>, 155<sup>a</sup>, 161<sup>a</sup>, 167<sup>b</sup>, 178<sup>a</sup>, 212<sup>a</sup>, 232<sup>b</sup>, 238<sup>a</sup>, 244<sup>a</sup>, 257<sup>a</sup>, 306<sup>b</sup>, 327<sup>a</sup>, 330<sup>b</sup>, 343<sup>a</sup>, 369<sup>a</sup>, 374<sup>a</sup>, 383<sup>a</sup>, 416<sup>a</sup>. As these blank spaces are ruled with vertical lines, the latter would seem to have been added subsequently. The MS. was bought from the Trustees of the British Museum in January 17, 1924.

### V. 86 (8).

#### دیوان طرزی

A collection of erotic odes by a poet whose pen-name (*takhalluṣ*) is Ṭarzī and whom I am unable to identify. It begins:

ای دل بشاد و از غم هجران باضطراب چون قطب ساکنیده فلکسان باضطراب

The work, though contemptible in every other respect, derives some lexicographical interest from the author's habit of coining verbs unknown to the dictionaries by adding the termination *یدن* – to Arabic and Persian nouns, adjectives, and participles. Besides *ساکنیدن* (in the verse cited above), we find such monstrosities as *آزادیدن*, *آبادیدن*, *مجنونیدن*, *طلوعیدن*, *تغافلیدن*, *تحصیلیدن*, etc., etc.

From the words in the colophon *دیوان مختصر مرحوم طرزی افشار در دار الخلافه طهران* it would appear that the author was an Afshār Turk, and probably he belongs to the 19th century.

Ff. 157 (nearly 100 of which are blank) of 17.9 × 11 c. and 12 ll. Transcribed at Ṭih-rān in Ṣafar, 1284/June, 1867, in a cursive *ta'liq* approximating to *nīm-shikasta*.

### V. 87 (9).

A collection of Persian poems by various authors.

Contents:

1. (ff. 1<sup>b</sup>–10<sup>a</sup>.) *Ghazals* and *rubá'is* from the *Díwān-i Shams-i Tabríz* by Jalálu'd-Dín Rúmí.

2. (ff. 10<sup>b</sup>–13<sup>b</sup>.) The well-known *tarjī'-band* by Sayyid Aḥmad Hátif of Iṣfahán, beginning:

ای فدای تو هم دل و هم جان وی نثار رخت هم این و هم آن

of which Professor Browne has given the text, with an English prose translation, in *Persian Literature in Modern Times*, pp. 284–297.

3. (ff. 14<sup>a</sup>–21<sup>b</sup>.) A *mathnawí* by Mírzá Naṣír, whom I have not been able to identify, beginning:

شبی با نو جوانی گفت پیری کهن دردی کشی صافی ضمیری

4. (ff. 22<sup>a</sup>–25<sup>b</sup>.) The *Sarāpá*, a *mathnawí* describing the human body, by Mír Sayyid ‘Alí Mihri of Iṣfahán, who flourished in the reign of Sháh Ḥusayn, the last Ṣafawí monarch (1105–1135/1694–1722). See Rieu, B.M.P.C., p. 796; Ethé, I.O.P.C., No. 1640. Begins:

ای بت چابك شیرین حرکات جلوۀ ناز تو چون آب حیات

5. (ff. 26<sup>a</sup>–28<sup>a</sup>.) *Rubá‘īs* and couplets by Ṣiyá, i.e., probably, Ṣiyá‘u‘d-Dín Káshí (Ethé, I.O.P.C., No. 1743, 29).

6. (ff. 28<sup>b</sup>–30<sup>a</sup>.) Selections from Waḥshí of Báfq (see Ethé, I.O.P.C., No. 1444) and the above-mentioned Ṣiyá. These are followed by a *ghazal* of Jámí.

7. (ff. 30<sup>b</sup>–35<sup>b</sup>.) *Qaṣídas* and *ghazals* by Sa‘dí.

8. (ff. 36<sup>b</sup>–85<sup>b</sup>.) The *qaṣídas* of Qá‘aní, arranged in the order of their rhyme-letters from ا to ه.

9. (ff. 85<sup>b</sup>–99<sup>a</sup>.) A large number of short extracts from the poems of Qá‘aní.

10. (ff. 99<sup>a</sup>–108<sup>b</sup>.) *Qaṣídas* of Qá‘aní rhyming in the letter ی.

Ff. 109 of 21·2 × 13 c. and 14 ll. Cursive *ta‘līq* with vignettes. No date.

#### V. 88 (7).

### دیوان عنصری، قصائد لامعی، مجموعه اشعار

A valuable Persian Anthology, comprising specimens of the work of many poets who lived in the Sámánid, Ghaznavid, and Saljúq periods. The contents are as follows:

1 (pp. 2–139). The *Díwán* of ‘Unṣurí, the poet-laureate of Sulṭán Maḥmúd of Ghazna, beginning:

دل مرا عجب آید همی زگار هوا که مشکبوی سلب گشت و مشکبوی صبا

See Rieu’s Pers. Suppl., Nos. 204 (ii), 205. Pp. 2–132 contain *qaṣídas* in alphabetical order, which are followed by three *qit‘as* and about thirty *rubá‘īs*. The transcription was completed on 25 Sha‘bán, 1266/6 July, 1849.

2 (pp. 144–179). The *qaṣídas* of Abu‘l-Ḥasan Lámi‘í of Jurján, a poet who wrote panegyrics on Maliksháh and Nizámu‘l-Mulk and died in the reign of Sulṭán Sanjar. See Rieu, Pers. Suppl., No. 212 (ii). Begins:

مانوی نقش است رویت ای نگار آذری کز تو در دلها چنین نقش است چندین داوری

3 (pp. 180–186). Two *qaṣídas* by Ḥakím Azraqí (see *Literary History of Persia*, vol. II, p. 323). 4 (pp. 186–190). Two *qaṣídas* by Súzaní of Samarqand (see *ibid.*, p. 342). 5 (p. 190). A *qaṣída* by Manshúrí of Samarqand. See the *Lubábu‘l-Albáb* of ‘Awfí, Pt. II, p. 44, where twelve verses of the same *qaṣída*, beginning یکی دریا پدید آمد الخ, are cited. 6 (p. 192). A *qaṣída* by Mansúr ibn ‘Alí Manṭiqí of Rayy (see *Literary History of Persia*, vol. II, pp. 93–94, and *Lubáb*, Pt. II, pp. 16–18), beginning:

نگار سمنبوی و ماه سمنبر لبش جای جان و رخس آزر

7 (p. 193). A *qaṣída* by Bahrámí of Sarakhs (see *Lit. Hist. of Persia*, vol. II, p. 156, and *Lubáb*, Pt. II, pp. 55–57), beginning

همیشه خرم و آباد باد ترکستان      که قبله شمنانست و جایگاه بتان

8 (p. 195). A *qaṣída* by Abu'l-Ma'álí of Rayy (see *Lubáb*, Pt. II, pp. 228–236, where two complete odes by him are cited). 9 (p. 196). A *qaṣída* in praise of the vine (در وصف رز) by Bashshár-i Marghazí<sup>1</sup>, beginning:

رزرا خدای از قبل شادی بیآفرید      شادی و خرمی همه از رز شود پدید

10 (p. 198). A *qaṣída* by 'Am'aq of Bukhárá (see *Lit. Hist. of Persia*, vol. II, p. 335, and *Lubáb*, Pt. II, pp. 181–191), beginning:

نماز شام چو پنهان شد آتش اندر آب      سپهر چهره بپوشید زیر پر غراب

11 (p. 199). Part of the celebrated "Candle" *qaṣída* by Minúchihri, of which the full text is given in Kazimirski's edition, pp. 86–93. 12 (p. 200). A *qaṣída* by Qaṭrán (see *Lit. Hist. of Persia*, vol. II, p. 271). 13 (p. 202). A *qaṣída* by Ṣahír of Fáryáb. 14 (p. 204). A *qaṣída* by Saná'í of Ghazna. 15 (p. 205). A *qaṣída* by Mu'izzí. 16 (p. 206). A *qaṣída* by Mukhtárí of Ghazna (see Rieu, B.M.P.C., p. 543). 17 (p. 207). A *qaṣída* by Sayfu'd-Dín A'raj of Isfarang (see Dawlatsháh, pp. 126–128). 18 (p. 208). A *qaṣída* by Rúdakí, beginning:

آمد بهار خرم با رنگ و بوی و طیب      با صد هزار زینت و آرائش عجیب

19 (p. 209). A *qaṣída*, defective at the beginning, by Daqíqí. The first verse is:

پری چهره بتی عیار و دلبند      نگاری سروقد و ماهمنظر

20 (p. 212). Two *qaṣídas* by Saná'í. 21 (p. 219). A short extract from a *qaṣída* by Farrukhí. 22 (p. 220). A similar extract from a *qaṣída* by Badru'd-Dín of Shásh (see Rieu, B.M.P.C., pp. 1031–1032). 23 (p. 222). The opening verses of a *qaṣída* by Daqíqí. 24 (p. 222). A *qaṣída* by Lámi'í of Jurján (see No. 2 *supra*). 25 (p. 225). The famous *qaṣída* by Rúdakí, beginning

مادر می بکرد باید قربان      بچهٔ اورا گرفت و کرد بزدان

which has been edited by Mirzá Muḥammad Khán, with an introduction and English translation by Sir E. Denison Ross, in *J.R.A.S.* for 1926, p. 213 foll. The text given in this MS. contains 95 verses, one more than the printed text. 26 (p. 228). A *qaṣída* by Mukhtárí of Ghazna. 27 (p. 229). Two *qaṣidas* by Wiṣál, possibly Wiṣál of Shíráz (d. 1263/1847), who composed a sequel to the *Farhád ú Shírín* of Waḥshí (see Rieu, Pers. Suppl., No. 308). 28 (p. 233). A *qaṣída* by Abu'l-Faraj Rúní of Lahore (d. circa 1100 A.D.; see *Lubáb*, Pt. II, p. 238).

<sup>1</sup> [*Marghazí* is a dialectical form of *Marwazí*, i.e. of Merv. I cannot find any notice of this poet.]



It is scarcely necessary to state that many of the poems mentioned in the above list are not complete *qaṣīdas*, but only extracts comprising the customary *tashbīb* or prelude. Pp. 238 of 17 × 10 c. and 16 ll. Small cursive *ta'liq*. Dated on p. 139 A.H. 1266/A.D. 1849. On p. 1 Professor Browne has written the following note: "Given to me by Mīrzā 'Alī Akbar Kāshif, June 6, 1913." Facing p. 1 is a Persian table of contents prepared by Mīrzā Bihruz.

## V. 89 (8).

## دیوان کمال خجندی

A good, fairly old, but very incomplete copy of the odes of Kamāl of Khujand (cf. V. 33 *supra*). It is defective both at the beginning and the end, but while it contains *ghazals* rhyming in ی—ف, none of those rhyming in غ—ا is included. There is also a lacuna after f. 31<sup>b</sup>, where some *ghazals* rhyming in و and all those rhyming in و have fallen out.

Ff. 44 of 17.9 × 12.5 c. and 13 ll. Clear but somewhat inelegant *ta'liq*. No colophon or date.

## V. 90 (8).

## گلستان سعدی

A defective copy of the *Gulistān*. The portions missing are (1) the latter part of the Introduction, (2) the whole of Book I, (3) the earlier part of Book II, occupying pp. 46–51, l. 4, in Platts's edition.

Ff. 102 of 16.8 × 10.5 c. and 13 ll. Fair *ta'liq* with rubrications. Dated 948/1541–2. Professor Browne has noted that this was one of 34 MSS. bought by him from the Trustees of the British Museum in December, 1923, for £14.

## V. 91 (10).

## گلستان سعدی

The following description by Professor Browne is written on the fly-leaf: "The *Gulistān* of Sa'dī, received as a present from Muftī-zāda 'Izzī Bey of Nicosia, Cyprus, with letter [which is pasted on the last page] dated March 5, 1925, on March 15 of the same year. From the *Table of Contents* on ff. 1<sup>b</sup>–2<sup>a</sup> it would appear that this formed only a small part of a large volume of selected Persian writings.

Ff. 41 of 24.8 × 14 c. and 23 ll. Excellent *ta'liq* with rubrications; dated in colophon Rabī' I, 1061/Feb.—March, 1651."

## W. TURKISH POETRY.

## W. 1 (8).

## دیوان نجاتی

The *Díwán* of Najátí (d. 914/1509; see E. J. W. Gibb, *Hist. of Ottoman Poetry*, vol. II, p. 93 foll.), which he dedicated to Prince Maḥmúd, son of Báyzíd II. See Rieu, B.M.T.C., p. 171, and Flügel, Vienna Cat., vol. I, p. 624.

Contents:

Preface (f. 2<sup>b</sup>), beginning:

كلّوز اولم كه و بيگاه      ذاكر لا اله الا الله

*Qaṣidas* (f. 4<sup>b</sup>), beginning:

شو سوز كم اوله مثال كلام اهل كمال      سلاستنده خجل اوله سلسبيل و زلال

*Ghazals* (f. 51<sup>b</sup>), beginning:

واركن جانانه كو كلم جانانه اولمز آشنا      شمعى قويب غيرله پروانه اولمز آشنا

The *ghazals* are followed by a number of short poems, including some *rubá'is*.

Ff. 174 of 19·7 × 14·2 c. and 15 ll. Good Turkish *naskh*. No date. Bought for £1 in Cairo, Feb. 10, 1903.

## W. 2 (7).

## دیوان فضولی

The Turkish *Díwán* of Fuẓúlí of Baghdád (d. 963/1555-6 or 970/1562-3). See *Hist. of Ottoman Poetry*, vol. III, p. 70 foll.), Rieu, B.M.T.C., p. 207, and Flügel, Vienna Cat., vol. I, p. 638. The preface is wanting.

Begins:

قد انار العشق للعشاق منهاج الهدى      سالك راه حقيقت عشقه ايلر اقتدا

Ff. 81 of 16·8 × 11 c. and 17 ll. Dated 20 Şafar, 1218/12 June, 1803.

## W. 3 (8).

## دیوان نفعی

The poetical works of Neẓfí of Erzerúm, who flourished in the reign of Sulṭán Murád IV and was put to death, according to most authorities, in 1044/1634-5 (*Hist. of Ottoman Poetry*, vol. III, p. 252 foll.). See Rieu, B.M.T.C., p. 192

Ff. 1<sup>b</sup>–60<sup>b</sup> comprise Persian *qaṣīdas*, *ghazals*, and *qit'as*, beginning:

دلهر سرمست جام عشق و عقل گل زبانداش      نگوید نشنود هر دو جز از توحید یزدانش

The Turkish poems (ff. 62<sup>b</sup>–214<sup>a</sup>) begin:

عقدۀ سرشته راز نهانیدر سوزم      سلك تسبیح دُر سبع المثنانیدر سوزم

Ff. 214 of 18×12.5 c. and 15 ll. Good *ta'liq* with rubrications. No colophon or date. Bought from J. J. Naaman in May, 1902.

#### W. 4 (8).

### عين الحیوة

A Turkish mystical *mathnawī*, entitled '*Aynu'l-Hayāt* or "The Fountain of Life," by Āq-Kirmānī Naqshī (according to the rubric on f. 1<sup>b</sup> of W. 5), written partly in the *hazaj* metre and partly in *ramal*, and beginning:

ایا گل گور بو گون عین الحیاتى      نه یوزده شرح ایدر بو کائناتى

The work, which is defective at the end, consists of a versified exposition of Qur'ānic texts and traditions of the Prophet.

Ff. 206 of 20×15 c. and 11 ll. Coarse Turkish hand, a mixture of *riq'a* and *diwānī*. Bought from J. J. Naaman in Sept., 1901.

#### W. 5 (9).

### عين الحیات

A complete copy of the same poem, presented to Professor Browne by Dr Rızá Tevfîq in August, 1909.

Ff. 90 of 22.2×15 c. and 22 ll. Clear Turkish *naskh* with rubrications. Transcribed by Darwîsh 'Abdu'l-Fattāḥ Yāziji and dated 9 Rajab 1217/5 November, 1802.

#### W. 6 (9).

### ذمر الفناء

A collection of *qaṣīdas*, bearing the title *Dhammu'l-Faná*, which (as الفناء must here signify دار الفناء) is equivalent to *De contemptu mundi*. According to the late Mr E. J. W. Gibb, whose letter accompanies the MS., this work was composed by a certain Muṣliḥu'd-Dīn-oghlu of Şirşirat (صِرْصِرَت, probably for سرستاد, Siristád) in Bozqir (بُوزْقِر), a district in the south-west of the vilāyet of Qoniya.



Begins:

ثنا و حمد لا يُحصَى سَئَا اِی خالق فیاض  
که یوقُدر سَئَا هیچ امثال که سنسن قادرُ (sic) فیاض (قباض)

Ff. 122 of 21 × 15.4 c. and 16 ll. Defective at the end. Poor but legible Turkish *naskh*. Bought at Kazan by Professor E. H. Minns in September, 1898.

### W. 7 (9).

The first of the two works contained in this volume is a long Turkish *mathnawī* on religious topics, without title or author's name. It comprises many edifying anecdotes, stories of the Prophets, expositions of Qur'ānic texts, etc.

Begins:

ابتدا قیلدیم حق آدین اِی کوکل

The colophon (f. 124<sup>a</sup>) is as follows:

کتب هذه نسخة شریفة حبیب الله بن محین (?) در زمین قزان و راه آلاط در تریته (?) برسکا (?)  
و فی مدرسة عبد الرحیم بن مولا بیکچتاش (?)

The second work (ff. 125<sup>a</sup>–196<sup>b</sup>) is an Arabic treatise on *fiqh*, defective both at the beginning and the end. The contents include کتاب النکاح (f. 141<sup>a</sup>), کتاب العتاق (f. 159<sup>a</sup>), and کتاب البیع (f. 169<sup>a</sup>).

Ff. 197 of 20 × 15.8 c. and 17 and 10 ll. Coarse Transoxanian *nasta'liq*. As the MS. was written in Kazan and bears the name of a former owner who belonged to that town, it probably came from there.

### W. 8 (7).

طریقت نامه هُدائی، نجات الغریق هُدائی، پندِ ظریفی بابا،  
تصوف نامه ظریفی

This MS., which was given to Professor Browne by Dr Rizā Tevfīq, contains the following works:

1. (ff. 1<sup>b</sup>–13<sup>a</sup>.) The *Ṭarīqat-nāma*, or “Book of the Mystic Path,” by Shaykh Helvāji-zāde Maḥmūd of Scutari, with the *takhalluṣ* (pen-name) of Hudā'ī (d. 1038/1628; see Gibb, *Hist. of Ottoman Poetry*, vol. III, p. 218 foll.). Another copy is described in Flügel's Vienna Catalogue, vol. III, p. 541. The treatise is written in prose, beginning الحمد لله الذی تجلّی بذاته لذاته and concludes with two short pieces in verse.

2. (ff. 13<sup>a</sup>–31<sup>a</sup>.) *Najātu'l-Gharīq*, or “The Rescue of the Drowning,” a *mathnawī* by Hudā'ī which, as described by Mr E. J. W. Gibb (*loc. cit.*, p. 219),

"consists of a series of riming paraphrases of certain well-known Apostolic traditions and sayings of prominent Şúfí saints."

Begins:

خدایه حمد [و] منتّ اولّ آخر که اولدر ظاهر [و] باطنده ظاهر

3. (ff. 33<sup>b</sup>–79<sup>a</sup>.) The *Pand* or "Counsel" of Żarífí Bábá, a *mathnawí* on ethical topics, beginning:

حمد بی حدّ اول خدایه ابتدا حکمتینه یوقدر آنک انتہا

4. (ff. 79<sup>b</sup>–91<sup>b</sup>.) Another treatise by the same Żarífí on various *iştilâhât* or technical terms used by the Şúfís. It is written partly in prose and partly in verse.

Begins:

حمد بی حدّ اول خدای عزّته لایق اولدر مدح شکر منتّه

and ends:

گل ظریفی ناقص اولمه کامل اول اون سگز بیك عالمی کندنده بول

5. (ff. 92<sup>a</sup>–96<sup>b</sup>.) The *Taşawwuf-nâma* or "Book of Şúfism" by Żarífí, beginning:

خدایه اولّا حمد هزاران یارتدی کائناتی جنّ انسان

Ff. 97<sup>a</sup>–98<sup>a</sup> contain tables of *iştilâhât* (1) of the great Shaykhs and (2) of Háfız, with the explanations written below.

Ff. 102 of 16·6 × 11·2 c. and 13 ll. No colophon or date. Written by different hands. No. 3 is a small, neat, and carefully pointed *ta'liq*.

### W. 9 (8).

## ترجمه پندنامه عطار

A metrical Turkish translation of the *Pand-nâma* of Farídu'd-Dín 'Aṭṭār by Amrí of Adrianople (d. 988/1580). See Flügel, Vienna Catalogue, vol. III, p. 415, where another copy of the work is described, and Rieu, B.M.T.C., pp. 154 and 261.

Begins (f. 2<sup>b</sup>):

ابتدا کردم بنام آن کریم مبدع کونین سلطان قدیم

The translation, written in the same metre as the original poem and dedicated to Prince Báyzíd, a son of Sulṭán Sulaymán I (see Gibb, *Hist. of Ottoman Poetry*, vol. III, pp. 10–11), begins on f. 4<sup>a</sup>:

حمد بی حدّ اول خدای عالمه نور ایمان ویردی خاک آدمه

and is followed by miscellaneous Turkish and Arabic verses (ff. 37<sup>a</sup>–40<sup>b</sup>).

Ff. 43 of 19·8 × 13·6 c. and 15 ll. Clear *naskh*, pointed, with rubrications. Transcribed by Darwísh Safar and completed in 1035/1625–6. This MS. was presented to Professor Browne in April, 1908, by Dr Rızá Tevfík.

## W. 10 (9).

## ديوان مير علي شير نوائي

The Chaghatáy or Eastern Turkí poems of Nawá'í, which is the pen-name of Mír 'Alí Shír (d. 906/1501), the accomplished minister of Sulṭán Ḥusayn ibn Maṣṣūr ibn Bayqará. See *Persian Literature under Tartar Dominion*, p. 505, and Rieu, B.M.T.C., pp. 294-298.

Ff. 1<sup>b</sup>-21<sup>b</sup>. Preface in prose, beginning:

فصاحت ديوانى نينك غزل سرالارى

Ff. 24<sup>b</sup>-305<sup>b</sup>. *Ghazals* in alphabetical order, beginning:

اشرقت من عكس شمس الكأس انوار الهدا

Ff. 306 of 22 × 12·7 c. and 9 ll. Fair *ta'liq* between gold and coloured borders. Copied at Káshghar in 1241/1825-6. Professor Browne has written on the fly-leaf, "A Christmas Present to me from Professor A. von Le Coq of Berlin, 25. xii. 1923," and the latter's book-plate with inscription signed "A. v. Le Coq" is pasted inside the cover.

## X. STORIES AND EPISTOLARY MODELS.

## X. 1 (9).

## كمال البلاغة

*Kamálu'l-Balágha* or "The Perfection of Eloquence," an Arabic anthology in prose and verse compiled by 'Abdu'r-Raḥmán ibn 'Alí al-Yazdádí and comprising in the first place the letters (*rasá'il*) of Shamsu'l-Ma'álí Qábús ibn Washmgír, Prince of Ṭabaristán (d. 403/1012; see *Lit. Hist. of Persia*, vol. II, p. 101), which are followed, for the purpose of comparison, by specimens in the same style selected from the correspondence of the royal author's eminent contemporaries. Hájji Khalífa (ed. Flügel, vol. v, p. 240, No. 10858) attributes this work to Qábús ibn Washmgír himself.

Begins:

قال عبد الرحمن بن علي اليزدادي كنت انظر فيما ألفه قدامة بن جعفر في ذكر الكتاب وأورده في فصول مستخرجة من اثناء رسائل الكتاب وكلام البلغاء وأبان عنه من محاسن معان وألفاظ فصيحة

The book to which al-Yazdádí refers in this passage is no doubt the *Ṣiná'atu'l-Kitába* by Qudáma ibn Ja'far (d. 310/922 according to Brockelmann, *Gesch. d. Arab. Litt.*, I, 228), which seems to have formed part of the same writer's *Kitábu'l-Kharáj* (see De Slane in *Journal Asiatique*, Série v, vol. 20, p. 156).



Al-Yazdádí goes on to say that, finding nothing in Qudáma's work comparable to the epistles of Qábús ibn Washmgír, he resolved to edit the latter in order that they might serve as a perfect model to secretaries,

ولهذا سميت الكتاب كمال البلاغة لبلوغه مبلغ النهاية فى الكلام

He adds that he has not included the answers written to these epistles, making an exception, however, in favour of the *Ṣāhib* Ismá'íl ibn 'Abbád (and in one instance, of Abú Ishāq Ibráhím ibn Hilál aṣ-Ṣábí)<sup>1</sup>. In the heading prefixed to each epistle he states the number of pairs of rhymed clauses (قرائن الاسجاع) which it contains.

In addition to the correspondence of Qábús ibn Washmgír, this volume comprises epistles or poems by the following: Abú Ishāq ibn Ibráhím aṣ-Ṣábí (f. 18<sup>b</sup>), the *Ṣāhib* Ismá'íl ibn 'Abbád (ff. 21<sup>a</sup>, 22<sup>a</sup>), Abú Bakr al-Khwárizmí (ff. 22<sup>b</sup>–23<sup>a</sup>), Muḥammad ibn 'Abdī'l-Jabbár al-'Utbí (ff. 24<sup>a</sup>–25<sup>b</sup>), Muḥammad ibn 'Abdī'l-'Azíz as-Sulamí an-Nishábúrí (f. 25<sup>b</sup>), ar-Ra'ís Aḥmad ibn Ibráhím aḍ-Ḍabbí (f. 26<sup>b</sup>), as-Sayyíd Abu'l-Ḥasan 'Alí ibnu'l-Ḥasan al-'Alawí (ff. 26<sup>b</sup>–27<sup>b</sup>), Abú Sa'íd ar-Rustamí (f. 28<sup>a</sup>), Abu'l-Faraj ibn Hindú (f. 28<sup>b</sup>), Abú Sa'íd ibnu'l-Khalaf al-Hamadání (ff. 29<sup>a</sup>–31<sup>b</sup>), al-Imám Abú Ja'far Muḥammad ibn 'Abdī'lláh ibn Ṣálih az-Zawzaní (f. 32<sup>a</sup>), Abu'l-Ḥasan al-Bákhari (ff. 32<sup>b</sup>–33<sup>b</sup>), Badí'u'z-Zamán al-Hamadání (ff. 34<sup>b</sup>–38<sup>a</sup>, 45<sup>b</sup>, 46<sup>b</sup>, 58<sup>b</sup>–59<sup>b</sup>), Abú Naṣr Aḥmad ibn Muḥammad al-Míkálí and his son Abu'l-Faḍl (ff. 40<sup>a</sup>–42<sup>a</sup>), Rashídu'd-Dín Waṭwát (ff. 46<sup>b</sup>–56<sup>a</sup>), Abú Sa'íd ibn Abi'l-Khayr and Ibn Síná (ff. 57<sup>a</sup>–58<sup>b</sup>), and many others.

Ff. 60 of 21.5 × 14.2 c. and 17 ll. Neat, clear modern *naskh* with rubrications. No colophon or date. This is one of eighty-four MSS. of the Belshah collection which were divided at the British Museum on Nov. 12, 1920.

## X. 2 (10).

### صرف الهم (?)

A collection of edifying tales by an anonymous writer. The words صرف الهم, which occur in the description of the work immediately after the *Bismi'lláh*, are given in the colophon as its title; they also form the title of a book ascribed in the *Fihrist* (p. 130, l. 24) to Qudáma ibn Ja'far (d. 310/922). The title written in red above the *Bismi'lláh* is كتاب الفرج بعد الشدة, and Professor Browne has noted on the fly-leaf that "This seems to be an abridgement of the *Kitábu'l-Faraj ba'da'sh-Shidda* of at-Tanúkhí, entitled *Ṣarfu'l-Hamm*." The contents, however, show that

<sup>1</sup> [In this letter (f. 17<sup>b</sup>) aṣ-Ṣábí replies to a letter (f. 16<sup>b</sup>) in which Qábús had asked for two astrolabes and other astronomical instruments in aṣ-Ṣábí's *khizána*, and excuses himself for his inability to comply with the request.]

the present compilation, though much of its matter is taken from at-Tanúkhí, must be regarded as an independent work.

Begins :

كتاب الاخبار المعينة على ادب النفس و صرف الهم وهو اثنا عشر باباً

The headings of the twelve chapters into which it is divided are as follows :

- الباب الاول، فى الاخبار المعينة على الديانة وحسن النية والاقلاع عن المعصية والخطية، (f. 2<sup>b</sup>)  
 الباب الثانى، فى الاخبار المعينة على الشكر وعلى تجنب الكفر، (f. 20<sup>a</sup>)  
 الباب الثالث، فى العفة وتجنب الفجور، (f. 30<sup>a</sup>)  
 الباب الرابع، فى الاخبار المعينة على التواضع وعلى تجنب الكفر (الكبر)، (f. 39<sup>b</sup>)  
 الباب الخامس، فى الاخبار المعينة على الرحمة وعلى تجنب القساوة، (f. 47<sup>b</sup>)  
 الباب السادس، فى الاخبار المعينة على التوبة وعلى تجنب الاصرار، (f. 52<sup>b</sup>)  
 الباب السابع، فى الاخبار المعينة على استعمال الحرم والمداراة وطلب العلم والحكمة وعلى تجنب  
 التهور والجهل وتطبيع (?وتضييع) الحرم، (f. 60<sup>a</sup>)  
 الباب الثامن، فى الاحوال المعينة على استعمال المشاورة وعلى تجنب الاستبداد بالرأى، (f. 65<sup>b</sup>)  
 الباب التاسع، فى الاخبار المعينة على مكارم الاخلاق وتجنب سوء الخلق، (f. 72<sup>b</sup>)  
 الباب العاشر، فى الاخبار المعينة على الكرم وعلى تجنب البخل، (f. 82<sup>a</sup>)  
 الباب الحادى عشر، فى الاخبار المعينة على استعمال العدل وعلى تجنب الظلم والجور، (f. 96<sup>a</sup>)  
 الباب الثانى عشر، فى الاخبار المعينة على استعمال الحلم وعلى تجنب الغضب والسفه، (f. 104<sup>a</sup>)

As regards the books which the compiler has mentioned by name in the rubrics introducing each anecdote, there are twenty-six excerpts from the *Kitābu'l-Faraj ba'da'sh-Shidda* of at-Tanúkhí; ten (ff. 4<sup>b</sup>, 36<sup>a</sup>, 39<sup>a</sup>, 40<sup>a</sup>, 48<sup>a</sup>, 55<sup>b</sup>, 56<sup>a</sup>, 109<sup>b</sup>, 113<sup>b</sup>, 114<sup>a</sup>) from the *Kitābu'l-Firdaws*; six (ff. 108<sup>b</sup>, 112<sup>b</sup>, 114<sup>b</sup>, 118<sup>a</sup>, 119<sup>a</sup>, 119<sup>b</sup>) from the *Safatū'l-Jawhar* (سفات الجوهر); three (ff. 72<sup>b</sup>, 98<sup>b</sup>, 99<sup>a</sup>) from the *Ta'rikh* of Abu'l-Hasan Thābit ibn Sinān (aṣ-Ṣābī; d. circa 365/975); three (ff. 120<sup>b</sup>, 121<sup>a</sup>, 121<sup>b</sup>) from the *Kitābu Naqli'z-Zirāf* (نقل الظراف); two (ff. 45<sup>a</sup>, 46<sup>a</sup>) from the *Kitābu'n-Naṣīha* of Abu'l-Qāsim Hibatu'llāh ibn Masarra; and two (ff. 82<sup>a</sup>, 104<sup>a</sup>) from the *Kitābu'l-Wuzarā* of [Muḥammad ibn 'Abdūs] al-Jahshiyārī (d. 331/942). Although the last-named work is one of at-Tanúkhí's sources, the extracts from it which are given in this MS. are not likely to have been copied from the *Faraj*; the other five books were not, apparently, excerpted by at-Tanúkhí in his great collection, and at any rate they are not cited by him (see Alfred Wiener, *Die Faraj ba'd aš-Šidda-Literatur* in *Der Islam*, vol. iv, 1913, p. 403 foll.). While our author has derived the greater part of his materials from the *Faraj*, his work is planned on different lines and to that extent possesses a character of its own.

Ff. 122 of 23.7 × 13.3 c. and 17 ll. Excellent *naskh* with rubrications. Dated 1033/1623-4. No. 3 of eighty-four MSS. of the Belshah collection divided at the British Museum on Nov. 12, 1920.



## X. 3 (12).

## جوامع الحکایات ولوامع الروایات، قسم اول

The First of the Four Parts of the celebrated collection of anecdotes compiled in 625/1228 by Muḥammad 'Awfī. For a full account of the author and his work see *Introduction to the Jawāmi'u'l-Hikāyāt* by Dr Muḥammad Nizāmu'd-Dīn (E. J. W. Gibb Memorial, New Series, vol. VIII). The present MS., which is designated as X and numbered 28 in Dr Nizāmu'd-Dīn's descriptive list of the MSS. of the *Jawāmi'*, is characterized by him (*op. cit.*, p. 122) as modern and unreliable. It contains 967 anecdotes.

Begins :

شکر و سپاس بی قیاس که مقاطع او هام انسان از مطالع آن نشان ندهد

Ff. 396 of 28·6 × 19·5 c. and 19 ll. *Nasta'liq*, no date ; probably written in Turkey in the 18th century. Bought of J. J. Naaman, April 12, 1901.

## X. 4 (16).

## جوامع الحکایات ولوامع الروایات

This apparently complete MS. of the *Jawāmi'u'l-Hikāyāt* of 'Awfī is designated as P and numbered 20 in Dr Nizāmu'd-Dīn's descriptive list (*op. cit.*, p. 121), but though it contains all the Four Parts into which the work is divided, many anecdotes are omitted and Chs. V, VI, VII in Part IV are almost entirely wanting. Dr Nizāmu'd-Dīn, who worked upon this MS. for four years, has numbered the anecdotes correctly, marked with an asterisk on the margin those which are missing, and added a *Table of Contents* in comparison with the preceding MS. (X. 3), the India Office MS. 595 (L), and the British Museum MS. Add. 16,862 (J). He describes its textual value as very uncertain.

Begins :

شکر و سپاس ... ی را که اثر ابتدای صبا و وجود تا ابتدای رواج عدم هرچه هست در قبضه تقدیر اوست

Ff. 404 of 38 × 24·5 c. and 25 ll. Small legible *nasta'liq* with rubrications. The first few pages are damaged. Dated 27 Muḥarram 1059/11 February, 1649. Transcribed by 'Abdu'r-Raḥīm ibn Muḥammad Niyāsarī (Niyāstarī). Bought from the heirs of the late Sir Albert Houtum-Schindler on Jan. 5, 1917.



## X. 5 (14).

## لطایف الظرایف

A collection of anecdotes in Persian. There appears to be no indication of authorship.

Begins :

اول ثنای دوست فصیحان ادا کنند آری طعامرا به نمک آشنا کنند  
حمد بیحد و شکر بی عدد حضرت فرد و صمد و خداوند احد

The work ends on f. 188<sup>a</sup> and is followed by various poems, some by Yaghmá, *rubá'is*, etc.

Ff. 215 of 32·3 × 18·7 c. and 15 ll. in the middle of the page and 26 in margins. Dated (on f. 188<sup>a</sup>) 1253/1837-8. Large and rather illegible *ta'liq*.

## X. 6 (10).

## بستان للعارفین و گلستان للعبادین

A Persian work on Šúfism, anecdotal in character, treating of ethical and religious topics and written partly in prose and partly in verse. I have not found any notice of it elsewhere.

Begins :

حمد و ثنا خالق زمین و زمانرا صانع بی آلتی همین و همانرا

The author's name, Zaynu'l-Ábidín, is mentioned in the following passage (f. 4<sup>a</sup>):

چنین گوید متوقّد این شمع و مترتّب این جمع تراب اقدام صلحا و فقرا  
خاک راه زمره اهل یقین بنده بیچاره زین العابدین  
که چون توفیق باری عزّ اسمہ رفیق شد الخ

He states that on retiring from his employment as an official secretary and accountant he devoted himself to the religious life and composed the present work, which is dedicated to the Tímúrid Prince Nuṣratu's-Saltāna Sulṭān Khalílu'lláh (807-812: d. 814/1411-12).

The title is given on f. 12<sup>a</sup>:

بستاناً للعارفین و گلستاناً للعبادین موسوم شد

The work consists of three chapters, which are subdivided into ten, five, and two *faṣls* respectively.

Table of contents :

Chapter I, *Faṣl i*, فی التوبة; *Faṣl ii*, فی كثرة الطاعة; *Faṣl iii*, فی التوکل; *Faṣl iv*, فی كثرة البكا عن خشية الله; *Faṣl v*, فی رياضة النفس; *Faṣl vi*, فی طلب الحلال; *Faṣl vii*, فی السخا ومذمة البخلا; *Faṣl ix*, فی الحلم والعفو; *Faṣl x*, فی اخلاص عند الداء; *Faṣl xi*, فی صفاء الباطن.

Chapter II, *Faṣl i*, فى حالات العجیبة عن اولیاء الله; *Faṣl ii*, فى الصبر عند البلاء ونجاتها; *Faṣl iii*, فى زهد; *Faṣl v*, فى کرامات الاولیا; *Faṣl iv*, فى رؤیة منام الصلحا بعد موت الفقرا; *Faṣl i*, الامرا وعفت النساء السلطانیة.

Chapter III, *Faṣl i*, فى حکایات المتفرقه; *Faṣl ii* (*Khátima*), فى کرامات الدولة السلطانیة.

Owing to a lacuna after f. 51<sup>b</sup>, *faṣls ix* and *x* of Ch. I and *faṣl i* with part of *faṣl ii* of Ch. II are wanting in this copy.

Ff. 114 of 24'6×16'4 c. and 19 ll. Dated in the colophon 23 Shawwāl, 891/22 October, 1486, and written in a rather archaic *ta'liq*, which is quite legible though the scribe has recorded that on account of his infirmities—he was then seventy-five years old—and his weak sight he copied the last pages hastily بعین زجاجیة فرنجیة. The MS. was bought from the heirs of Sir Albert Houtum-Schindler on January 5, 1917.

### X. 7 (9).

#### چهل ناموس، منتخب سعیدی

The first of the two treatises contained in this MS. is the *Chihil Námús*, also known as *Námús-i Akbar* and *Juz'iyyát ū Kulliyyát*, of Ziyá'u'd-Dín Nakhshabí (d. 751/1350-1), author of the *Silku's-Sulúk* (see D. 21, No. 8, p. 41 *supra*) and several other works. As the title indicates, it is a description, in belletristic and poetical style, of forty parts of the human body, arranged under forty *námús*. See Rieu, B.M.P.C., vol. II, p. 740, and Ivanow, A.S.B.P.C., No. 335. The author says (f. 13<sup>b</sup>):

و هر جزورا که درین مجموعه ذکر کرده آمد از بسکه آن جزو در محلّ خویش بمنزل کُل بود  
این مجموعه را جزئیّات و کلیّات نام نهاده آمد... و این مجموعه را که لقب ناموس اکبر زبید بر  
چهل ناموس ترتیب کرده آمد

Begins :

تحمید حمد (sic) احدی که قل هو الله احد الله الصمد

Table of Contents (ff. 13<sup>b</sup>–14<sup>b</sup>). The poem which concludes the work (ff. 276<sup>b</sup>–279<sup>b</sup>) is incomplete.

Ff. 280<sup>b</sup>–458<sup>b</sup> are occupied by an extensive collection of moral and religious sayings in prose and verse, anecdotes, homilies, etc., on which the copyist has bestowed the title (f. 280<sup>a</sup>): *الجز اول* (sic) *نسخه منتخب سعیدی*. The compiler, who describes himself (f. 281<sup>a</sup>) as Ḥáfiz Muḥammad Sa'íd ibn Ḥáfiz Karami'lláh ibn Ḥáfiz Sulṭán Muḥammad ibn Ḥáfiz 'Ayni'd-Dín ثم الكولوی composed the present work in Dhu'l-Qa'da of the thirty-fourth year of Aurangzeb = A.H. 1102/July, A.D. 1691, at Islámábád<sup>1</sup> (Mathurá).

Begins :

حمدی که حضرت آفریدگار را سزد جلّ جلاله

<sup>1</sup> [The author gives *منتخبی* as a chronogram for the date of his work (f. 283<sup>a</sup>).]

It comprises a preface and five chapters, of which the contents are as follows :

- مقدمه، در بیان شمه از حقیقت و کیفیت آدمی زاد و وضع اهل زمانه، (f. 219<sup>a</sup>)  
 باب اول، در اجناس فضایل انسان که مکارم اخلاق عبارت از آنست، (f. 335<sup>b</sup>)  
 باب دوم، در تهدید اهل جرم و خطا و لطایف و نکته دل بر کرم خداوند فضل و عطا (f. 345<sup>b</sup>)  
 باب سوم، در بیان دوست و دشمن و مناسب آن، (f. 361<sup>b</sup>)  
 باب چهارم، در تدبیرات امور و مواعظ حکما و فواید سکوت و کم گفتن، (f. 372<sup>b</sup>)  
 باب پنجم، در کلمات و نکات و لطایف متفرقه و کلام سعادت انجام ختم خلافت امیر المومنین  
 حضرت مرتضی علی رضی الله تعالی عنه و کرم الله وجهه (f. 412<sup>a</sup>)

This work, like the preceding one, is incomplete at the end, and there is no colophon.

Ff. 458 of 21 × 11.5 c. and 15 ll. Poor Indian *ta'liq* with rubrications. The fly-leaf bears the signature of Standish O'Grady by whom the MS. was presented to Professor Browne.

#### X. 8 (6).

### اخبار الغزالی، ایها الولد،

A collection of moral and religious anecdotes, especially legends of the prophets and saints, compiled from the *Iḥyā'u 'ulūmi d-Dīn* of Abū Ḥamid al-Ghazālī and possibly from other works by the same author. These excerpts, which occupy ff. 30<sup>a</sup>–194<sup>b</sup>, are preceded by the well-known ethical work of al-Ghazālī entitled *Ayyuha'l-Walad* (Brockelmann, *Gesch. d. Arab. Litt.*, vol. 1, p. 423, No. 32), beginning on f. 2<sup>b</sup> :

الحمد لله رب العالمين والعاقبة للمتقين

Ff. 195 of 14.5 × 9.7 c. and 10 ll. Dated 1295/1878–9. The text is very carelessly written and abounds in grammatical errors. This is one of the MSS. of the Belshah collection divided at the British Museum on Nov. 12, 1920.

#### X. 9 (8).

### قرق وزیر تاریخی،

An imperfect copy of the well-known Ottoman Turkish version of the *History of the Forty Wazirs* made in the 15th century by Aḥmad-i Mişrī or Sheykh-zādeh, which has been translated into English by E. J. W. Gibb. See Rieu, B.M.T.C., pp. 216–219, Flügel, Vienna Cat., vol. 1, p. 417, and cp. Gibb, *Hist. of Ottoman Poetry*, vol. 1, p. 430, n. 1, and vol. v, p. 13, n. 1.



Begins :

حمد و ثنا بی منتها اول بار تعالیٰ حضرتنه

Ff. 78 of 19 × 13·8 c. and 19 ll. Written in clear *nasta'liq* and dated Muḥarram, 1155/Feb.—March, 1742. There is a lacuna of twenty or thirty folios between f. 1<sup>b</sup> and f. 3<sup>a</sup>, and the catch-words indicate other omissions. Professor E. H. Minns has noted on the fly-leaf that he bought the MS. at Kazan in Sept. 1898.

#### X. 10 (10).

همایون نامه

A fine old copy of the *Humáyún-náma*, the well-known Turkish version of the *Anwār-i Suhaylī* (Fables of Bíd páy), composed by 'Alī Chelebi of Philippopolis (d. A.H. 950/1543) and dedicated to Sulṭán Sulaymán I. See Rieu, B.M.T.C., pp. 227–228; Flügel, Vienna Cat., vol. III, pp. 299–301.

Begins :

حضرت حلیم خلّاق و حکیم علی الاطلاق جلّت حکمته

Ff. 345 of 24 × 16·2 c. and 21 ll. Excellent *ta'liq* with rubrications. Transcribed by Khalíl ibn Yúsuf in Jumádà I, 982/August, 1574. According to Professor Browne's note on the fly-leaf, this MS. was given to him in April, 1908, in Constantinople by Dr Riẓá Tevfíq.

#### X. 11 (9).

کتاب رضوان

The following description has been written by Professor Browne on the fly-leaf : "This book, entitled *Kitáb-i Riẓwán*, is written in imitation of the famous *Gulistán* of Sa'dí. It is quite modern, being adorned with a panegyric on Sulṭán 'Abdu'l-Hamíd, and was composed (see p. 22) in A.H. 1304 (=A.D. 1886–7). It comprises :

Pp. 23–53 : (1) A Preface. On the Happiness of Men and the Vicissitudes of Fortune.

Pp. 54–101 : (2) Chapter I. On Love, Beauty, and Youth.

Pp. 102–150 : (3) Chapter II. Ethical.

Pp. 151–209 : (4) Chapter III. Characteristics of the Great.

Pp. 210–282 : (5) Chapter IV. Witticisms and quaint Anecdotes.

Pp. 283–310 : (6) Conclusion. Philosophical Maxims.

I think the author of this work is Mírzá Áqá Ján of Kirmán, or possibly Shaykh Aḥmad Rúhí of Kirmán, concerning whom see my *Persian Revolution* [pp. 93–6]."

A full account of these men, both of whom were Azalís, and their numerous writings will be found in *Materials for the Study of the Bábí Religion*, p. 221 foll.,

where Professor Browne definitely assigns the *Kitáb-i Rizwán* to Mírzá Áqá Ján of Kirmán.

Begins :

بنام ایزد متعال، تعالی ذات لم یزل که وحدتش منشاء کثرت است و بوصف اندرش مزید حیرت

Pp. 310 of 20.5 × 14 c. and 18 ll. Clear *naskh* with rubrications. The transcription of Mírzá Muṣṭafà, the Bábí scribe, was completed on 6 Sha'bán, 1331/11 July, 1913.

## X. 12 (12).

### تحفة الالباب [ونخبة الاعجاب]

The work entitled *Tuhfatu'l-Albáb*, of which this MS. contains the second volume comprising the last twenty-four chapters, is noticed by Hájjī Khalífa (ed. Flügel, vol. II, p. 222, No. 2548) and is mentioned by Maqqarí (Leyden ed., vol. I, pt. 2, p. 617, No. 147), but, so far as I am aware, no complete copy of it is extant. According to Hájjī Khalífa, it comprises a Preface and four chapters (اربعة ابواب); it actually contains forty, but the first sixteen are wanting in the present MS., which begins as follows :

الباب السابع عشر فى خبر الحسان من الجوارى والقيان، حكى ان جارية من جوار المأمون ألخ

Concerning the author, Abú 'Abdī'lláh (or Abú Hámīd) Muḥammad ibn 'Abdī'r-Rahīm al-Mázīnī al-Qaysī of Granada, we learn from Maqqarí (*loc. cit.*) that he was born in 473/1080-1, studied in Alexandria, Cairo, Damascus and Baghdád, stayed for some time in Khurásán, finally returned to Syria, and died at Damascus in Šafar, 565/Oct.—Nov., 1169.

The historian adds that the subject of the *Tuhfatu'l-Albáb* is the wonders which its compiler had seen in the course of his travels, and that his account of them brought him into disrepute (ونسبه بعض الناس بسبب ذلك الى ما لا يليق). On the whole, however, the contents of this MS. do not correspond with the above description. In the colophon the work is correctly described as a general *Adab*-book (جامعة لفنون الادب). The headings of the twenty-four chapters have been written by a modern hand on a page of foolscap facing p. 1, as follows :

Ch. xvii (p. 1):	فى خبر الحسان من الجوارى والقيان
Ch. xviii (p. 13):	فيما يستغرب من خبر النساء ويستملح
Ch. xix (p. 38):	فى المنادمة والغناء وأخبار المغنين
Ch. xx (p. 47):	فى الهزل والمجون الجارى فى الاحاديث التى هى شجون
Ch. xxi (p. 50):	فى خبر بعض المجانين ومن فى معانهم من البله والمغفلين
Ch. xxii (p. 55):	فى الفصاحة والبلاغة فى الكلام
Ch. xxiii (p. 69):	فى اخبار الشعراء وذكر ملح من اشعارهم
Ch. xxiv (p. 95):	فى المديح والهجاء

- Ch. xxv (p. 102): في الهفوات والزلات اللسانية في الشعر وغيره  
 Ch. xxvi (p. 106): في اخبار المتكبرين والجبابرة وسوء عاقبتهم الخاسرة  
 Ch. xxvii (p. 112): في تقلبات الدهر بأهله الخ  
 Ch. xxviii (p. 134): في غرائب الاتفاق التي وقعت في الآفاق  
 Ch. xxix (p. 139): في اشياء عجيبة ونوادر غريبة  
 Ch. xxx (p. 160): في ذكر صنائع نافعة ومطالع رائقة  
 Ch. xxxi (p. 166): في الاذكار والادعية المجرب نفعها وعواقب فعل الخيرات والمعروف  
 Ch. xxxii (p. 181): في الرقى والخواص  
 Ch. xxxiii (p. 190): في السحر والكهانة وشيء من علمه... (?)  
 Ch. xxxiv (p. 193): في الزجر والعيافة والتنجيم والفال  
 Ch. xxxv (p. 203): في الوعظ والوصية والحكم واخبار الحكماء من سائر الامم  
 Ch. xxxvi (p. 266): في الزهد في الدنيا والثقة بما عند الله  
 Ch. xxxvii (p. 271): في حسن الظن بالله تعالى الخ  
 Ch. xxxviii (p. 276): في خبر من رزق الثبات عند تحقق الموت والفوات  
 Ch. xxxix (p. 282): في الرثاء والتعزية الخ  
 Ch. xl (p. 285): جامع لمسائل من العلم والسير والتاريخ واخبار بعض العلماء وفضل العلم

Pp. 299 of 29 × 20·3 c. and 31 ll. Written in a fair Maghribí hand, with rubrications, and dated 20 Šafar, 1176/10 September, 1762. The author's name does not seem to occur anywhere in the volume, but the title of the work is given in the colophon.

### X. 13 (9).

## نگارستان کمال پاشازاده

The *Nigáristán* or "Picture-gallery," composed in Persian in imitation of Sa'dí's *Gulistán* by the famous Ottoman legist and historian, Kamál-Páshá-záde (d. 941/1535; cf. Brockelmann, *Gesch. d. Arab. Litt.*, vol. II, p. 449; Flügel, Vienna Cat., vol. III, p. 285).

Begins :

منتہای بی منتہا خدای بی ہمتای را

The work consists of a Preface and eight chapters, which bear the same titles as those of the *Gulistán*.

Ff. 174 of 20·6 × 12·6 and 21 ll. Good *nasta'liq* with rubrications. Dated 973/1565-6. Bought for 10s. at Sotheby's sale on June 18, 1923.



## X. 14 (9).

## نگارستان کمال پاشازاده

Another copy of the *Nigáristán* of Kamál-Páshá-záde, bought at the same auction as the MS. described above.

Ff. 124 of 21.3 × 15.5 c. and 22 ll. Curious *nasta'liq* with rubrications. Dated Jumádà 1, 963/March—April, 1556. The colophon is on f. 115<sup>a</sup>, and ff. 115<sup>b</sup>–121<sup>a</sup> are filled with a large number of Persian and Turkish apophthegms, proverbs, etc.

## Y. COLLECTANEA, MISCELLANEA, AND UNCLASSIFIED.

## Y. 1 (8).

## Contents :

1. Several MS. Persian *taṣníf*s or ballads collected and sent to Professor Browne by George Grahame, then H.B.M. Consul at Shíráz, in October, 1905.

2. Lithographed Muḥarram poems (*ta'ziyas* and *rawza-khwáns*), including the following six *ta'ziyas* :

(۱) کتاب درة الصدف

(۲) شهادت حُر بن یزید ریاحی

(۳) کتاب شهادت حضرت سید سجاد و امام زین العابدین

(۴) مجلس امیر تیمور با وفات زینب خاتون

(۵) مجلس تعزیه خروج نمودن عبد الله یزدجرد با لشکر بیاری سید الشهداء و آمدن بدشت کربلا

و مجلس تعزیه غارت

(۶) مجلس شهادت امام

3. A MS. Bábí poem by Mírzá Na'ím of Ábádé (see *A Year amongst the Persians*, p. 567 of the reprint), received from G. Grahame in August, 1902, with a letter in which the writer says that Mírzá Muḥammad or Mírzá Na'ím really came from Sidih.

4. A MS. Kurdish poem received from the Rev. W. St Clair Tisdall in 1912.

5. MS. poems by Mírzá Dáwarí of Shíráz, a son of the poet known as Wiṣál (see *A Year amongst the Persians*, reprint, pp. 130 and 292). They were given to Professor Browne in the winter of 1887–8 at Ṭíhrán by the Nawwáb Mírzá Ḥasan-'Alí Khán.

6. A *qaṣída* composed in 1887 for Queen Victoria's Jubilee by Mírzá-yi Farhang of Shíráz, a younger brother of the above-mentioned Mírzá Dáwarí (see *A Year amongst the Persians*, loc. cit.), and copied by Professor Browne from the original belonging to the Nawwáb Mírzá Ḥasan-'Alí Khán. It is followed by a *ghazal* composed in honour of Professor Browne by Ḥájjí Pír-záda.

7. Bábí MS. tracts given to Professor Browne by Basil Williams, Feb. 7, 1897, comprising (α) مناجات, (β) لوح زردشتیان, (γ) لوح بشارات, (δ) رساله سیاسیه.

8. Professor Browne's pencil copy, made in Cambridge, Nov. 4, 1900, of the text of a "Tablet" (لوح) revealed by "the Most Great Branch" ('Abbás Efendi) to Mr A. P. Dodge.

9. MS. commentary by 'Abbás Efendi on the *Hadīth* كُنْتُ كَنْزًا مَخْفِيًّا, "I was a Hidden Treasure," written for 'Alí Shevket Páshá and obtained from Áqá Jawád the *dallál* in Işfahán on March 1, 1888.

10. A short life of the famous philosopher Hájjí Mullá Hádí of Sabzawár composed by his pupil Mírzá Asadu'lláh of Sabzawár in Tíhrán, February, 1888. This is the memoir from which Professor Browne derived the account of Hájjí Mullá Hádí given in *A Year amongst the Persians*. See the reprint, p. 146, note 1.

11. A cutting from the *Pall Mall Gazette*, Nov. 26, 1891, containing a letter by Professor Browne on the persecution of the Bábis in Yazd in May, 1891, together with the original rough draft of a MS. Persian translation of the same made for Náşiru'd-Dín Sháh by Mírzá Husayn-qulí Khán.

12. An Arabic tract, mystical in character, composed by Maḥmúd ibn Muḥammad at-Tabrízí in 1255/1839-40 and dedicated to Muḥammad Sháh Qájár. The lithograph bears the date 1264/1847-8.

Begins :

الحمد لله الذى هدانا لشرائع الاحكام

## Y. 2 (15).

[This volume is not included in the present collection. According to the description given by Professor Browne in his Slip-catalogue, it is "The original Catalogue of Schindler MSS., containing also the prices paid for them originally, with my additional notes and list of lithographed works."]

## Y. 3 (10).

(۱) كنز الاسرار (۲) رساله در اعز اوقات (۳) فرخ نامه جمالی

This MS. comprises three separate works :

1. (ff. 1<sup>a</sup>-77<sup>b</sup>.) A Persian translation, entitled *Kanzu* (or *Ganju*) 'l-*Asrār*, of a well-known Arabic treatise on marriage and sexual intercourse, *al-Idāh fī Asrārī'n-Nikāh*. The original was written by Shaykh 'Abdu'r-Raḥmān ibn Naşr ibn 'Abdi'lláh ash-Shirází, a physician of Aleppo who died in 565/1169 (see Brockelmann, *Gesch. d. Arab. Litt.*, vol. I, p. 488, No. 20). The anonymous translator dedicates his work to the Wazír Abu'l-Ma'álí Muḥammad ibn 'Izzī'd-Dín, at whose instance he composed it. It is divided into two Parts (*Juz'*) of which the first (ff. 1<sup>a</sup>-38<sup>a</sup>) contains a *Muqaddama* and ten chapters, and the second (ff. 38<sup>a</sup>-73<sup>b</sup>) nine chapters, together with a *Khátima* (ff. 73<sup>b</sup>-77<sup>b</sup>). Table of Contents on f. 6<sup>b</sup>.

The transcription of this copy, which is imperfect at the beginning, was completed on 25 Dhu'l-Qa'da, 886/Jan. 15, 1482, by 'Alí ibn 'Abdi'lláh ibn 'Alí Bákír (?) al-Kátib aṣ-Ṣifáhání. A Turkish version of the *Ídāh* is described in Flügel's Vienna Catalogue, vol. II, p. 538.

2. (ff. 78<sup>b</sup>–87<sup>b</sup>.) *Risála dar a'azz-i awqát*, a treatise on the most suitable times for sexual intercourse, in seventeen chapters, without author's name or date. Table of Contents on f. 79<sup>b</sup>.

Begins :

بسم الله تيمنا بذكره الاعلى سپاس و ستايش آفريدگار جهانرا

3. (ff. 88<sup>b</sup>–168<sup>b</sup>.) *Farrukh-náma-i Jamálí* by Abú Bakr al-Muṭahhar ibn Muḥammad ibn Abi'l-Qásim ibn Abí Sa'id (Sa'd in this copy) al-Jamál, generally known as al-Yazdí. See Rieu, Persian Catalogue, vol. II, p. 465, where this work is described as "treating of the properties and uses of natural substances, also of divination and astrology." The title, *فرخ نامه جمالی*, occurs on f. 89<sup>b</sup>, l. 11; Hájjí Khalífa, ed. Flügel, vol. IV, p. 412, No. 9011, reads *فرج نامه*, which Rieu has adopted. The date of composition is said by Hájjí Khalífa to be Ramaḍán 560/Nov.—Dec., 1164. The British Museum MS. gives Ramaḍán 580/Dec. 1184—Jan. 1185, and in the present copy the date given is Rabí', 597/Dec. 1200—Jan. 1201. As the author states in his preface, the work is an imitation of the *Nuzhat-náma-i 'Alá'í* (see Ivanow, A.S.B.P.C., No. 1358), which he ascribes on f. 89<sup>b</sup>, l. 3, to *مردان المستوفى شهر (sic)*. The contents of the sixteen *Maqálát* or Discourses are enumerated on ff. 91<sup>a-b</sup> (cf. Rieu, *loc. cit.*, p. 466).

Begins :

شكر و سپاس بى قياس آن پروردگارى كه معلّم اشيا [اسما] و مظهر اسماست [اشياست]

No colophon or date.

Ff. 168 of 22 × 16·8 c. and 17 ll., written throughout in a legible *ta'liq* and dated on f. 77<sup>b</sup> the 25th of Dhu'l-Qa'da, 886/Jan. 15, 1482. From the library of the late Sir Albert Houtum-Schindler.

Y. 4 (7).

## كتاب الفرايد والقلاید، شرح الحروف الجامع بين العارف والمعروف وغيره

The contents of this volume, which is written by different hands, are as follows:

1. (ff. 1<sup>b</sup>–36<sup>a</sup>.) *Kitábu'l-Farā'id wa'l-Qalā'id*, an Arabic work on ethics and belles-lettres by Abu'l-Husayn Muḥammad ibn al-Husayn al-Ahwázi (4th cent. A.H.). See Brockelmann, *Gesch. d. Arab. Litt.*, vol. I, p. 96; Dozy, *Leiden Cat.*, vol. I, p. 194, and vol. IV, p. 197; Flügel, *Vienna Cat.*, vol. III, p. 269. In some copies it is falsely ascribed to Tha'alibí or to Qábús ibn Washmgír. The titles of the eight chapters into which it is divided are given on f. 4<sup>b</sup> as in the Vienna Catalogue.

Begins :

الحمد لله العلى الكبير القوى القدير



Clear pointed *naskh*, 15 ll. to the page. According to the colophon (f. 36<sup>b</sup>) the date of transcription was A.H. 461, but the words **واربع مايه** have been supplied by a later hand.

2. (ff. 37<sup>a</sup>–38<sup>a</sup>.) A number of sayings attributed to the Prophet, ‘Alī, and others

3. (ff. 38<sup>b</sup>–57<sup>a</sup>.) *Sharḥu’l-Ḥurūf al-jāmi‘ bayna’l-‘Arif wa’l-Ma‘rūf*, a treatise in Arabic on the mystical significance of the Letters of the Alphabet, by Ibrāhīm ibn Muḥammad aṭ-Ṭá‘úsí of Qazwín. The present MS., which appears to be unique, is an autograph and is dated 658/1260. Small, neat, and closely written *ta‘līq*, 28 ll. to the page.

Begins :

الحمد لله الذى تحيّر من وجدان ریح نفسه المتحيّرون

4. (ff. 58<sup>b</sup>–71<sup>a</sup>.) A devotional tract written in Persian but consisting almost entirely of Arabic prayers.

Begins :

الحمد لله ربّ العالمين والعاقبة للمتقين... معيّن و مبين است بنزد ارباب بصيرت و اصحاب حقيقت كه حقّ جلّ ذكره انسان را كه خلاصه و زبده موجوداتست الخ

Ff. 71 of 17 × 12.5 c.

One of forty-seven MSS. bought of Hájjī ‘Abdu’l-Majíd Belshah in January, 1920.

#### Y. 5 (11).

A Miscellany of Arabic and Persian extracts on biographical, historical, religious, and literary subjects.

Contents :

1. (ff. 2<sup>a</sup>–9<sup>b</sup>.) *Munázaratu Rukni’d-Dawla ma’a’s-Ṣadúq*, a polemical Shí‘ite tract in the form of a debate which is reported to have been held at the court of Ruknu’d-Dawla the Buwayhid (320–366/932–976).

Begins :

قال الملك ايّها الشيخ العالم اختلف الحاضرون فى القوم الذين تطعن عليهم الشيعة

2. (f. 10<sup>a</sup>.) Definitions of Love (الحب) by ‘Abdu’lláh ibn Ṭáhir, Hammád ar-Ráwiya, and Mu‘ádh ibn Jabal.

3. (ff. 11<sup>a</sup>–13<sup>a</sup>.) Extracts from the *Kitábu’l-Anís wa’l-Jalís*. These include part of the celebrated *qaṣída* by ‘Abíd ibnu’l-Abras, beginning **اقفر من اهله ملحوب** (No. I in Lyall’s edition) with an Arabic commentary.

4. (ff. 14<sup>a</sup>–32<sup>b</sup>.) Various Arabic extracts and anecdotes, most of which display a strong Shí‘ite bias, including :

(α) Story of a Shaykh of Kúfa who reviled the Umayyads and their ancestors in the presence of the Caliph Hishám ibn ‘Abdi’l-Malik (f. 14<sup>a</sup>).

(β) Story of the poet Abu’l-Ḥasan Naṣru’lláh ibn ‘Unayn (see Brockelmann, *Gesch. d. Arab. Litt.*, vol. 1, p. 318) and the ode which he addressed to al-Maliku ‘l-‘Azíz, the brother of Saladin (f. 17<sup>a</sup>).

(γ) Letter written by Muḥyi'd-Dín Ibnu'l-'Arabí to Fakhru'd-Dín ar-Rází, beginning (f. 20<sup>a</sup>):

أَمَّا بَعْدُ فَإِنَّا نَحْمَدُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَنُصَلِّي عَلَى نَبِيِّهِ وَحَبِيبِهِ

5. (ff. 33<sup>a</sup>–45<sup>b</sup>.) Selected passages from a work in praise of the *Ahlu'l-Bayt*, by Shaykh Muḥammad ibn Makí, entitled *Duraru's-Simt fí akhbári's-Sibt*, beginning:

فَصَلِّ رَحْمَةَ اللَّهِ وَبَرَكَاتِهِ عَلَيْكُمْ أَهْلَ الْبَيْتِ فِرْعَوْنَ النَّبُوَّةِ وَالرَّسَالَةِ

6. (ff. 47<sup>a</sup>–51<sup>a</sup>.) Chronological and genealogical tables, written in Persian, beginning with the pre-Islamic kings and ending with the Šafawís and Ottoman Sultáns. The latest date mentioned is the accession of Sháh Ṭahmásp II in 1135/1722–3 on f. 50<sup>b</sup>.

7. (ff. 51<sup>b</sup>–104<sup>b</sup>.) A complete table, preceded by a chronological summary, also written in Persian, of the chief historical events from the Fall (هبوط) of Adam to the Hijra (6216 years after Adam), and of the *ta'ríkh-i-Hijrí* from A.H. 1–1066/A.D. 622–1655, where it breaks off with the catch-words *وزارت گوزل محمد*.

Ff. 104 of 27·1 × 17·5 c. The first forty-six folios are written in good *naskh*. No. 72 of eighty-four MSS. of the Belshah collection divided at the British Museum on Nov. 12, 1920.

## Y. 6 (6).

The contents are as follows:

1. (ff. 1<sup>b</sup>–36<sup>a</sup>.) A Turkish treatise on prayers and *awrád*, comprising a Preface and seven chapters.

Begins:

حمد و سپاس و ستایش بی قیاس اول سامع الاصوات و مجیب الدعوات صفاتنه اولسون

2. (ff. 40<sup>b</sup>–44<sup>a</sup>.) A Turkish poem, entitled *Risála-i-Irshádiyya*, on the qualities of the soul, beginning:

ای یار طالب اولان مطلوبه هر بار اگر اولمق دیلرسك اهل دیدار

3. (ff. 44<sup>b</sup>–46<sup>b</sup>.) A Turkish tract on the mystical life, enumerating seven journeys, viz.: *sayr ila'lláh*, *sayr lilláh*, *sayr 'ala'lláh*, *sayr ma'a'lláh*, *sayr fi'lláh*, *sayr 'ani'lláh*, *sayr bi'lláh*.

4. (ff. 46<sup>b</sup>–51<sup>a</sup>.) Another Turkish tract on the same subject, describing forty-one stages of the Way to God.

Begins:

حمد و سپاس و ثناء بی قیاس بصانع شهود عالم و مبدع وجود آدم

5. (ff. 51<sup>a</sup>–58<sup>b</sup>.) A similar Turkish work on the Path (*ṭaríqa*) of the Šúfis, beginning:

الحمد لله الذي تجلّى بذاته لذاته فأظهر ما اظهر

6. (ff. 63<sup>b</sup>–95<sup>a</sup>.) Short tracts or excerpts in Arabic and Turkish on religious and legal subjects, especially questions connected with the reading of the *Qur'án* (قراءة القرآن).

7. (ff. 95<sup>b</sup>–100<sup>a</sup>.) A collection of anecdotes of Abú Ḥanífa, entitled *Latā'ifu'l-Imāmi'l-A'zam* and written in Arabic.

8. (ff. 100<sup>b</sup>–108<sup>b</sup>.) The 'aqida or creed of the Ḥanafite theologian Aḥmad b. Muḥammad at-Taḥāwí (see Brockelmann, *Gesch. d. Arab. Litt.*, vol. 1, pp. 173–174, where other MSS. are mentioned).

Begins :

الحمد لله رب العالمين... وبعد هذا بيان اعتقاد اهل السنة والجماعة على مذهب فقهاء الملة ابي حنيفة النعمان بن ثابت الكوفي الخ

9. (ff. 109<sup>b</sup>–111<sup>b</sup>.) A list (in Arabic) of the seventy-two Muslim sects, giving the name of each sect with a very brief statement of its doctrine.

Begins :

قال النبي صلعم من احدث حدثا في الاسلام فقد هلك

On f. 112 there are some predictions of the Prophet concerning Abú Ḥanífa. The remainder of the volume is occupied by verses (including a *qaṣida* by Dhātí), letters, chronograms, etc., in Turkish and Arabic.

Ff. 120 of 15·8 × 9·5 c. Written by various hands.

#### Y. 7 (9).

#### رساله ادبيه

A Persian treatise on the education of children by Áqá-yi-Mutarjim Ibn Muḥammad Mahdí-yi-Tabrízí, who transcribed it at Qum in 1295/1878.

Begins :

الحمد لله رب العالمين... اما بعد چون خدمت بر دولت و ملت فريضه دمت و لازمه انسانيت و مدنيت است

Pp. 101 of 21·5 × 16·5 c. and 11 ll. Fair *ním-shikasta*. From the library of Mr C. Lyne.

#### Y. 8 (9).

#### رساله اخلاقيه

A Persian manual of ethics for the instruction of children by the same author, Áqá-yi-Mutarjim Ibn Muḥammad Mahdí of Tabríz.

Begins :

الحمد لله الملك المنان خلق الانسان علّمه البيان... اما بعد بر روى حقيقت نماي صاحبان تميز و تمكين... مخفى و پوشيده نيست

Pp. 136 of 21·8 × 17·3 c. and 13 ll. *Ním-shikasta*. Transcribed at Qum, in the course of a week, during the month of Jumádà 1, 1295/May, 1878, by Mahdí ibn Áqá Shaykh Ḥasan, called Shaykh Ustád-i-Qummí. From the library of Mr C. Lyne.



## Y. 9 (9).

A volume of miscellanea in Arabic, Persian, and Turkish. The last two items are lithographed.

1. (ff. 1<sup>b</sup>–9<sup>b</sup>.) A translation of twelve of La Fontaine's Fables into Persian verse by Mírzá Husayn Dánish Khán (Husayn Dánish Bey, formerly Chef du service de la traduction à l'agence de la banque ottomane à Stamboul), who gave the autograph to Professor Browne in Constantinople in April, 1908.

The Preface, dated 4 Rabí' II, 1311/15 October, 1893, begins:

بر ارباب زبان و اصحاب بیان روشن و عیان است

2. (ff. 11<sup>a</sup>–16<sup>b</sup>.) A *takhmís* by Mírzá Husayn Dánish Khán on the celebrated *qaṣída* of Kháqání (*Elegia de urbe Madáin*, of which the text is given in Spiegel's *Chrestomathia Persica*, pp. 105–111). The author presented this *takhmís* to Professor Browne in April, 1908. It was subsequently published at Constantinople.

3. (ff. 17<sup>a</sup>–73<sup>b</sup>.) A Persian commentary on some verses of Háfiz by a certain Mushfiq. Given to Professor Browne in Persia (? Kirmán) in 1888.

Begins:

سپاس بیقیاس عالمی را روا و ستایش بی آرایش ناظمی را سزااست

4. (ff. 75<sup>a</sup>–115<sup>a</sup>.) A work entitled *Miftáhu'l-irfán fí tartīb-i suwar-i'l-Qur'án* or "The Key of Knowledge concerning the order of the Súras of the Qur'an," probably by Mírzá Báqir of Bawánát, whom Professor Browne knew in London in 1882–5 (see *A Year amongst the Persians*, reprint, pp. 13–16). It consists of two parts, the first dealing with the Meccan Súras, and the second with those revealed at Medina.

Part I begins (f. 75<sup>a</sup>):

از آنجا که این کتاب مستطاب من حیث السور مقدم و مؤخر بود

Part II begins on f. 99<sup>b</sup>.

5. (ff. 116<sup>b</sup>–129<sup>b</sup>.) An unfinished collection of Arabic sentences, dialogues, proverbs, etc., designed for the use of students beginning to read that language.

Begins:

الحمد لله رب العالمین... فهذه كلمات من اللغة العربية هادية لمن يقصدها

6. (ff. 133<sup>a</sup>–138<sup>a</sup>.) A Turkish tract, comprising a preface and three chapters, entitled *Niháyatu'l-i'tisám li-Umm Harám bint Milhán* and compiled by Shaykh Ibráhím from a *risála* and other materials which were left by his father, Shaykh Muṣṭafà Efendi, who died in 1210/1795–6. The work is dedicated to Sayyid Hasan Ághá, the Director of Customs (*muḥaṣṣil*) in Cyprus. Umm Harám, whose name is said to have been Rumayşá or Sahla, was the wife of 'Ubáda ibnu ş-Şámit (d. 34/654), a well-known Companion of the Prophet. She took part in the expedition against Cyprus in 28/649, and her tomb near Larnaca "is still revered as the greatest Muslim sanctuary in the island" (*Encycl. of Islam*, vol. 1, p. 883).

This MS., which gives an account of her life and miracles, was presented by the Shaykh of the Tekyé to C. D. Cobham in 1878 or 1879.

Begins :

حمد نامعدود و ثنائى نامحدود اول واجب الوجود و مفيض الخير والجلود حضرتلرينه

7. (ff. 140<sup>b</sup>–144<sup>b</sup>.) A Persian translation of the Sermon on the Mount and Psalms cxvii–cxix, 81 by Ḥusayn ibn ‘Ísà ibn Muḥammad al-Ḥusaynī al-Baḥrání.

8. (ff. 146<sup>a</sup>–147<sup>b</sup>.) Two chapters (*Súratu’-Núrayn* and *Súratu’l-Wiláyat*) of the Arabic *Bayán* or Bábí Scripture, with Persian interlinear translation. Dated 1285/1868–9.

9. (ff. 150<sup>a</sup>–165<sup>b</sup>.) Arabic translations of parts of the Old and New Testaments, viz., the Parable of the Prodigal Son (St Luke xv, 11–32), and Genesis, ch. xxxvii and chs. xxxix–xl.

10. (ff. 168<sup>a</sup>–175<sup>b</sup>.) An Arabic translation of St Paul’s Epistle to the Romans, chs. v–ix, 7.

11. (ff. 176<sup>b</sup>–191<sup>a</sup>.) A Persian lithograph containing the story of *Salím-i-Jawáhirí ú Ḥajjáj*, with many illustrations.

Begins :

اما راويان اخبار و ناقلان آثار و طوطيان شكرشكن شيرين گفتار چنين روايت كرده اند

12. (ff. 192<sup>b</sup>–211<sup>a</sup>.) A Persian treatise on *tarásulát* and *siyáq*, lithographed at Ṭihrán in 1263/1846–7.

Begins :

شكر و سپاس فزون از فهم و قياس خالقى را

Ff. 211 of various sizes and colours. The MSS. are written by different hands.

#### Y. 10 (7).

### الرسالة الحسينية

A short Arabic treatise on ethics, etc., in five chapters, by Naṣru’lláh Zaytúní, beginning :

الحمد لله معز من عدل بسلطانه ومكرم من حلم باحسانه

I have not been able to find any notice of this work or of its author.

Contents (f. 9<sup>b</sup>):

الباب الاول، فى العدل وما يتعلق به

الباب الثانى، فى الحلم ومحمود عواقبه

الباب الثالث، فى الجود والسخاء

الباب الرابع، فى الشجاعة والحروب

الباب الخامس، فى بعض صناعة البديع والنواذر

Ff. 68 of 17·4 × 11·6 c. and 7 ll. Good *ta’lîq* with gilt borders and titles. Copied by the author’s son, who completed the transcription on 15 Rabí’ 1, 928/12 February, 1522. It was given to Professor Browne by the *Mir’átu’l-Mamálík* and sent by the hand of Mírzá ‘Ísà Khán when he came to London in March, 1924. Letters from them both are enclosed in an envelope pasted inside the cover.

## Y. 11 (7).

A volume of miscellaneous contents.

1. (ff. 1<sup>a</sup>–35<sup>b</sup>.) A short life of the Prophet, entitled

نور العيون فى تلخيص سير الأئمين المأمون

which the author, Abu'l-Fath Muḥammad b. Abí Bakr al-Ya'murí ash-Sháfi'í ibn Sayyidi'n-nás (Brockelmann, *Gesch. d. Arab. Litt.*, vol. II, p. 71), epitomized from his larger work, entitled عيون الاثر فى فنون المغازى والشمائل والسير. Both are mentioned by Ḥájjī Khalífa, ed. Flügel, No. 8449, and the present abridgment is described in Rieu's Suppl. to the Cat. of Arabic MSS. in the British Museum, No. 1277<sup>10</sup>, and in the Bodleian Arabic Catalogue, No. 345<sup>3</sup>.

Begins :

بعد حمد الله فاتح ابواب النّدا... فلما وضعت كتابى المسمى عيون الاثر الخ

Good, clear *naskh*. The copyist, whose name is illegible, completed the transcription on 10 Dhu'l-Qa'da, 885/11 January, 1481.

2. (ff. 36<sup>b</sup>–43<sup>a</sup>.) An Arabic *qaṣida* in praise of the Prophet and 'Alí, by as-Sayyid Abú Háshim Ismá'íl ibn Muḥammad al-Ḥimyarí, beginning :

هلا وقفت على المكان المعشب بين الطويع فاللوى من كبكب

3. (ff. 43<sup>b</sup>–103<sup>b</sup>.) A collection of various prayers, charms, homilies, etc., mostly in Arabic, including a list of the ninety-nine Names of God (f. 48<sup>a</sup>) and also a list of names and epithets of the Prophet (f. 50<sup>a</sup>).

Ff. 103 of 16.9 × 11.8 c. Written by several hands. This is one of the Belshah MSS. and was acquired at their final division in Nov. 1920.

## Y. 12 (9).

(١) البارقة الحيدرية فى نقض ما ابرمته الكشفية

(٢) اشعار تركية للقائمي

1. The author of the first work contained in this volume (ff. 2<sup>b</sup>–61<sup>b</sup>) is Ḥaydar ibn Ibráhím ibn Muḥammad al-Ḥusaynī al-Ḥasaní, an orthodox Shí'ite theologian, who wrote it in order to refute the doctrines of the Shaykhís and other heretical Shí'ite sects, such as the *Ghulát* and the *Mufarwwida*. Most of it appears to be directed against Shaykh Aḥmad Aḥsá'í, the founder of the Shaykhí sect, his successor Sayyid Kázim of Rasht, and their followers. The work is written in Arabic, but Persian verses are sometimes quoted.

Begins :

الحمد لله الذى خلق السموات والارض وجعل الظلمات والنور

Ff. 61 of 21.3 × 14.8 c. and 20 ll. Copied in Dhu'l-Ḥijja, 1256/February, 1841. Clear but common *naskh*.



2. Some Turkish poems by Qá'imí, beginning (f. 65<sup>b</sup>):

بحمد الله بو دملرده بزه توفیق ایدوب باری

The date 1079/1668-9 is given in the line (f. 80<sup>a</sup>):

شمدی بیك یتیمش طقوز تاریخیدر گلدی دینور

Another poem (f. 82<sup>a</sup>) gives the date 1083/1672-3:

تاریخن بو پهلوانك دیدیلر بیك سكس اوچ

Ff. 22 of 21 × 15.4 c. and 18 ll. Large clear *naskh*. Dated 1138/1725-6. Given to Professor Browne by Dr Rizá Tevfîq.

## Z. NON-ISLAMIC BOOKS.

### Z. I (7).

#### صد در

*Šad Dar* or "The Hundred Gates," a Zoroastrian catechism in Persian verse, completed in 900/1495 by Íránsháh-i-Maliksháh at the request of Dastúr Shahriyár-i-Ardashír-i-Bahrámsháh. See Rieu, B.M.P.C., pp. 48-49; Ethé, Bodleian Persian Catalogue, Nos. 1945-6, and for the prose version, on which this work is based, Ethé, I.O.P.C., Nos. 2820 and 2987; E. W. West in *Grundriss d. Iran. Philologie*, vol. II, p. 123.

The present copy is imperfect at the beginning, the first verse being

که تا آدمی زو هویدا شود      خلاق از آن دوار (sic) پیدا شود

Ff. 78 of 17.6 × 12 c. and 11 ll. Fair *ta'liq*. Written in Qazwín by Khudá-khusraw-i-Bahrám-khusraw-i-Yazdigird for Bahrám-i-Khudádád-i-Rustam, at the request of the latter's father, and finished on 22 Muḥarram, 1108/21 August, 1696.

## APPENDIX

The following list of supernumerary MSS. includes those which Professor Browne neither designated by a class-mark nor described in his Catalogue. In some cases, I think, their omission can only have been due to inadvertence.

### Sup. 1 (10).

#### شبهستان خیال

A fair copy of the euphuistic work entitled *Shabistān-i-Khayāl* or *Shabistān-i-Nikāt*, consisting of eight *Bābs* and a *Khātima*, which was composed in 843/1439-40 by Yahyā Sībak, with the pen-name Fattāḥī, of Nishāpūr, the author of the famous allegory *Husn ū Dil*.

Begins :

حمد خدائی را که چشم میر حمدش دریائی است

Ff. 143 of 23·4 × 13·2 c. and 11 ll. Clear *nasta'liq* with rubrications and many glosses in the margins. Transcribed at Akbarābād and dated Ṣafar, the 35th year of the reign of Akbar, *i.e.* 998/1589. The name of the copyist is illegible.

### Sup. 2 (9).

#### قواعد علیشیری

A commentary on some difficult verses in the First Part of the *Sikandar-nāma* of Niẓāmī, by Muḥyī'd-Dīn ibn Niẓām, a disciple of Sayyid Ashraf Jahāngīr (as-Simnānī). See Rieu's Persian Catalogue, p. 859, and Sprenger's Oudh Catalogue, p. 522.

Begins :

سپاس بی قیاس مردایران (دارای) کونین را که میزان اشعار نامدار در لسان دُر بار شعرا تعبیر فرمود

The author, who studied Persian poetry under Shaykh Muḥammad Lāl and Shaykh Muḥaddith, composed the present work in 956/1549 and gave it the title of *Qawā'id-i-'Alī-Shīrī* in honour of his patron Naṣīru'd-Dīn 'Alī-Shīr. Rieu (*loc. cit.*) calls it *Fawā'id-i-'Alī-Shīrī*, but this seems to be a mistake.

Ff. 182 of 22 × 13 c. and 17 ll. Excellent *nasta'liq* with rubrications. Dated 1086/1675.

### Sup. 3 (9).

This anonymous work, which is lettered on the back of the cover "Persian Gazeteer" (*sic*), comprises an historical and geographical account (apparently translated into Persian from the French) of the countries and peoples of Asia,

*viz.*, Persia (ff. 1<sup>b</sup>–45<sup>b</sup>), Afghánistán (ff. 46<sup>a</sup>–50<sup>b</sup>), Baḥrayn (ff. 50<sup>b</sup>–51<sup>b</sup>), Bukhárá (ff. 51<sup>b</sup>–54<sup>b</sup>), Balúchistán (ff. 54<sup>b</sup>–56<sup>b</sup>), China (ff. 56<sup>b</sup>–66<sup>a</sup>), Khiva (ff. 66<sup>b</sup>–67<sup>b</sup>), Japan (ff. 67<sup>b</sup>–73<sup>a</sup>), Siam (ff. 73<sup>b</sup>–76<sup>b</sup>), ‘Umán (ff. 77<sup>b</sup>–81<sup>b</sup>), Zanzibar (ff. 81<sup>b</sup>–83<sup>a</sup>), Korea (ff. 83<sup>a</sup>–84<sup>b</sup>), Asiatic countries under European rule (ff. 84<sup>b</sup>–119<sup>b</sup>).

Begins :

چون چندی قبل تاریخی از دول اروپ بنحو اختصار مسطور نموده نیز لازم دید که تفصیلی از تواریخ ملك آسیا مختصراً مرقوم نمایم

Ff. 119 of 22×17 c. and 12 ll. Dated end of Ramaḍán, 1313/March, 1896. This volume formerly belonged to the Library of Sir Albert Houtum-Schindler, from whose heirs it was purchased by Professor Browne, Jan. 5, 1917.

#### Sup. 4 (9).

A replica of the preceding volume, transcribed by the same copyist and bearing the same date. Purchased from the Schindler collection on Jan. 5, 1917.

#### Sup. 5 (8).

A Persian Almanac comprising a series of astrological tables for each month of the Muḥammadan year.

Ff. 16 of 19·9×12·5 c. Written in a very small and neat *ntm-shikasta* with rubrications and dated 1313/1895–6. This elegant little booklet was presented to Professor Browne on Feb. 2, 1912, by Ḥájjī Mírzá Yaḥyà of Dawlatábád, for whom see *Persian Literature in Modern Times*, pp. 225 and 307.

#### Sup. 6 (8).

Forty-five unbound leaves, containing:

(1) *Ghazals* of Ḥáfiz, some with the rhyme-letters ا and ب, but mostly with the rhyme-letter ت (ff. 1<sup>a</sup>–16<sup>b</sup>).

(2) The *Pand-náma* of Shaykh Farídu'd-Dín ‘Aṭṭár (ff. 17<sup>a</sup>–45<sup>b</sup>), beginning :

حمد بیحد آن خدای پاک را      آنک ایمان داد مشتی خاک را

The last verse is

در جوانی دار پیرانرا عزیز      تا عزیز دیگران گردی [تو نیز]

which occurs near the end (Ch. LXXIV, p. 297) of De Sacy's French translation, so that this copy of the poem would seem to be almost complete.

Ff. 45 of 19·5×13·5 c. and 14 ll. and 22·2×15 c. and 16 ll. Many leaves are torn and water-stained. Probably 17th or 18th century.



## Sup. 7 (12).

## تاریخ جدید

This manuscript of the *Ta'rikh-i-Jadíd* or "New History" of Hájjí Mírzá Jání of Káshán is a copy of **F. 55** (p. 77 above) made by Professor Browne in 1890 and collated by him with the British Museum MS. **Or. 2942** (Rieu, Supplement to the Persian Catalogue, **No. 15**), of which he has noted the variant readings in the margins. The original MS. came from Shíráz and was given to him in 1888. With the view of preparing a text for publication, he transcribed it "in a fair legible hand, such as could be easily read by an European compositor, marking the passages which seemed corrupt, or writing them in pencil with a query in the margin, and sometimes a conjectural emendation." See the Introduction to *The New History of the Báb*, p. xlv foll., where the reasons which caused him to abandon his intention of publishing the text are fully set forth. On p. 77 above he refers to this transcript and adds, "I have not at present assigned a class-mark to it."

Ff. 283, written on one side only, of 28.5 × 22 c. and 22 or 23 ll. A note on f. 283 states that the collation was finished at 2 p.m. on Saturday, April 11th, 1891.

## Sup. 8 (9) and Sup. 9 (7).

These two MSS. are Nos. 9 and 10 in a volume of miscellanea, which also contains the following printed or lithographed items:

(1) *Le Fars* (Teheran, June, 1913). Pp. 218 + xi + iv (Tables des matières). With several maps.

(2) Speech of the Náşiru'l-Mulk on assuming the Regency on 12 Şafar, 1329/ Feb. 12, 1911, and telegrams from the *Mujtahids*, etc., connected therewith. Lith., Tihrán. Pp. 136.

(3) Persian and Turkish poems of La'lí of Tabríz (lithographed; no place or date). Pp. 252.

(4) *al-Islám* (lith.), No. 7 of First Year; Tihrán, 18 Rabí' 1, 1332/ Feb. 14, 1914. Pp. 48.

(5) *al-Maqşadu'l-Asnà* (printed), on Double Entry. Tihrán, Jumádà 1, 1323/ July, 1905. Pp. 90.

(6), (7), and (8). Three Persian Almanacs, for 1326/1908-9, 1323/1905-6, and 1318/1900-1. Lith., Tihrán. Each contains 32 pp.

**Sup. 8** (the ninth item in the volume) is a manuscript entitled *Kitábcha-i-Rán-i-Kúh ú Langarúd*, and is described in a note by Professor Browne on the fly-leaf as "a document which is usually very difficult to obtain," sent to me by Mr H. L. Rabino, H.B.M.'s Vice-Consul at Mogador (Morocco), formerly of

Rasht (Persia), on April 11, 1914." It appears to be a statistical report on the revenues, products, etc. of the districts of Rán-i-Kúh and Langarúd in Mázandarán.

Ff. 16 of  $21.5 \times 15.3$  c. Written in cursive *ním-shikasta*.

**Sup. 9** (the tenth item in the volume) was also received from Mr H. L. Rabino, with a letter of the same date (April 11, 1914). Mr Rabino describes it as "a few leaves from the draft of Mírzá Ibráhím's journal of his journey with Captain Mackenzie, British Consul in Rasht (Persia) in 1859. Melgounoff's book *Das südliche Ufer des Kaspischen Meeres* is based on it." Ff. 19 of  $17.5 \times 10$  c. and 14 to 16 ll. Written in *ním-shikasta*.

In the lettering on the back of the volume these two MSS. are described respectively as "MS. Journal of Travel in Caspian Provinces" and "Kitábcha-i-Langarúd."

## INDEX I

The following Index contains the titles of all the manuscripts described in the Catalogue. When a single MS. comprises two or more works by different authors, their titles are given separately. The figures refer to the pages of the Catalogue; those printed in **Clarendon** type denote the page on which the MS. is described. Titles of Oriental works that are not described in the Catalogue but only mentioned incidentally will be found in Index II.

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| <p>بستان سعدى 227 بستان سعدى <i>See</i><br/>         بستان سعدى با شرح سودى 227<br/>         بستان للعارفين و گلستان للعابدين 280<br/>         بشارت نامه رفيعى 45, 49<br/>         بلوغ المرام فى معرفة اقسام العام 160<br/>         بهجة الرواج 203, 204<br/>         بستان سعدى 262 بستان سعدى <i>See</i><br/>         بيان طريقته نقشبنديه 38<br/>         بيان فارسى 59<br/>         پند ظريفى 274, 275<br/>         پندنامه عطار 222, 297<br/>         پندنامه عطار (ترجمه) 275<br/>         تاريخ آل قاجار 115<br/>         تاريخ جديد 77, 298<br/>         تاريخ دار الامان قمر 123 قمرنامه <i>See</i><br/>         تاريخ ذو القرنين 116<br/>         تاريخ سلطانى 114<br/>         تاريخ صدر جهان 94<br/>         تاريخ طبرستان 124<br/>         تاريخ عالم آراى عباسى 102, 112<br/>         تاريخ قمر 122 تاريخ دار الامان قمر <i>See</i><br/>         تاريخ گزيده 89, 104<br/>         تاريخ مازندران ظهير الدين 124<br/>         تاريخ ميرزا مسعود 117<br/>         تاريخ نادري 114<br/>         تجارب السلف (ترجمه كتاب الفخرى) 89<br/>         تجليات 69<br/>         تحفة الاحرار 242, 243</p> | <p>آثار احمدى 134<br/>         آثار قدسيه 72<br/>         احسن القصص وذافع الغصص 95<br/>         الاحكام العلائيه 158<br/>         احوال قيامت 9<br/>         اخبار الغزالي 282<br/>         آخرت نامه 44, 46, 48<br/>         اخلاق الروحانيين 66<br/>         الاستدلايه 66<br/>         اسرار قاسمى 200<br/>         اشجار و اثمار 161<br/>         ثمرة الشجرة فى احكام النجوم <i>See</i><br/>         اشعار تركيه للمقائى 294<br/>         اشعار يحيى ربحان 252<br/>         اشعة اللمعات 33<br/>         اصول الكافى 23 شرح كتاب التوحيد <i>See</i><br/>         اعتقادات الاماميه 16<br/>         الواح (بهائى) 69<br/>         الواح سلاطين 69<br/>         الانسان الكامل (ترجمه تركيه) 34<br/>         انيس العارفين 238, 239<br/>         انيس العاشقين 239<br/>         انيس المريدين 30<br/>         انيس الموحدين 20<br/>         ايقان 79<br/>         ايها الولد 282<br/>         البارقه الحيدريه فى نقض ما ابرمته الكشفيه 294<br/>         البديعيه لابن حجة 217<br/>         برهان قاطع 208</p> |
|---|--|



- توزك تيمورى 205  
تيمورنامه هاتفى 264  
ثمرة الشجرة فى احكام النجوم 161  
ثواب الاعمال 17  
جامر جمراوحدى 229  
جاودان كبير 47  
جوامع الحكايات ولوامع الروايات 279  
جواهر الاسرار فى شرح المثنوى 27  
جواهر الثمينه 41  
جواهر خمسه 256  
جواهرنامه 189, 192, 193, 196  
چهل ناموس 281  
حديقة الحقيقة 220  
حديقة المتقين 20  
حديقة الوزراء 134  
حقيقة حقّ اليقين فى معرفة سرّ الاسرار 43  
حكمة الاشراف 66  
حلّ الموجز 169  
خاتمه روضة الصفا 93, 144  
خجسته اندرز 39  
خزانة الأدب وغاية الأرب 217  
خسرو و شیرين عرفى 265  
خطبة البيان 44  
خلاصة التجارب 186  
خلاصة الحساب 196  
خلد برين 96  
دانشنامه جهان 150  
در احوال سيوند 125  
درر السمط فى اخبار السبط 290  
درر مقالات بابا طاهر 39  
تحفة الألباب [ونخبة الأعجاب] 284  
تحفة العروس ونزهة النفوس 174  
تحفة العشاق 46  
تذكرة الاوليا 127, 128, 221  
تذكرة الاولياء (تركى) 135  
تذکره درويش بينوا 259  
تذکره دلگشا 136  
تذكرة الشعراء 132  
تذکره شوشتریه 125  
تذكرة الغافلين 80  
تذكرة الكحالين 164  
تذکره متأخرين شعراء فارس 137  
تراشنامه 48  
ترجمان الامر 52  
ترجمه سير النبی 128  
تشریح منصوری 182, 184  
تصوّفنامه 274, 275  
تعبير خواب منظوم 202  
تفآئل عطسه 42  
تفسير الأسماء (الجلد الثانى) 60  
تفسير سورة البقرة 59  
تفسير سورة الحمد 64  
تفسير سورة العصر 59  
تفسير سورة الكوثر 59  
تفسير سورة يوسف (قيوم الأسماء) 59  
تفسير القرآن 1  
تقويم الأبدان 169, 171  
تقويم الأدوية 169, 170  
تلخيص المقال (الأقوال) فى تحقيق احوال الرجال 17  
تنبيه النائمین 79, 80  
التنبيهات العلية على وظائف الصلوة القلبية 8  
تنسوقنامه 189, 190 تنسوقنامه ايلخانى See  
تنسوقنامه ايلخانى 190-192, 196, 197  
تنگسوقنامه تنسوقنامه See  
توحيدنامه 45

- ديوان فضولى 272  
 ديوان قاسم الانوار 238, 239  
 ديوان قطران 219  
 ديوان كاتبي 239  
 ديوان كليمر 266  
 ديوان كمال خجندی 238, 271  
 ديوان كمال الدين اسمعيل 223  
 ديوان المتنبي 214  
 ديوان محيطى بابا 50  
 ديوان محيى 244  
 ديوان محيى الدين ابدال 47  
 ديوان مظهر 257  
 ديوان مغربى 238  
 ديوان مير على شير نوائى 276  
 ديوان ناظم 248  
 ديوان نجاتى 272  
 ديوان نزارى قهستاني 236  
 ديوان نفعى 272  
 ديوان نوا 267  
 ديوان هلالى 242, 257  
 ذخيره خوارزمشاهى 178, 179, 181  
 ذخيره الملوك 155  
 ذمّ الفناء 273  
 ذيل بيان فارسى 71  
 ذيل يوسف نابى 134  
 رباعيات جامى 257  
 رباعيات سرمدى 257  
 رسالة فى آداب البحث وغيره 9  
 رساله اخلاقه 291  
 رساله ادبيه 291  
 رساله ارشاديه 290  
 رساله چهل مجلس 41  
 الرسالة الحسينيه 293  
 رسالة الحضرات الخمس 35  
 الدرر النفيسة فى الحكمة الطبيعىة 188  
 الدرّة المنتخبة فى الادويه 188  
 دستور الوزراء 133  
 دفع مخافات الموت 39  
 دلائل الخيرات 8  
 دلائل سبعة 63, 65  
 ديباجه تبنيه النائمى 79  
 ديوان ازرقى 220  
 ديوان ازل (الازل) 69, 70  
 ديوان آصفى 256  
 ديوان امير معزى 220  
 ديوان اهلى 257  
 ديوان آهى 257  
 ديوان ابى بكر ناصح الدين الارجاني 216  
 ديوان جامى 243  
 ديوان جهان 237  
 ديوان حافظ 237, 263  
 ديوان خواجوى كرماني 230  
 ديوان رياضى 242, 243  
 ديوان سحاب 249  
 ديوان سلمان ساوجى 229  
 ديوان شاهى 257  
 ديوان الشريف الرضى 215  
 ديوان شمس تبريز 224, 268  
 ديوان شيخ صافى 249  
 ديوان شيخ على حزين 246  
 ديوان صائب 246  
 ديوان الصبابة 216  
 ديوان طرزى 268  
 ديوان ظهورى 265  
 ديوان عرشى 47  
 ديوان عرفى 245, 261  
 ديوان عمر بن الفارض مع شرح الشيخ عبد الغنى  
 النابلسى 215  
 ديوان عنصرى 269  
 ديوان ابى فراس الحمدانى 214

- رياض الشعراء 136  
ريحانة الاولياء وزهرة الحياة الدنيا 132  
زبدة التواريخ (تأليف حافظ ابرو) 92  
زبدة التواريخ (تأليف محمد محسن مستوفى) 100  
زبدة التواريخ سنندجى 103  
زبدة الحقايق 32  
زبور آل محمد وانجيل اهل البيت 13  
الصحيفة الكاملة See  
الزهر المنشور على شرح الصدر فى احوال الموتى  
والقبور 7  
الزيارة الجامعة الكبيرة 54  
زيارتنامه 63  
زيج ايلخانى (خانى) 158  
زيج المفرد 156  
زينة التواريخ 101  
سبحة الابرار 243, 264  
سر المفردات 47  
سراپاء سيد على مهري 269  
سطعات 75  
سقط الزند 214  
سكندرنامه نظامى 296 قواعد عليشيري See  
سلسلة الذهب 243, 264  
سلسلة النسب صفويّه III  
سلك السلوك 41, 281  
شاهنامه فردوسى 104, 232, 250, 251, 260, 262  
شاهنشاهنامه صبا 266, 267  
شبستان خيال 296  
شرح البديعية لابن حجة 217  
شرح الحروف الجامع بين العارف والمعروف 288  
289  
شرح دفتر سوم مشنوى 28  
شرح الزيارة الجامعة الكبيرة 54, 57  
شرح الصدر فى احوال الموتى والقبور 7  
رساله در اعز اوقات 287, 288  
رساله دل دانا 49  
رساله سياسيه 287  
رساله سيد مهدى دهجى 78  
رساله فى طب النبى وغيرها 172  
رساله علّت مراقبه 187  
رساله العلم 55  
رساله فى علم الرمل 199  
رساله فى العمل بالربيع المجيب 160  
رساله عمه 79, 80  
رساله در قوافى 213  
رساله فى القياس 10  
رساله كراميه 203, 204  
رساله ماشاء الله 67  
رساله فى محاسن اصفهان للمافروخى 119, 122  
رساله محاسن اصفهان (ترجمه فارسى) 120, 122  
رساله لمحمد باقر بن محمد تقى المجلسى 21  
رساله فى مراتب الثلاثة من التصوف 42  
رساله در مساحت و جغرافيا و هيئه 144  
الرساله فى معرفة منازل النجوم 160  
رساله معما 212  
رساله معما (ترجمه) 212  
الرساله المعينيه 158, 159  
رساله ملا زين العابدين نجف آبادى و جواب آن 81  
رساله فى مناقب الصحابة 133  
رساله مير على تبريزى 205  
رسائل السيوطى 6  
رسائل شرعيه 10  
رمز الحقائق فى شرح كنز الدقائق 5  
رموز العارفين 51 عشقنامه جلال الدين رومى See  
روضات لندنى و فوحات انجمنى 2  
روضة الابرار (ترجمة نهج البلاغة) 10  
روضة الاحباب فى سير النبى والآل والاصحاب 138  
روضة اولى الالباب 90  
روضة الصفا 93, 96, 104, 144 خاتمه روضة الصفا See



- 109 ظفرنامه نظام شامی  
 264 ظفرنامه هاتفی  
 عبرت نما 33  
 عجائب الأشيا (الدنيا) 93  
 عجائب المخلوقات 143  
 عشق نامه جلال الدين رومی 51  
 عشق نامه فرشته زاده 47, 49, 52  
 عقاب الاعمال 17  
 عقائد النفسى 5  
 عقد العلى للموقف الأعلى III  
 عقيدة احمد بن محمد الطحاوى 291  
 عيار دانش 119  
 عين الحيوه (الحيات) لآق كرماني نقشى 273  
 عيون الهداية 48  
 غازان نامه 231-236  
 غاية البيان فى تدبير بدن الانسان 188  
 غرر الحكم ودرر الكلم 11  
 فاتحة الشباب 243  
 فال منظوم 42  
 فتح نامه صاحب قرانى 107  
 فتوح ابن اعثم كوفى 88  
 فرخ نامه جمالى 287, 288  
 فرهاد و شیرين عرفى 261, 265  
 فرهنگ رشیدی 209  
 فصل الخطاب فى ترجمة احوال الباب 66  
 فصوص الحكم 24, 26  
 نصوص الخصوص and شرح فصوص الحكم See  
 الفصول المهمة فى معرفة الاثمة 15  
 فضيلت نامه 49  
 فقر نامه 48  
 الفلك الدائر 199  
 فهرست اسماء علماء الشيعة 15  
 الفوائد (للاحسائى) 55, 57  
 فيض نامه الاهى 48, 50, 51  
 شرح فصوص الحكم (تركى) 26  
 شرح الفوائد للاحسائى 55, 57  
 شرح كتاب التوحيد من اصول الكافى 23  
 شرح ملخص الجغمينى لقاضى زاده 159  
 شرح الموجز فى علم الطب 168  
 شرح نسب اردلان 126  
 شرف نامه شرف الدين بتليسى 110  
 الشعاع الشائع باللمعان 218  
 شمایل اتقيا 140  
 شمس التواريخ 102  
 شهرستان 143  
 شهریار نامه 45  
 شوارق الالهام فى شرح تجريد الكلام 154  
 شواهد النبوة 6  
 شؤون خمسة 60, 64  
 صحائف الازل 71, 73  
 صحائف پارسية 69  
 صحيفة بين الحرمين 58  
 صحيفه رضويه 68  
 الصحيفة الكاملة 12  
 صحيفة المرايا 74  
 صحيفه وجدیه 70  
 صد در 295  
 صرف الهم 277  
 صفات العاشقين 245  
 صور الاقاليم 141  
 طب المراد 184  
 طبقات محمود شاهى (تأريخ صدر جهان) 94  
 طرازات 69  
 طريق نامه سلطان اشرف زاده 51  
 طريق نامه هدائى 274  
 ظفر نامه حمد الله مستوفى 104  
 ظفر نامه شرف الدين على يزدى 104, 107, 109

- كتاب الفرايد والقلاید 288  
 كتاب فضايح الباطنيّه للغزالي 43  
 كتاب كلام الملوك 115  
 كتاب الكنّاش المعروف بالفاخر 162  
 كتاب مجموع مناشير سيّدنا الامام محمّد المهدي 9  
 كتاب المشاعر 155  
 كتاب المفاخرة والحروب الباترة 205  
 كتاب ملّا پريشان 253  
 كتاب ملّا رجبعلی قهیر 63  
 كتاب الملل والنحل للشهرستاني 105  
 كتاب مولا الاهي 46  
 كتاب نقطة البيان 44  
 كتاب الهياكل 73  
 كتابچه تفصيل احوالات دار الايمان قمر 123  
 كتابچه ران كوه و لنگرود 298  
 كشف الغمّة في معرفة الائمّة 14  
 كلمات بيانيّه 74  
 كلمات فردوسيّه 69  
 كلمات مكنونه فاطميّه 69  
 كليّات جمالي 239-241  
 كليّات سعدى 226  
 كليّات شيخ فريد الدين عطار 221  
 كليّات نشاط 247, 266  
 كمال البلاعة 276  
 كنز الاسرار 287  
 كنز الحقائق 5 رمز الحقائق See  
 كنز السالكين 30  
 كنز السالكين وقباله گنج العارفين 33  
 كنز العاشقين 41  
 كيميای سعادت 41, 154  
 گلدسته گلشن راز در تعريف سلطان محمّد عادل شاه 114  
 گلستان سعدى 227, 262, 271, 283, 285  
 گلستان (ترجمه سی) 228  
 قانون الشيخ ابی علی بن سینا 168  
 قرابادين 178  
 قرابادين شفائي 176  
 قرابادين نوج بن عبد المنان 177  
 القرآن 1, 2, 9, 59, 64  
 قرق وزير تاريخی 282  
 قرّة العين في اخذ ثار الحسين 13  
 قصائد انورى 237  
 قصائد عرفی 265  
 قصائد لامعی 269  
 قصائد منوچهری 219  
 قصص الانبيا 138  
 قصّه حيدر و دختر قاضی کشمير 260  
 قصيده ألفیه 66  
 قمرنامه 122 تاريخ قمر See  
 قواعد عليشيري 296  
 قيامت نامه 45, 46  
 الكبريت الاحمر في بيان علوم الكشف الاكبر 31  
 كتاب الاستبصار فيما اختلف فيه من الاخبار 18  
 كتاب الاسماء 60, 61  
 كتاب اصول ملاحم 201  
 كتاب اقليدس ترجمة نصير الدين الطوسي 159  
 كتاب اقدس 68, 69  
 كتاب الانوار التعمانيّة في بيان معرفة النشأة الانسانيّة 18  
 كتاب الانيس والجليس 289  
 كتاب التشريح لجالينوس ترجمة حنين بن اسحق 162  
 كتاب الجمان في اخبار الزمان 88  
 كتاب حسين و حسن 250  
 كتاب الرجال 17  
 كتاب رضوان 283  
 كتاب شيخ صنعان و ترسا 249  
 كتاب طوبى 73  
 كتاب الفاخر 162 كتاب الكنّاش See

- 253, 254 محیط اعظم  
 مختصر در بیان شناختن جواهر 193  
 مختصر در تشریح 182  
 مخزن الاسفار 144  
 مدارج الکمال 39  
 مرآة البیان 73  
 مرآت القلوب 226  
 مرصاد العباد من المبدأ الى المعاد 27  
 مصابیح القلوب 23  
 مصباح الشریعت ومفتاح الحقیقة 8  
 مصرحة الأسماء مع قصد التأریخ فی الاسماء 210  
 مطاعن الصوفیة 35  
 مطلع السعدین 96, 109  
 مظهر العجائب 222, 223  
 معالم العلماء 15  
 معاهد التنصيص على شواهد التلخیص 211  
 معرفت نامه حقّی 151  
 المعلقات السبع 213  
 معیار جمالی 207  
 مفاتح الشرایع 22  
 مفتاح (حروفی) 47  
 مفتاح اسرار الحسینی 203  
 مفتاح العرفان فی ترتیب سور القرآن 292  
 مفتاح الغیب 51  
 مفتاح القلوب (جلد ۲) 105  
 مقالات حاجی بکتاب 51  
 مقالات شیخ رکن الدین علاء الدوله سمنانی 31  
 مقالة فی خلق الانسان 165  
 مقاله شخصی سیاح 77  
 مقامات اولیا 9  
 مقامات السیوطی 205 کتاب المفاخرة See  
 مقدّمة الادب 207  
 مقدّمه فهرست مثنوی در احوال مولوی معنوی 28  
 المقصد الأسنى فی معانی اسماء الله الحسنى 5  
 مقطّعات ابن یمین 228  
 گلشن توحید 50  
 گلشن راز 228  
 گنج نامه رفیعی 45  
 گوهر شاهوار 254  
 گوهر مراد 155  
 لبّ الشروح (شرح گلشن راز) 32  
 لبّ اللبّ وسرّ السرّ 35  
 لحظات 74  
 لطایف الامام الأعظم 291  
 لطایف الظرایف 280  
 لطائف اللغات 211  
 لمعات الازل 71  
 اللواحق والنفاثات 75  
 لوامع (جامی) 42  
 لوامع (صبح ازل) 75  
 لوح اقدس 69  
 لوح بشارات 287  
 لوح زردشتیان 287  
 لوح نصیر 63  
 لثالی و مجالی 72  
 لیلی و مجنون مکتبی 244  
 لیلی و مجنون هاتفی 244  
 مبادئ اصول 39  
 مثنوی معنوی 27, 28, 29, 50, 73, 80, 139, 211, 224, 225, 226, 261  
 مجالس العشاق 40  
 مجالس النقایس 132  
 مجمع الابدکار 261  
 مجمع الفرس 208  
 مجمل الحکمة 152  
 مجمل فصیحی خوافی 91, 92, 142  
 مجموعه دیوانهای قدیم 255  
 مجموعه رسائل در علم طبّ 174  
 محاسن اصفهان 120 رساله محاسن اصفهان See



- مكارم الاخلاق 16  
 الملخص 159 شرح ملخص See  
 ملفوظات (امير تيمور) 205  
 من آثار البيان 63  
 من آثار البيان (مناجات) 60  
 من تأليف افضل الدين الكاشاني 38  
 من خطب امير المؤمنين علي بن ابي طالب 12  
 من كتاب أسماء كل شيء (الجلد الاول) 60  
 مناجات 287  
 مناظرة ركن الدولة مع الصدوق 289  
 مناقب اوليائى شريفى 135  
 مناقب الجواهر 34  
 مناقب حاجى بكتاش 48  
 منتخب سعيدى 281  
 المنتخب للحاج محمد كريم خان 58  
 منتخب اللباب 113  
 منتخبات از تذكرة الاولياء 127  
 منتخبات مثنوى 226  
 منشآت رشيدى 146  
 منشآت ميرزا محمد رضى 42  
 منهاج البيان 172  
 منهاج المبين 39  
 مهر و مشتري 230, 263  
 مواهب الهى 107  
 الموجز فى علم الطب 168, 169  
 ميخانه بيدل 253  
 نامه باستان 250-252  
 نثر اللآلى 12 غرر الحكم و درر الكلم See  
 نجات الغريق 274  
 نزهة الارواح 41  
 نزهة القلوب 142  
 نزهة الناظرين 126  
 نسخ جهان آراى 93  
 نسمة السحر بذكر من تشيع وشعر 18  
 نصاب الصبيان 211, 250, 262  
 نصف جهان فى تعريف اصفهان 121  
 نصوص الخصوص فى ترجمة الفصوص 24  
 نغمات الروح (الجلد الثانى) 72  
 نفحات الانس 132  
 نفسيه عرفى 261  
 نكات عبد القادر بيدل 253, 254  
 نگارستان كمال پاشازاده 285, 286  
 نل و دمن 246  
 نهاية الاعتصام للأمر حرام بنت ملحان 292  
 نهج البلاعة 10 روضة الأبرار See  
 نور العين فى مشهد الحسين 13  
 نور العيون فى تلخيص سير الأئمين المأمون 294  
 هدايت نامه 45  
 هشت بهشت (در مذهب باب) 76  
 هشت بهشت ملا ادریس (جلد هفتم) 110  
 هفت اقلیم 142, 143  
 همايون نامه 283  
 وتریات 216  
 وفيات الأعيان 127  
 وقایع میمیه 67  
 ولايت نامه 48  
 يوسف و زليخاء جامى 264  
 يوسف و زليخاء فردوسى 262

## INDEX II

In the following Index the names of authors of works described in the Catalogue are printed in **Clarendon** type, which is also used to indicate the more important of several references to the same name; and the names of copyists are distinguished by means of an asterisk. Titles of books are printed in italics. The alphabetical arrangement takes no account of **Abú** ("Father of...") or **Ibn** ("Son of..."), or of the definite article **al**, so that names like **Abú Sa'íd**, **Ibn Khallikán**, **al-Majúsí**, must be sought under the letter which follows the prefix.

### A

- Ábádiyán**, Persian dynasty, 251  
**'Abbás I** the Great, Sháh, 16, 40, 96, 102, 112, 113, 208, 260  
**'Abbás II**, Sháh, 100  
**'Abbás Efendi**. *See* **'Abdu'l-Bahá**  
**'Abbás Mírzá**, son of Fath-'Alí Sháh, 118  
**'Abbás-qulí Khán**, Mírzá, the Nawwáb, 57  
**'Abbás-qulí**, son of Muḥammad Taqí *Lisánu'l-Mulk*, 133  
**Ibn 'Abdán al-Ahwázi**, 170  
**'Abdí**, Áqá, 31  
 \***'Abdí ibn Nabí** (?), 228  
**Abú 'Abdílláh al-Magribí**, 200  
**'Abdu'lláh Anṣarí** of Herát, Shaykh, 30, 41, 202. *See* **Anṣarí**  
**'Abdu'lláh ibn Muḥammad**, Shaykh, 14  
**'Abdu'lláh ibn Muḥammad Zamán**, 37  
**'Abdu'lláh ibn Núrí'd-Dín ibn Ni'mati'lláh**, Sayyid, 125  
**'Abdu'lláh ibn Ṭáhir**, 289  
**'Abdu'l-Aḥad** of Zanján, 65, 82, 83, 84  
**'Abdu'l-'Alí**, Mírzá, son of Farhád Mírzá, 116  
**'Abdu'l-'Alí**, son of Ṣubḥ-i-Azal, 82, 83, 84  
 \***'Abdu'l-'Azíz ibn Sa'íd** [ibn] al-Ḥájj Aḥmad an-Najjár, 15  
**'Abdu'l-Bahá**, **'Abbás Efendi**, 53, 66, 67, 69, 78, 79-81, 82, 84-87, 287  
 \***'Abdu'l-Fattáh Yázijí**, Darwish, 273  
**'Abdu'l-Ghaffár**, the Bahá'í, 84  
**'Abdu'l-Ghaní**, Mírzá, of Tafrish, 254  
**'Abdu'l-Ghaní an-Nábulusí**, 215  
**'Abdu'l-Ḥamíd**, Sulṭán, 283  
**'Abdu'l-Ḥusayn Khán**, Ḥájjí Mírzá, *Waḥidu'l-Mulk*, of Káshán, 89, 240  
**'Abdu'l-Ḥusayn Khán**, Mírzá, of Kirmán, 250. *See* **Áqá Khán**, Mírzá, of Kirmán  
**'Abdu'l-Laṭíf**, translator, 174  
**'Abdu'l-Laṭíf al-'Abbásí** of Gujrát, 211  
**'Abdu'l-Majíd**, Sulṭán, 250  
**'Abdu'l-Majíd ibn Firishta 'Izzu'd-Dín**, 47. *See* **Firishta-záda and Firishta-oghlu**  
**'Abdu'l-Malik**, Khwája, 256  
**'Abdu'l-Mu'min ibn Ṣafíyyi'd-Dín...ibn Qábús ibn Washmgír**, 204  
**'Abdu'l-Muqtadir**, Khán Ṣáhib Mawlawí, 142  
**'Abdu'l-Qádir-i-Gilání**, Shaykh, 244  
 \***'Abdu'l-Qádir ibn Muḥammad al-'Aṭífí**, 215  
 \***'Abdu'l-Qádir ibn 'Umar**, 211  
**'Abdu'r-Raḥím ibn 'Abdi'r-Raḥmán al-Qáhirí al-'Abbásí**, 211  
 \***'Abdu'r-Raḥím ibn Muḥammad Niyásari** (Niyás-tarí), 279  
**'Abdu'r-Raḥím ibn Muḥammad Yúnus** of Damá-wand, 203  
**'Abdu'r-Raḥmán III**, 141  
**'Abdu'r-Raḥmán Efendi**, 243, 255  
**'Abdu'r-Raḥmán ibn Naṣr...ash-Shírází**, 287  
**'Abdu'r-Raḥmán an-Nujúmí**, 9  
**'Abdu'r-Rashíd ibn 'Abdi'l-Ghafúr al-Ḥu-sayn al-Madaní al-Tatawí**, 209  
**'Abdu'r-Razzáq-i-Iṣfahání**, 255  
**'Abdu's-Salám ibn Ibráhím al-Laqání**, 7  
**'Abdu'l-Wahháb**, Mírzá, entitled *Mu'tamadu'd-Dawla*, 247. *See* **Nasháṭ**  
**'Abdu'l-Wahháb** of Chahár Maḥáll, 102  
**'Abdu'l-Wahháb Munshí**, Mírzá, 62  
**'Abdu'l-Wáḥid ibn Muḥammad ibn 'Abdi'l-Wáḥid al-Ámidí at-Tamímí**, 11  
**'Abdu'l-Wási'-i-Jabalí**, 255  
**'Abíd ibnu'l-Abras**, 289  
**Ábtín**, 251  
 Achaemenians, the, 251  
**Adíbu'l-Mamálík**, 137  
*Áfáq wa-Anfus*, by Sulṭán Walad, 196

- Afḍalu'd-Dín of Káshán, Bába, 38, 39  
 Afḍalu'd-Dín Aḥmad ibn Ḥámid of Kirmán,  
     III  
 "Afnán." See 'Alí "Afnán"  
 Afsurda, 137  
 Áhí, 256, 257  
 Aḥkámū'l-Muḥibbín, 240  
 Ahlí, 256, 257  
 Ahlu'l-Bayt, 290  
 Aḥmad I, Ottoman Sulṭán, 136  
 Aḥmad III, Ottoman Sulṭán, 134, 177  
 Aḥmad, Amír, Governor of Ardabíl, 147  
 Aḥmad, Ḥájjí Mírzá, *Miṣbáḥu'l-Ḥukamá*, 64  
 Aḥmad, Ḥájjí Shaykh, of Kirmán, 76  
 Aḥmad Abdál, Mullá, 62  
 Aḥmad ibn 'Abdi'l-Jalíl as-Sijzí, 158  
 \*Aḥmad ibn 'Abdi'l-Mannán, 209  
 Aḥmad al-Aḥsá'í, Shaykh. See al-Aḥsá'í  
 Aḥmad 'Alí, Qáḍi'l-Islám, 9  
 Aḥmad Áqá-záda, Sayyid, 62  
 Aḥmad of Ardabíl, Mullá, 36  
 Aḥmad-i-Baghdádí, Sulṭán, 256  
 \*Aḥmad ibn Báli, 227  
 Aḥmad Bí-ján Yázijí-Oghlu, 26  
 Aḥmad ibn Abi'l-Faṭḥ ash-Sharíf al-Ḥarí  
     al-Iṣfahání, 95  
 Aḥmad, Ḥájjí Mírzá, 64  
 Aḥmad ibn Ḥanbal, 15  
 Aḥmad ibn Ibráhím aḍ-Ḍabbí, ar-Ra'ís, 277  
 Aḥmad-i-Jám, Shaykh, 256  
 Aḥmad-i-Khákí, 256  
 \*Aḥmad Khán, Dr, 109, 209  
 Aḥmad-i Miṣrí, 282  
 Aḥmad ibn Muḥammad, Qáḍí, 93  
 Aḥmad ibn Muḥammad al-Míkálí, Abú Naṣr, 277  
 \*Aḥmad ibn Muṣṭafá ibn Khalíl, 127  
 Aḥmad-i-Niráqí, Mullá, 20  
 Aḥmad Rúḥí, Shaykh, of Kirmán, 64, 66, 68,  
     76, 79, 80, 82, 84, 147, 251, 283  
 Aḥmad Yazdí, 86  
 al-Aḥsá'í, Shaykh Aḥmad ibn Zayni'd-Dín,  
     53, 54, 55, 56, 57, 148, 294  
 Ájamiyán, Persian dynasty, 251  
 \*'Ajam-záda as-Silistrawí, 188  
 Akhbáris, the, 56  
 Akhtar, 137  
*Akrád-náma*, 110. See شرفنامة شرف الدين بتليسی  
 Abu'l-'Alá al-Ma'arrí, 214  
 'Alá'í of Shíráz, 32  
 'Alamu'l-Hudá, 36  
 'Alá'u'd-Dawla of Simnán. See Ruknu'd-Dín  
     'Alá'u'd-Dawla  
 'Alá'u'd-Dín Abu'l-Ḥasan 'Alí ibn Abi'l-  
     Ḥaram al-Qarshí, 168  
 'Alá'u'd-Dín Khwárazmsháh, 158  
 'Alí, Ḥájjí Sayyid, of Kirmán, 58  
 'Alí, Ḥájjí Sayyid, of Shíráz, 82, 85  
 'Alí, Mullá Shaykh, 82, 83  
 \*'Alí ibn 'Abdi'lláh ibn 'Alí Bákir(?) aṣ-Ṣifáhání, 288  
 'Alí 'Abdu'l-'Ál, Shaykh, 36  
 'Alí ibn 'Abdi'l-Malik ibn Qáḍikhán al-  
     Muttaqí, Shaykh, 41  
 'Alí "Afnán," Ḥájjí Sayyid, 87  
 \*'Alí Akbar, 116  
 \*'Alí Akbar al-Hirawí, Sayyid, 240  
 'Alí Akbar Káshif, Mírzá, 220, 230, 271  
 'Alí Akbar Khán, Mírzá, *Ḥakīm-báshí*, 123  
 'Alí Akbar-i-Milání, Mírzá, 66, 81  
 'Alí Akbar Mírzá, Prince, 206  
 'Alí Akbar of Shíráz, 136  
 \*'Alí Akbar of Tafrísh, 220  
 "al-'Alí al-A'lá," Khalífa of Faḍlu'lláh the  
     Hurúfí, 45  
 \*'Alí Amín al-Yázijí, 126  
 'Alí Bahjat, 51  
 'Alí Chelebi of Philippopolis, 283  
 'Alí ibnu'l-Ḥasan al-'Alawí, as-Sayyid, 277  
 'Alí ibn Ḥasan az-Zuwárí, 11  
 'Alí Ḥazín, Shaykh, 246  
 'Alí ibnu'l-Ḥusayn, Zaynu'l-'Ábidín, 12  
 'Alí ibn 'Ísà, 164  
 'Alí ibn 'Ísà al-Irbilí, 14  
 'Alí Muḥammad, Mírzá, 53. See Bába, the  
 \*'Alí Muḥammad ibn Muḥammad Ḥasan, 101  
 'Alí an-Naqí, the Imám, 14  
 'Alí ibn Naṣír ibn Hárún ibn Abi'l-Qásim,  
     239. See Qásimu'l-Anwár  
 'Alí ibn Rabban aṭ-Ṭabarí, 94  
 'Alí ar-Riḍá, the Imám, 14, 15  
 \*'Alí ibn Sha'bán ibn Muḥammad, known as  
     'Ajam-záda as-Silistrawí, 188  
 'Alí Shevket Páshá, 287  
 'Alí ibn Shiháb al-Hamadání, Sayyid, 155  
 'Alí ibn Abí Ṭálib, 10, 11, 12, 14, 28, 41, 42,  
     44, 49, 72, 133, 135, 152, 262, 289  
 'Alí-Sháh ibn Muḥammad Qásim al-Khwá-  
     razmí, 161  
 'Alí-shír, Naṣíru'd-Dín, 296



- 'Alláma-i-Hillí, 36  
 Am'aq, of Bukhárá, 270  
 Amedroz, H. F., 43  
 Amín Aḥmad-i-Rází, 142  
 Amín-i-Khurásání, 137  
 Amín Ṣadru'd-Dín Muḥammad ibn Mír Ghiyáthi'd-Dín Manṣúr of Shíráz, 189, 192. *See* Muḥammad ibn Manṣúr  
 Amír 'Abdu'l-Majíd, 255  
 Amír Ḥasan of Dihlí, 255  
 Amír Khusraw, 255  
 Amír-i-Kirmání, 255  
 Amír Sayyid Ḥusayn, 256  
 'Amr ibn Kulthúm, 213  
 Amrí, of Adrianople, 275  
*Anfáhu't-Taríq*, 200  
*Anís*, by Mullá Muḥammad Mahdí-i-Niráqí, 20  
 Anjám-i-Arrajání, 137  
 Anjám-i-Shírází, 137  
 Anṣárí, Shaykh 'Abdulláh, 202. *See* 'Abdu'lláh Anṣárí  
 Anṣárí-záda Ḥasan al-Qádirí, 215  
 Ansell, W. J., 74, 75  
 'Antara, 213  
*Anwár-i-Suḥaylí*, 119, 283  
 Anwarí, 117, 237, 255  
 \*Áqá Bába Sháhmírzádí, 96, 98, 104, 145, 201  
 Áqá Khán, Mírzá, of Kirmán, 43, 67, 76, 147, 251. *See* 'Abdu'l-Ḥusayn Khán, Mírzá, of Kirmán  
 Áqá-yi-Mutarjim Ibn Muḥammad Mahdí-yi-Tabrízí, 291  
 Áqá-yi-Núru'lláh, 64  
 Áqá-yi-Tiflís, 256  
 Áq-Kirmání Naqshí, 273  
 Ibnu'l-'Arabí, Muḥyi'd-Dín, 24, 26, 31, 34, 35, 290  
*Arba'ún<sup>a</sup> Ḥadíth<sup>an</sup>*, by Suyúṭí, 7  
 Ardabíl, 118  
 Ardalán, 103, 104  
 Ardalán, ancestor of the Governors of Kurdistán, 126  
 al-Arrajání, Náṣiḥu'd-Dín Abú Bakr, 216  
 'Arshí, 47  
*'Arsh-náma-i-Iláhí*, 45  
 Arúrá, 119  
 Asad, 62  
 Asadu'lláh, 118  
 Asadu'lláh, Mírzá, 87  
 Asadu'lláh, Mírzá, *Janáb-i-Dayyán*, 63  
 Asadu'lláh, Mírzá, of Sabzawár, 287  
 Asadu'lláh, Sayyid, of Qazwín, 62  
 Áṣafí, 256  
 Áṣafí dynasty of Ḥaydarábád, the, 119  
 Ashraf Jahángír (as-Simnání), Sayyid, 296  
 Ashrafu'd-Dín Sharaf, 256  
 Ashraf-záda, Sulṭán, 51  
 Aslam, Mírzá, of Núr, 66  
*Asrár-náma*, 222  
 'Aṣṣár, Muḥammad, of Tabríz, 230, 263  
 al-Astarábádí, Mírzá Muḥammad ibn 'Alí Ibráhím, 17  
 'Aṭá'u'lláh ibn Faḍli'lláh, Shaykh, known as Jamálu'l-Ḥusayn, 138  
 Ibn A'tham of Kúfa, 88, 96  
 Athíru'd-Dín Akhsíkati, 255  
 Athíru'd-Dín Awmání, 255  
 Atsiz ibn Khwárazmsháh, 207  
 'Aṭṭár, Shaykh Farídu'd-Dín, 127, 128, 221-223, 249, 255, 275, 297  
 "Aunt's Letter," the, 79, 80  
 Avicenna. *See* Ibn Síná  
 'Awfí, Muḥammad, 279  
 Awḥadí of Marágha, 229  
 Awḥadu'd-Dín Awḥadí, 225  
 Awrang-i-Shírází, 138  
 'Aynu'l-Ḥayát, by Mullá Muḥammad Báqir-i-Majlisí, 36  
 'Aynu'l-Ḥukamá of Mashhad, 67  
 'Aynu'l-Qudát al-Hamadání, 32, 140  
 Ázád, 137  
 Ázád Khán the Afghán, 30  
 'Azízu'lláh of Bukhará, 66, 82, 86, 87  
 Azraqí, 220, 255, 269

## B

- Báb, the, 53, 58-62, 63-65, 68, 71, 76, 78, 79, 82, 83, 148  
 Bába Ni'matu'lláh of Nakhjuwán, 32  
 Bába Ṭáhir, 39, 40  
 Ibn Bábawayhi of Qum, 15, 16, 17, 36  
 Bábis, the, 53, 58-87, 149, 286, 287  
 Bábis, terminology of the, 66  
 Badger, G. P., 218  
 Badí, Mírzá. *See* Badí'u'lláh  
 Badí'u'lláh, son of Bahá'u'lláh, 65, 82, 84-87  
 Badí'u'z-Zamán al-Hamadání, 277  
 Badru'd-Dín Maḥmúd al-'Ayní, 5

- Badru'd-Dín Muḥammad ibn Aḥmad Sibṭu 'l-Máridíní**, 160  
 Badru'd-Dín of Shásh, 270  
**Bahá'u'lláh**, 53, 63-66, 69, 76-87  
 Bahá'u'd-Dín, Áqá, 253  
**Bahá'u'd-Dín al-Ámilí**, Shaykh, 16, 28, 29, 196  
 Bahman Mírzá *Bahá'u'd-Dawla*, 90, 96, 98, 104, 107, 119, 125, 145, 147, 201  
 Bahrám-i-Khudádád-i-Rustam, 295  
 Bahrámí of Sarakhs, 270  
 Baḥru'l-'Ulúm of Kirmán, 79, 87  
 Abú Bakr al-Khwárizmí, 277  
 Bálasarís, the, 56  
**al-Balkhí, Abu'l-Mu'ayyad Abú Muṭí'**, 93  
**Báqir, Mírzá**, of Bawánát. *See* **Muḥammad Báqir** of Bawánát, Mírzá  
 Barbier de Meynard, 90  
 Bashshár-i-Marghazí, 270  
*Bayán*, the Arabic, 72, 77, 293  
*Bayán*, the Persian, 59, 71  
 "Bayán, the People of the," 81  
 Báyazíd II, Ottoman Sultán, 210  
 Báyazíd, Prince, son of Sultán Sulaymán I, 275  
 Báyazíd of Bistám, 29  
**al-Bayḍáwí, Abu'l-Majd at-Ṭabíb**, 182  
**Bektásh, Hájjí**, 34, 48, 51  
 Bektáshís, the, 44, 52  
 Belshah, Hájjí 'Abdu'l-Majíd, 1, 5, 7, 8, 12, 14-18, 22, 24, 26-28, 30, 31, 35, 36, 38, 40, 55, 88, 89, 105, 110, 126, 133-135, 140, 141, 154, 155, 157, 159-162, 164, 165, 168, 169, 172, 174, 177-179, 181, 182, 184-186, 188, 189, 197, 198, 199, 201-203, 206, 207, 209, 211, 213-217, 220, 223-225, 239, 247, 255, 259, 277, 278, 282, 289, 290, 294  
*Bidáyatu'l-Maḥabbat*, 240  
**Bí-díl, 'Abdu'l-Qádir**, 253  
*Biḥáru'l-Anwár*, 19  
 Bihrúz, Mírzá, of Sáwa, 181, 188, 196, 198, 205, 213, 271  
 Bírúní, Abú Rayḥán, 157  
**Bismil**, 136. *See* **'Alí Akbar** of Shíráz  
 Boddam, Charles, of Calcutta, 11  
 Bozqir, district, 273  
**Budh Singh**, 119  
**al-Bukhárí**, 161. *See* **'Alí-Sháh ibn Muḥammad Qásim**  
*Bulbul-náma*, 222  
*Burda*, the, of al-Búṣirí, 216, 217  
**Burhán**, 208. *See* **Muḥammad Ḥusayn ibn Khalaf**  
**Burhānu'd-Dín of Balkh, Sayyid**, 67  
 Burhānu'd-Dín Muḥammad ibn Muḥammad az-Zaynī al-Ḥusaynī, Shaykh, 135  
**Burhānu'd-Dín Nafís ibn 'Awad (?) al-Kirmání**, 169  
 "Busech," 109. *See* Abú Sa'id the Tímúrid  
 al-Búṣirí, 216, 217  
 Ibn Buṭlán, 170  
*Buzúghu'l-hilál fi'l-khiṣṣli'l-mújibat li'z-ṣalál*, 7  
 Buzurg, Mírzá, father of Bahá'u'lláh, 65
- C**
- Cambridge, a Persian description of, 145  
*Chahár Maqála*, 95  
 Charmoy, F. B., 110  
 Chingíz Khán, 104, 232  
 Churchill, Sidney, 77, 90, 177, 259  
 Cobham, Claude Delaval, 58, 59, 64, 65, 70, 73, 84, 293  
 Cowell, Professor E. B., 225  
 Cyprus, 292  
 Cyrus the Great, 251
- D**
- ad-Damírí, 36  
 Daqíqí, 270  
 Dáru'l-Aytám, in Shíráz, 188  
**Darwísh-i-Bí-Nawá**, 259  
**Darwísh Ḥusayn** of Káshán. *See* **Darwísh-i-Bí-Nawá**  
 Dastúr Shahriyár-i-Ardashír-i-Bahrámsháh, 295  
**Dáwarí, Mírzá**, of Shíráz, 286  
**Dawlatsháh**, 117, 132, 221, 223  
 Abú Dáwud Sulaymán ibnu'l-Ash'ath, 15  
 Deccan, the, 119  
 "Dervishes," use of the term forbidden, 10  
 Dharra, pen-name of Mírzá 'Abdu'l-Ghaní of Tafrísh, 254  
 Dhátí, 291  
 Dhu'n-Nún of Egypt, 29  
 ad-Dínawarí, 96  
 Dioscorides, 170  
**Ḍiyá'u'd-Dín an-Nakhshabí**, 41. *See* **Ziyá'u'd-Dín Nakhshabí**  
 Dodge, A. P., 287  
 Dorn, B., 91, 92, 124  
 Dreyfus, Hippolyte, 65, 67, 79



Druzes, the, 43  
*Durratu't-Táj*, 134  
 Dussaud, R., 43

## E

Edmond, J. P., 119  
 Edwards, E., 138  
 Euclid, 159

## F

Abu'l-Faḍl, son of Aḥmad ibn Muḥammad al-Míkálí, 277  
**Abu'l-Faḍl**, Mírzá, of Gulpáyagán, 66  
**Abu'l-Faḍl** ibn Mubárák, 119  
**Faḍlu'lláh** the Ḥurúfí, 45, 47  
**Faḍlu'lláh** al-Ḥusaynī ash-Shírází, Mírzá, 116  
 \***Faḍlu'lláh** ibn Muḥammad Yúsuf, Mírzá, 125  
 Fairies, the Daughter of the King of the, 150  
**Fakhru'd-Dín-i-Banákatí**, 90  
**Fakhru'd-Dín** ar-Rází, 158, 290  
**Fakhru's-Sádát** al-Ḥusaynī. *See* Ḥusayn ibn 'Alim  
 Fakhru'l-'Ulamá, the, 219  
 Falakí-i-Shírwání, 255  
 Falconer, Forbes, 243  
**Faráhí**, Abú Naṣr, 211, 250, 262  
*al-Faraj ba'da'sh-Shidda*. *See* *Kitábu'l-Faraj*  
 Abu'l-Faraj ibn Hindú, 277  
 Abu'l-Faraj Rúnī, 270  
 Abu'l-Faraj-i-Sijzí, 259  
 Farhád Mírzá *Mu'tamadu'd-Dawla*, Prince, 31, 62, 89, 90, 116, 117, 124, 125, 132, 154, 209  
*Farhád ú Shírín*, by Waḥshí, 270  
**Farhang**, Mírzá-yi, of Shíráz, 286  
**Ibnu'l-Fárid**, 42, 215  
 Farid-i-Aḥwal, 255  
 Farrukh Khán *Amínu'l-Mulk*, 144  
 Farrukhí, 270  
*Fárs-náma*, by Sayyid Ḥasan, 136  
 Faṣīḥu'l-Mulk, 137  
 Faṣīḥu'z-Zamán, Sayyid Muḥammad, 138  
**Faṣíhí** of Khwáf, 91, 142  
 Abu'l-Faṭḥ, Ḥakím Mír, 261  
*Faṭḥu'l-Abwáb*, 240  
 Abu'l-Faṭḥ al-Bustí, 259  
 Abu'l-Faṭḥ Khalí Báyardarí, 189  
 \***Faṭḥu'lláh** Ákhúnd, 237  
 Faṭḥu'lláh-i-Qazwíní, 256

**Faṭḥ-'Alí Khán**, of Káshán, 266, 267  
 Faṭḥ-'Alí Sháh, 57, 101, 115, 116, 117, 137, 249, 266, 267  
**Fattáhí** of Nishápúr, 296  
*Fawá'idu'l-Fu'ád*, 140  
**Fayḍí** (Fayzí), 246  
**Fayḍu'lláh** ibn Zaynī'l-'Ábidín ibn Ḥusám, 94  
 Feylesúf Rizá, 160. *See* Rizá Tevfík  
**Feyzí** (Fayḍí), **Muṣṭafà**, physician, 187  
 Findariskí, Mír Abu'l-Qásim, 29, 100  
**Abú Firás** al-Ḥamdání, 214  
**Firdawsí**, 206, 232, 251, 256, 260, 262  
*Firdawsu'l-Hikmat*, 94  
**Firishta**-oghlu, 46. *See* **Firishta-záda**  
**Firishta-záda**, 44, 45, 48, 49, 52. *See* **Firishta**-oghlu and 'Abdu'l-Majíd ibn **Firishta**  
 Fischer, Professor A., 139  
 Fonahn, A., 176, 178, 182, 184-187  
 Furúghu'd-Dawla, 222  
*Fuṣṣu'l-Hikam*, Turkish commentary on, 26  
*Futúḥu'l-Haramayn*, 244  
*al-Futúḥātu'l-Makkiyya*, 31, 35  
**Fuzúlí** of Baghdád, 254, 272

## G

Galen, 162, 170, 176, 177  
 Gantin, Jules, 90  
 George III, King of England, 266  
*Gháyatu'l-Marám*, 19  
**Ghaybí**, 35  
**al-Ghazálí**, Abú Ḥámid Muḥammad ibn Muḥammad, 5, 41, 43, 140, 154, 282  
 Gházán Khán, 174, 231-233  
 Abu'l-Ghází Sulṭán Ḥusayn, 109  
**Ghiyáthu'd-Dín 'Alí** ibn 'Alí Amírán al-Ḥusaynī al-Iṣfahání, 150  
 Ghulám 'Alí, Mírzá, 206  
 Ghulámu'lláh of Qazwín, 82, 86, 87  
 \***Ghulám-Riḍá** (Ḥayrán), 12  
 Gibb, E. J. W., 206, 227, 247, 273, 282  
 Gílán, poems in the dialect of, 238  
 Gilsháhiyán, Persian dynasty, 251  
 Goldziher, Ignaz, 43  
 Grahame, George, 286  
*Gul-i-Zard*, Persian newspaper, 252  
*Gulshan-i-Ráz*, Commentaries on the, 32  
 Gulshaní dervishes, the, 52  
 Gúshyár, 158



## H

- Ḥabīb, Mírzá, of Iṣfahán, 125  
 \*Ḥabíbu'd-Dín Abú Ya'qúb Muḥammad ibn 'Alí al-Aṣghar of Jarbádhaqán, 120  
 \*Ḥabíbu'lláh, 183  
*Ḥabíbu's-Siyar*, 104  
*Ḥadīqa*, the, by Mullá Aḥmad of Ardabíl, 36  
 Ḥáfiz, 136, 229, 238, 255, 263, 275, 292, 297  
 Ḥáfiz Abrú, 92, 96, 104  
 Ḥáfiz Muḥammad Sa'íd, 281  
 \*Ḥáfiz-i-Shirází, 229  
*Haft Iqlím*, 91  
*Haft Wádí*, 222  
 Ibn Abí Ḥajala, 216  
 Ḥájim Sulṭán, 48  
 \*Ḥájjí ibn Ghulám ibn Ḥájjí Shúshtarí, 192  
 Ḥájjí Mullá Hádí of Sabzawár, 287  
 Ḥájjí Niyáz of Kirmán, 227  
 al-Ḥalláj, 29, 36  
 Ibnu'l-Ḥalláj, 200  
 Ibn Ḥamámí of Shiráz, 154. *See* Ḥusayn ibn Muḥammad ibn 'Alí al-Kátib  
 Ḥamdán Abú 'Anja, 9  
 Ḥamdu'lláh Mustawfí of Qazwín, 89, 90, 104, 142  
 Ibn Ḥamdún, 15  
 al-Ḥamídí, Muḥammad ibn Shaykh 'Alí, 160  
 Ḥamídu'd-Dín-i-Samarqandí, 255  
 Ḥammád ar-Ráwiya, 289  
 Ibn Ḥamza, 36  
 Ḥamza ibnu'l-Hayṣam al-Búshanjí at-Tamímí, Abú Nu'aym, 138  
 Ḥamza Mírzá, 112  
 Abú Ḥanífa, 291  
 Ḥaqqí, Ibráhím, 151  
 Harináth Dè, 237  
 al-Ḥáarith ibn Ḥilliza, 213  
 Ḥasan, Mírzá, the historiographer, 68  
 Ḥasan, Mullá, of Sabzawár, 23  
 Ḥasan, Sayyid, 136  
 Abu'l-Ḥasan, Sayyid, 62  
 Ḥasan, Shaykh, of Tabríz, 12  
 Ḥasan, Shaykh, son of Shaykh 'Alí 'Abdu'l-'Ál, 36  
 Ḥasan Ághá, Sayyid, 292  
 \*Abu'l-Ḥasan 'Alí b. 'Alí Muḥammad ibn Muḥammad al-'Amúya ash-Shirází, 26  
 Ḥasan ibn 'Alí ibn Ḥasan ibn 'Abdi'l-Malik of Qum, 123  
 Ḥasan ibn 'Alí ibn Abí Ṭálib, 14, 57, 250, 262  
 Ḥasan al-'Askarí, the Imám, 14  
 Abu'l-Ḥasan al-Bákhharzí, 277  
 Ḥasan of Baṣra, 29  
 Abu'l-Ḥasan ibnu'l-Hayṣam al-Búshanjí, Shaykh, 138  
 Ḥasan ibn Ḥusayn ibn Ghaybí (?) ibn Shaykh Aḥmad, 155  
 Ḥasan-i-Káshí, 255  
 Ḥasan al-Khurásání, Sayyid, 55  
 Ḥasan ibn Muḥammad ibn Ḥasan al-Qummí, 122  
 \*Ḥasan ibn Muḥammad ibn Ḥasan as-Sinjári, 14  
 Ḥasan ibn Sayyid Murtaḍà al-Ḥusaynín, Sayyid, 114  
 Ḥasan-'Alí Khán, Mírzá, 286  
 Abú Háshim, the Ṣúfí, 36  
*Hasht Bihisht*, by Aḥmad Rúhí of Kirmán, 251  
*Hasht Bihisht*, by Mullá Idrís of Bitlís, 104  
 Hátif, Sayyid Aḥmad, of Iṣfahán, 249, 268  
 Hátifí, 244, 264  
*al-Háwí*, 169, 170  
 Ḥaydar, 260  
 Ḥaydar ibn Ibráhím...al-Ḥusaynín, 294  
 Ḥaydar Mírzá, 112  
 Ḥayrán, *takhalluṣ* of Ghulám-Riḍá, 12  
 Ḥelváji-záde Maḥmúd, Shaykh, 274. *See* Hudá'í  
 Hibatu'lláh ibn Masarra, Abu'l-Qásim, 278  
 \*Hibatu'lláh ibn Šá'id, 168  
 "Hidáyat." *See* Riḍá-qulí Khán  
*Hidáyatu'l-Ma'rifat*, 240  
 Ibn Híjja al-Ḥamawí, 217  
*al-Hikmatu'l-'Arshiyya*, 57  
 Hikmatí (?), of Turkistán, 143  
 Hilálí of Astarábád, 242, 245, 256, 257  
*Hilyatu'l-Awliyá*, 15  
 al-Ḥimyarí, 15  
 Hindúsháh ibn Sanjar ibn 'Abdi'lláh aṣ-Šáhibí al-Kírání, 89  
 Hirschberg, Prof. Julius, 164  
 Huart, C., 125  
 Hudá'í, 274  
 Hukmí (?), of Turkistán, 143  
 Hulákú Khán, 158, 190  
 Humámu'd-Dín-i-Tabrízí, 255  
 Ḥunayn ibn Isháq, 162, 170

Ḥusámu'd-Dín, poet, 216  
 Ḥusámu'd-Dín Ḥasan, poet, 255  
 Ḥusámu'd-Dín Ḥasan of Bitlís, commentator, 32  
 Ḥusámu'd-Dín-i-Hirawí, 255  
**Ḥusayn, Mírzá**, of Tíhrán, 125  
 Ḥusayn, Mullá, of Bushrawayh, 67  
 Ḥusayn, Sayyid, 62  
 Ḥusayn, Sháh Sultán, the Şafawí, 102, 114, 174  
**Ḥusayn ibn 'Abdi'lláh, Mírzá**, of Tabríz, 144  
 Ḥusayn 'Alí Mírzá, son of Fath-'Alí Sháh, 136  
 Ḥusayn ibn 'Alí ibn Abí Tálíb, 13, 14, 88, 135, 250, 262  
**Ḥusayn ibn 'Álim ibn 'Alí ibn Abi'l-Ḥasan al-Ḥusayn**í, Fakhru's-Sádát, 41  
 \*Ḥusayn ibn Amín al-Qá'imí al-Baghdádí, 215  
**Ḥusayn Dánish Khán (Bey)**, 292  
 Ḥusayn ibn Ḥasan of Khwárizm, 27  
**Ḥusayn ibn 'Ísà ibn Muḥammad al-Ḥusayn**í al-Baḥrání, 293  
**Ḥusayn ibn Mansúr ibn Bayqará, Sultán**, 40, 276  
 \*Ḥusayn ibn Muḥammad ibn 'Alí al-Kátib, 154  
 \*Abu'l-Ḥusayn ibn Muḥammad Ibráhím, 162  
**Ḥusayn ibn Muḥammad ibn Abi'r- Riḍá al-Ḥusayn**í al-'Alawí, 120  
**Ḥusayn ibn Shaykh Abdál-i-Záhídí, Shaykh**, 111  
 Ḥusayn Shíráz, Hájjí Mírzá, 87  
**al-Ḥusayn**í, Fakhru's-Sádát. *See* Ḥusayn ibn 'Álim  
 Ḥusayn-qulí Khán, Nawwáb Mírzá, 127, 219, 287  
*Husn ú Dil*, 296  
 Ḥusnî Efendî, 244

## I

Ibráhím, son of the Prophet, 136  
 Ibráhím, Mírzá, 299  
**Ibráhím, Shaykh**, 292  
 Ibráhím Bási, 172  
**Ibráhím Efendî al-Oghlání of Áq-saráy, Shaykh**, 49  
 Ibráhím ibn Hilál aş-Şábí, Abú Isháq, 277  
**Ibráhím Ján Mu'aṭṭar**, 2. *See* Muḥammad Báqir of Bawánát, Mírzá  
 \*Ibráhím ibn Muḥammad Abu'l-Ma'álí ad-Dayrí, 216  
**Ibráhím ibn Muḥammad aṭ-Tá'úsí**, of Qazwín, 289

**Idrís, Mullá**, of Bitlís, 110  
 Iḥtishámu'd-Dawla, 121, 125  
 Iḥtishámu'l-Mulk, 131, 154. *See* Jalálu'd-Dín Iḥtishámu'l-Mulk  
*Iḥyá'u'l-'Ulúm*, 140. *See* *Iḥyá'u 'Ulúmi'd-Dín*  
*Iḥyá'u 'Ulúmi'd-Dín*, 41, 154, 282  
 I'jáz Ḥusayn, Sayyid, 15  
 Ikhwánu's-Şafá, 152  
*Iláhi-náma*, 221  
 'Imád-i-Faqih, 255  
 Imámí-i-Hirawí, 255  
 Imáms, the Shí'ite, 14, 15, 17, 18, 36, 44, 48, 101  
 Imru'u'l-Qays, 213  
 Iqbál, Shaykh Muḥammad, 34  
 Iqbál ibn Sábíq as-Sijistání, 41  
 Iqbál Sháh of Sístán, 31  
**Íránsháh-i-Maliksháh**, 295  
 'Iráqí, 33, 255  
 Ibn 'Iráqí, 200  
 'Ísà Khán, Mírzá, 293  
 Işfahán, 119-121  
**Ibn Isfandiyár, Muḥammad ibn al-Ḥasan**, 124  
**al-Isfará'iní, Abú Işháq**, 13  
 Abú Işháq Injú, 208  
**Iskandar Munshí**, 112  
 Ismá'íl, Sháh, 112  
 Ismá'íl ibn 'Abbád, the Şáhib, 122, 277  
 \*Ismá'íl 'Alí, 43, 104, 236  
**Ismá'íl Ḥaqqí**, 35  
 Ismá'íl Khán, 219  
 \*Ismá'íl-i-Şabbágh of Si-dih, 81. *See* Muşṭafa, Mírzá  
 Ismá'ílís, the, 43, 52, 148  
 'Işmat-i-Bukharí, 255  
*Istiqámat-náma*, 241  
 Ízadí of Kázarún, 138  
 'Izzí Bey, Muftí-záda, 271  
 'Izzu'd-Dín-i-Shírwání, 255

## J

\*Ja'far ibn Muḥammad Mu'min al-Fathání al-Imámí...al-Káshání, 177  
**Ja'far aş-Şádiq, the Imám**, 8, 14  
**al-Jaghminí, Maḥmúd ibn Muḥammad**, 159, 160  
**Jahán** (pen-name), 237  
*Jahán-gushá-yi-Nádirí*, 104  
**Jahán-Khátún**, 237



al-Jahshiyári, Muḥammad ibn 'Abdús, 278  
 Jalál-i-'Aḍud, 255  
 Jalálu'd-Dawla, Prince of Persia, 147-149  
 Jalálu'd-Dín 'Abdu'r-Razzáq, 224  
 Jalálu'd-Dín 'Atiqí, 255  
 Jalálu'd-Dín Dawání, 29  
 Jalálu'd-Dín *Ihtishámu'l-Mulk*, Prince, 123. *See* *Ihtishámu'l-Mulk*  
 Jalálu'd-Dín-i-Khwáfi, 255  
 \*Jalálu'd-Dín ibn Muḥammad, 186  
 Jalálu'd-Dín Rúmí, 27, 28, 51, 139, 200, 211, 221, 223, 224, 255, 261, 268  
 Jalálu'd-Dín-i-Ṭabíb, 255  
 Jalálu'd-Dín Zangí Sháh of Dámghán, 89  
 Jamálu'l-Ḥusaynī, Shaykh 'Aṭá'u'lláh ibn Faḍli'lláh, 138  
 Jamálu'd-Dín Laṭífí, 256  
 Jamálu'd-Dín al-Muḥaddith al-Ḥusaynī, 104  
 Jamálu'd-Dín Muḥammad ibn Muḥammad al-Áq-sarání, 169  
 Jamálí, 239, 241. *See* Pír Jamálu'd-Dín Muḥammad  
 Jamálí, 287. *See* al-Muṭahhar ibn Muḥammad  
 Jámí, Mawláná Núru'd-Dín 'Abdu'r-Rahmán, 6, 29, 33, 42, 132, 212, 223, 242, 243, 257, 258, 264, 269  
*Jámi'u't-Tawárikh*, 91, 142  
 Jamsháspiyán, Persian dynasty, 251  
 Jamshídiyán, Persian dynasty, 251  
 Janáb-i-'Azím, 83. *See* 'Alí, Mullá Shaykh  
 Janáb-i-Dayyán, 63. *See* Asadu'lláh, Mírzá  
 Janáb-i-Khádimu'lláh, 66, 67  
 Janáb-i-Qábil, 67  
 Janáb-i-Qahír, 62. *See* Rajab 'Alí  
 Janáb-i-Quddús, 53, 72. *See* Muḥammad 'Alí of Bárfurúsh  
 Janáb-i-Ṭáhira (Qurratu'l-'Ayn), 62  
 Jání, Hájjí Mírzá, of Káshán, 77, 78, 81, 298  
 Jawád, Áqá, 287  
 Jawád, Hájjí Sayyid, of Karbalá, 76  
 Jawád, Mírzá, of Shíráz, 76  
*Jawámi'u'l-Kilam fi'l-Mawá'iz wa'l-Ḥikam*, 41  
*Jawharu'dh-Dhát*, 221  
*Jáwíd-náma*, 140  
 Ibnu'l-Jawzí, Jamálu'd-Dín Abu'l-Faraj, 15  
 al-Jazá'irí, Ni'matu'lláh al-Ḥusaynī, 18, 19, 36  
 al-Jazúlí, Abú 'Abdi'lláh Muḥammad, 8

\*Ibn Jibrá'il al-Búṣirí, 31  
 Jildakí, 200  
 Jones, Sir William, 115, 244  
 Jújī, pen-name of Yaḥyà Rayḥán, 252  
 Julandá ibn Mas'úd, 218  
*Juz'iyát u' Kulliyát*, 281. *See* چهل ناموس

## K

Kaempfer, E., 122  
 Kalím, Mírzá Abú Ṭálib, of Hamadán, 266  
 Kamál of Khujand, 238, 256, 271  
 Kamálu'd-Dawla, Prince of India, 147, 148, 149  
 Kamálu'd-Dín 'Abdu'r-Razzáq of Samarqand, 110  
 Kamálu'd-Dín Ḥubaysh ibn Ibráhím of Tiflis, 169  
 Kamálu'd-Dín Ismá'il of Iṣfahán, 223, 255  
 Kamálu'd-Dín Sábíqí, 256  
 Kamálu'd-Dín ibn Ṭalḥa, Shaykh, 15  
 Kamál-Páshá-záde, 285, 286  
*Kámilu's-Ṣind'at*, 169, 170  
*Kanzu'd-Daqa'iq*, 240  
*Kanzu'l-Ḥaqá'iq*, by Farídu'd-Dín 'Aṭṭár, 222  
*Kanzu'l-Ḥaqá'iq*, by Ḥáfizu'd-Dín Abu'l-Barakát 'Abdu'lláh ibn Aḥmad an-Nasafí, 5. *See* رمز الحقائق  
 Karím Khán-i-Zand, 30  
 Karímu'd-Dín-i-Tabrizí, 256  
*Kashfu'l-Arwáh*, 241  
*Kashfu'l-Asrár*, 19, 140  
*Kashfu'l-Hujub wa'l-Astár*, 15, 16, 17, 21, 154  
*Kashfu'l-Mahjúb*, 140  
 Kashfis, the, 56, 57  
 al-Káshifí, Ḥusayn ibn 'Alí al-Wá'iz, 200  
*Kashsháf*, the, of az-Zamakhsharí, 15  
 Kátibí of Níshápúr, 223, 239  
 Kayúmarth Mírzá, 11  
 Kázim, Sayyid, of Rasht, 53, 54, 55, 56, 58, 62, 294  
 Kazimirski, A. de Biberstein, 219  
 Kázimzáda, Mírzá Ḥusayn, 111  
 Khabíru'l-Mulk, 68, 147, 251  
 al-Khafájí, Aḥmad ibn Muḥammad ibn 'Umar al-Miṣrí, 132  
 Kháfí Khán, 113  
 \*Khalaf ibn Sulaymán al-Marjání, 5  
 Khálid ibn Ṣafwán al-Qannás, 213  
 Khálid ibn Yazíd, 200  
 \*Khalíl ibn Yúsuf, 283



Khalīlu'llāh, Nuṣratu's-Salṭana Sulṭān, 280  
 Khalīlu'llāh ibn Ḥasan Beg al-Janābadī,  
     197  
 Ibn Khallikān, 96, 127  
*Khamriyya*, the, 42  
 "Khānim-i-Buzurg," 79, 80  
 Khāqānī, 255, 292  
 Khaṭṭ-i-sarwī, "Cypress-writing," 169  
 Khāwarī, 116. *See* Faḍlu'llāh al-Ḥusaynī  
*Khayyāt-nāma*, 222  
 al-Khāzimī, Abu'l-Faḍl, 118  
 \*Khudākhusraw-i-Bahrām-khusraw-i-Yazdigird, 295  
*Khulāṣa-i-Diẓwān*, 176  
 Khūrī, Shaykh, 96  
 Khusraw Khān, 103  
 Khusraw Shāh, 200  
*Khusraw wa-Gul*, 222  
 Khuṭūṭī of Shīrwān, 231  
 Khwājū of Kirmān, 230, 255  
 Khwāndamīr, 133  
 Khwārazmshāh, 'Alā'u'd-Dīn, 158  
 al-Khwārizmī, 15  
*Kifāyatū't-Tālib fī Manāqibī 'Alī ibn Abī Tālib*, 15  
 Kiridī Rasmī-i-Bektāshī, 48  
*Kitābu 'Ahdī*, by Bahā'u'llāh, 65  
*Kitābu'l-Aḥmadiyya*, 68  
*Kitābu'l-'Alawiyya*, 68  
*Kitābu'd-Dalā'il*, 15  
*Kitāb-i-Dharra wa-Sanglākh*, 104  
*Kitābu'l-Fakhrī*, 89  
*Kitābu'l-Falakī'd-Dawwār*, 199  
*Kitābu'l-Faraj ba'da'sh-Shidda*, 277, 278  
*Kitābu'l-Firdaws*, 15, 278  
*Kitābu'l-Futūḥ*, 15  
*Kitābu'l-Ināfa fī rutbatī'l-Khilāfa*, 7  
*Kitābu'l-Irshād*, 15  
*Kitābu'l-Istikhrājāt*, 156  
*Kitāb-i-Khamīs*, 104  
*Kitābu'l-Kharāj*, by Quṭbu'd-Dīn ar-Rāwandī, 15  
*Kitābu'l-Kharāj*, by Qudāma ibn Ja'far, 276  
*Kitāb-i-Ma'lūmāt*, 241  
*Kitāb-i-Mir'ātu'l-Afrād*, 241  
*Kitāb-i-Mustaḥṣī*, 104  
*Kitābu'n-Naṣīḥa*, 278  
*Kitāb-i-Nāẓir wa-Manẓūr*, 241  
*Kitābu Nuqlī'z-Zirāf*, 278  
*Kitāb-i-Nūr<sup>un</sup> 'alā Nūr<sup>in</sup>*, 241  
*Kitāb-i-Riḍwān*, by Aḥmad Rūḥī of Kirmān, 251  
*Kitāb-i-Sharafi'd-Dīn*, 104

*Kitābu'l-Wuzarā*, 278  
*Kitābu'l-Yawāqīt*, 15  
 al-Kulaynī, 23, 36  
 Kumayl, 29  
 Kurds, the, 103, 104, 110

## L

Labīd, 213  
 La Fontaine, Persian translation of twelve Fables  
     of, 292  
 Lāhijī, 'Abdu'r-Razzāq, 154, 155  
 Lāhijī, Shaykh Shamsu'd-Dīn Muḥammad Nūr-  
     bakhshī, 29, 32  
 Lālā-bāshī, 124. *See* Riḍā-qulī Khān  
 La'li of Tabrīz, 298  
*Lama'āt* of 'Irāqī, 33  
 "Lā Makānī," 46  
 Lāmi'ī, Abu'l-Ḥasan, of Jurjān, 269, 270  
 Lāmi'ī, Turkish poet, 33  
 Langarūd, 299  
*Lawāqīḥu'l-Anwārī'l-Qudsiyya*, 31  
*Lawḥ-i-Bishārāt*, 65  
 Le Coq, A. von, 276  
 Lees, W. Nassau, 132  
 Le Strange, G., 90, 92, 142, 146, 147  
 Levy, R., 30  
 Lippert, J., 164  
*Lisānu'l-Ghayb*, 222  
 Lisānu'l-Mulk. *See* Muḥammad Taqī *Lisānu'l-Mulk*  
*Lubāb*, the, of Ibnu'l-Ḥallāj, 200  
 \*Abu'l-Luṭf ibn Ibrāhīm, 7  
 \*Luṭfī, 47  
 Luṭfu'llāh, son of 'Abdu'l-Wahhāb of Nihāwand  
     103  
 Lutf-'Alī Khān, 102  
 Lutf-'Alī Mīrzā, 67  
 Lyne, C., 115, 116, 291

## M

Abu'l-Ma'ālī, of Rayy, 270  
 Mackenzie, Captain, 299  
 Abu'l-Mafākhir-i-Rāzī, 255  
 al-Māfarrūkhī, al-Mufaḍḍal ibn Sa'īd, 119,  
     120, 122  
*Mafātīḥu'l-I'jāz*, 32  
 Maghribī, 238  
*Maḥbūbu's-Siddīqīn*, 241  
 Mahdī, Ḥājī Mīrzā of Isfahān, 81  
 Mahdī, Sayyid, of Dahak, 78

- \*Mahdí ibn Áqá Shaykh Ḥasan, 291  
 \*Mahdí ibn Ibráhím, Mírzá, of Rasht, 57  
**Mahdí of the Súdán**, the, 9, 10  
**Mahjúr**. *See* Muḥammad Ḥusayn ibn Muḥammad Hádí  
 Maḥmúd, Mírzá, son of Fath-‘Alí Sháh, 254, 255  
 Maḥmúd, Prince, son of Sultán Báyzíd II, 272  
 \*Maḥmúd Bába, 48  
 Maḥmúd-i-Abharí, 255  
 Maḥmúd of Ghazna, Sultán, 203, 260, 269  
 Maḥmúd ibn Muḥammad Ja‘far of Kirmán, 82, 84  
**Maḥmúd ibn Muḥammad at-Tabrízí**, 287  
 Maḥmúd ibn Qamar, 256  
**Maḥmúd-i-Shabistari**, Shaykh, 29, 32, 223, 228  
 \*Maḥmúd Sháh Naqíb, 255  
 Maḥmud Ibn Yamín. *See* Ibn-i-Yamín  
**Maḥmúd ibn Yamíni’d-Dín**, Amír. *See* Ibn-i-Yamín  
**Abu’l-Majd at-Ṭabíb al-Bayḍáwí**, 182  
*Majma‘u’l-Fuṣahá*, 102, 220, 247  
 Majrití, 200  
 al-Majúsi, 169, 170  
*Makhzanu’l-Asrár*, 261  
**Maktabí**, 244  
 Maláḥida, 52. *See* Ismá‘ílís  
 Malcolm, Sir John, 122  
 Málik Dínár, 29  
 Málik Dínár, the Ghuzz chieftain, 111  
*Manáqib*, the, of al-Khwárizmí, 15  
*Manáqib*, the, of Shaykh Kamálu’d-Dín ibn Ṭalḥa, 15  
 al-Manáshirí, 199  
**Manshúrí**, of Samarqand, 269  
**Manşúr ibn Muḥammad ibn Aḥmad ibn Yúsuf ibn Faqíh Ilyás**, 184  
*Manşúr-náma*, 222  
*Manṭiqu’l-Ṭayr*, 222, 249  
**Manṭiqí** of Rayy, 269  
*Maqámát*, by Jalálu’d-Dín as-Suyúṭí, 205  
*al-Maqṣadu’l-Asná*, on Double Entry, 298  
 Márdúshiyán, Persian dynasty, 251  
**Mar’í ibn Yúsuf al-Maqdisí al-Ḥanbalí**, 126  
 Másawayhi, 177  
*Mashá‘ir*, the, by Mullá Šadrá, 57  
 Mashhad ibn Ḥasan ‘Alí, Mullá, 55  
 Mashhadí ‘Alí Akbar, 220  
 Abu’l Ma‘shar al-Balkhí, 158  
**Mas‘úd, Mírzá**, 118  
 Mas‘úd, translator, 176  
 Mas‘úd-i-Bak, Prince, 41  
**Mas‘úd ar-Rúmí**, 9  
 Mas‘úd-i-Sa‘d-i-Salmán, 255  
 al-Mas‘údí, 96, 104  
 \*Ibnu’l-Ma‘šúm ‘Abdu’l-‘Alí, 209  
 Ma‘šúm ibn Mírzá Bába Shuturbáni of Tabríz, 115  
*Matla‘u’l-Badrayn fi-man yu’tà Ajrayn*, 7  
 Mázandarán, 124, 299  
 Mazdak, 148  
**Mazhar**, 257  
 Melgounoff, G., 299  
 Mevleví (Mawlawí) dervishes, the, 52  
*Miftáhu’l-Qaṣr*, 241  
*Mihr-afrúz*, 240  
**Mihrí, Sayyid ‘Alí**, of Iṣfahán, 269  
 Mijmar, 259  
 Mína (Muníra) Hánun, 126  
 Minns, Dr Ellis H., 5, 6, 136, 274, 283  
 Minorsky, V., 111  
 Minúchihr Khán, Mu‘tamu’d-Dawla, 62, 192  
**Minúchihrí**, 219, 255, 270  
**Mír ‘Alí Shír Nawá‘í**, 132, 276  
**Mír ‘Alí-i-Tabrízí**, 205  
 Mír Dámád, 29, 100  
 \*Mír Ḥilmiyya, 257  
*Mi‘ráju’n-Nubuwwat*, 104  
*Mi‘ratu’l-‘Arifín*, 41  
*Mi‘ratu’l-Janán*, 104  
*Mi‘rat-i-Ká‘inát*, 104  
 Mir‘atu’l-Mamálik, 293  
**Mírkhwánd**, 93, 96, 104, 144  
**Mírzá Áqá Ján** of Kirmán, 283, 284  
 Mírzá Šafawí Khán, Nawwáb, 39  
*Miṣbáhu’l-Arwáh*, 240  
 Miṣbáhu’l-Ḥukamá. *See* Aḥmad, Ḥájjí Mírzá  
*Miṣbáh-náma*, 222  
*Mishkátu’l-Muḥibbín*, 241  
**Miṣrí Efendi**, 52  
**Mithálí Bába**, 50, 51  
 Mordaunt, Major James, 119  
 Mu‘ádh ibn Jabal, 289  
 Mubáarak, 109  
**al-Mufaḍḍal ibn Sa‘íd al-Máfarrúkhí**, 119, 120, 122  
 Muḥaddith, Shaykh, 296  
 Muḥammad II, Ottoman Sultán, 110  
 Muḥammad III, Ottoman Sultán, 135  
 Muḥammad IV, Ottoman Sultán, 177, 187, 188  
 Muḥammad, Ḥájjí, 62, 65



- Muḥammad al-Ab al-Ab 'Abdu'l-Karīm, 136  
 Muḥammad Abarqúhí, 146  
 \*Muḥammad ibn 'Abdi'lláh ibn 'Abdi'l-Khálíq ibn 'Abdi'l-Jalíl, Khán, 144  
 Muḥammad ibn 'Abdi'lláh ibn Šálih az-Zawzaní, al-Imám Abú Ja'far, 277  
 Muḥammad ibn 'Abdi'l-'Azíz as-Sulamí an-Nishá-burí, 277  
 Muḥammad ibn 'Abdi'l-Jabbár al-'Utbí, 277  
 Muḥammad ibn 'Abdi'r-Raḥím al-Mázini al-Qaysí, 284  
 \*Muḥammad ibn 'Abdi'r-Razzáq al-Káshání, 162  
 Muḥammad 'Ádil Sháh, 114  
 Muḥammad b. Aḥmad b. Abí Naṣr b. Aḥmad al-Mustawfí of Kúfa, 88  
 Muḥammad 'Alí, son of Bahá'u'lláh, 66, 78, 82, 86, 87  
 Muḥammad 'Alí, Mírzá, 62  
 Muḥammad 'Alí of Bárfurúsh, Mullá, 53, 72  
 Muḥammad ibn 'Alí ibn Ibráhím, Mírzá, al-Astarábádí, 17  
 \*Muḥammad 'Alí of Khwánsár, Sayyid, 14  
 Muḥammad 'Alí Mírzá, Prince, 209  
 \*Muḥammad 'Alí ibn Muḥammad Ḥusayn, 69  
 Muḥammad 'Alí Sháh, 221, 222  
 Muḥammad 'Alí of Tíhrán, Mírzá, 224  
 \*Muḥammad 'Alí ibn Yár 'Alí of Samarqand, 132  
 Muḥammad 'Alí Yazdí, Áqá, 82, 84-86  
 \*Muḥammad Amín al-Anasí, 8  
 \*Muḥammad Amín of Ná'in, 13  
 Muḥammad Amín Naqshbandí, Shaykh, 259  
 Muḥammad ibn As'ad ibn 'Abdi'lláh al-Hanafí at-Tustarí, 138  
 Muḥammad ibn Ayyúb al-Ḥásib at-Ṭabarí, Abú Ja'far, 156, 158  
 \*Muḥammad Báqir ibn 'Abdi'r-Riḍá ibn 'Alí 'Askar of Kázarún, 23  
 Muḥammad Báqir of Bawánát, Mírzá, 2-4, 37, 292  
 Muḥammad Báqir of Bihbihán, 36  
 Muḥammad Báqir of Iṣfahán, 64  
 Muḥammad Báqir-i-Majlisí, Mullá, 19, 21, 29, 36  
 Muḥammad Báqir ibn Muḥammad Akmal, 10  
 Muḥammad Báqir ibn Muḥammad Taqí, 202  
 Muḥammad Báqir al-Músawí, 174, 176  
 Muḥammad ibn Abí Bakr al-Ya'murí, Abu 'l-Fath, 294  
 Muḥammad Farrukh-Siyar, Prince, 256  
 \*Abú Muḥammad ibn Fath, 41  
 Muḥammad Fu'ád, Kyüprülü-zádé, 52  
 Muḥammad Gulandám, 263  
 Muḥammad Ḥasan, Hájjí Mírzá, of Rasht, 64  
 \*Muḥammad Ḥasan ibn 'Abdi'lláh al-Kátib, 125  
 Muḥammad Ḥasan Khán-i-Qájár, 30  
 Muḥammad Ḥasan Khán *Šant'u'd-Dawla*, 14, 43, 168, 169  
 \*Muḥammad Ḥasan ibn Muḥammad Riḍá ibn Habíbi'lláh, 125  
 Muḥammad Háshim Khán, 113  
 Muḥammad Ḥusayn, Amír, 262  
 Muḥammad ibnu'l-Ḥusayn al-Ahwází, Abu'l-Ḥusayn, 288  
 Muḥammad Ḥusayn ibn Khalaf of Tabriz, 208  
 Muḥammad Ḥusayn ibn Muḥammad Hádí of Zuwára, Sayyid, 67  
 Muḥammad Ḥusayn of Ná'in, 37. *See* Pír-záda  
 Muḥammad ibnu'l-Ḥusayn...ash-Shaybání, 165  
 \*Muḥammad Ibráhím, 247  
 Muḥammad ibn Ibráhím of Shíráz. *See* Šadrá  
 Muḥammad Isháq, Sayyid, 258  
 Muḥammad ibn 'Izzí'd-Dín, Abu'l-Ma'álí, 287  
 Muḥammad Jawád of Qazwín, 65, 66, 82, 86, 87  
 Muḥammad al-Kabír al-Ḥusayn, Amír, 182  
 Muḥammad Karím Khán, Hájjí, of Kirmán, 53, 58  
 \*Muḥammad Kázim Filí, Mírzá, 253  
 \*Muḥammad Khalaf ibn Mullá Sulaymán al-Marjání (?) al-Bulghári, 136  
 Muḥammad Khán, Áqá, 249  
 Muḥammad Khán, Mírzá, 270  
 Muḥammad Lál, Shaykh, 296  
 Muḥammad Mahdí, Mullá, 96  
 Muḥammad Mahdí, Shaykh, 64  
 Muḥammad Mahdí al-'Ámilí, 36  
 Muḥammad Mahdí ibn Abí Dharr-i-Niráqí, Mullá, 20  
 Muḥammad Mahdí Khán, Mírzá, of Astarábád, 114  
 Muḥammad Mahdí ibn Muḥammad Riḍá al-Iṣfahání, 121  
 Muḥammad ibn Maḥmúd, Qádí of Wadna, 264  
 Muḥammad ibn Maḥmúd ibn Aḥmad at-Tírí (at-Ṭabarí) as-Salmání, 143



- Muḥammad ibn Makí, Shaykh, 290
- Muḥammad ibn Manṣúr** of Shíráz, 192, 193, 196. *See* **Amín Ṣadru'd-Dín Muḥammad**
- Muḥammad ibnu'l-Mubáarak** of Qazwín, 190
- Muḥammad ibn Muḥammad**, called 'Alá'í, of Shíráz, 32
- \***Muḥammad ibn Muḥammad ibn 'Alí al-Ḥamdání al-Qazwíní**, 16
- Muḥammad ibn Muḥammad 'Álim**, 38
- \***Muḥammad ibn Muḥammad ibn Khurram-Pír** of Gílán, 238
- \***Muḥammad ibn Muḥammad ibn Sa'd an-Nakhjuwání**, Hájjí, 27
- \***Muḥammad ibn Muḥammad Ṣádiq ash-Sharíf al-Músawí al-Khwánsarí**, 19
- Muḥammad Muḥsin-i-Mustawfí**, 100
- \***Muḥammad Muḥsin ibn Nizám ash-Sharaf**, 18
- Muḥammad ibn Murtaḍà**. *See* **Muḥsin-i-Fayḍ**
- Muḥammad Námiq Pasha**, 215
- Muḥammad Qásim Beg**, 118
- Muḥammad Qásim ibn Hájjí Muḥammad** of Káshán. *See* **Sururí**
- Muḥammad Raḍí ibn Muḥammad Riḍá**, 56
- Muḥammad ibn Raḍí an-Najafí**, 160
- Muḥammad Rafí' ibn Muḥammad Shafí'** of Tabríz, 35
- \***Muḥammad Rashíd**, 219
- \***Muḥammad Riḍá**, 126
- Muḥammad Riḍá of Shaháwar, Mírzá**, 101
- Muḥammad Riḍá'í, Mírzá**, 42
- \***Ibn Muḥammad Rizá Muḥammad Ḥasan**, 262
- Muḥammad Ṣábiḥ ibn 'Abdi'l-Wási' al-Ḥusayn**, 16
- Muḥammad ibn Sayyid 'Abdi'lláh**, the Mahdí of the Súdán, 9, 10
- Muḥammad Shafí'**, Mírzá, 55
- Muḥammad Shafí'**, Professor, 147
- Muḥammad Shafí'**, Ṣadr-i-A'ẓam, 116
- Muḥammad Shafí'**, son of Shaykh Bahá'u'd-Dín al-'Ámilí, 28
- \***Muḥammad Shafí' ibn Hájjí Muḥammad al-Kátib**, 182
- \***Muḥammad ibn Sháh Muḥammad**, 155
- Muḥammad Sháh Qájár**, 192, 287
- Muḥammad Sharíf, Qáḍí**, of Ardalán, 103
- Muḥammad ibn Sulaymán** of Tanakábun, 19
- Muḥammad Ṭáhir** of Qum, Mullá, 28
- Muḥammad Taqí** *Lisánu'l-Mulk* of Káshán, 133, 259
- Muḥammad Taqí-i-Majlisí**, Mullá, 28
- Muḥammad Taqí ibn Maqṣúd 'Alí al-Majlisí**, 20, 21
- Muḥammad Taqí Minshádí**, Hájjí Sayyid, 87
- Muḥammad Taqí ibn Muḥammad Báqir**, 206
- Muḥammad Yúsuf**, 96
- \***Muḥammad Zamán ibn Muḥammad Ṣádiq** of Shíráz, 21
- \***Muḥammad-qulí ibn Mullá Dargáh-qulí** of Tabríz, 115
- Muḥíṭí Bábá**, 50
- Muḥsin-i-Fayḍ**, Mullá, of Káshán, 8, 22, 29
- Muḥyí** of Lár, 244
- Muḥyi'd-Dín Abdál**, 47
- Muḥyi'd-Dín Ibnu'l-'Arabí**. *See* **Ibnu'l-'Arabí**
- Muḥyi'd-Dín ibn Nizám**, 296
- Muḥyi'd-Dín at-Ṭúsí**, Shaykh, 41
- Mu'ínu'd-Dín Yazdí**, 107
- Mu'izzí**, Amír, 220, 255, 270
- Mujíru'd-Dín-i-Baylaqání**, 255
- Mukhtarí** of Ghazna, 255, 270
- Mukhtár-náma*, 222
- Ibn Muljam**, 28
- Muntahà*, title of a Turkish commentary on the *Fuṣúṣu'l-Ḥikam*, 27
- al-Muntaḡà fí Síratí'n-Nabiyyi'l-Muṣṭafà*, 128
- Munyaṭu'l-Fuḍalá*, 89. *See* *Kitábu'l-Fakhrí*
- Murád III**, Ottoman Sultán, 40
- Murád IV**, Ottoman Sultán, 272
- Murád 'Alí Tálpár**, 184
- \***Murád ibn Khudá-verdi Beg**, 239
- Murray**, the Hon. C. A., 117
- \***Murshidu'd-Dín Muḥammad**, Shaykh, 227
- al-Murtaḍà al-Maghfúr Amír-i-Hájj**, 42
- Murtaḍà**, Shaykh, 148
- Murtaḍà al-Rází**, Sayyid, 36
- Músà**, Mírzá, brother of Bahá'u'lláh, 64
- Músà Mu'tamanu's-Sultán**, Mírzá, 101
- Músh ú Gurba*, 250
- al-Mushára'a ila'l-Muṣára'a*, 7
- Mushfiq**, 292
- Mushtáq 'Alí Sháh**, 206
- Muṣibat-náma*, 221
- Muṣliḥu'd-Dín-oghlu**, 273
- Musnad*, the, of Aḥmad ibn Ḥanbal, 15
- Muṣṭafà I**, Ottoman Sultán, 126

Muṣṭafà II, Ottoman Sultán, 177  
 Muṣṭafà, Mevlevi dervish, 224  
 \*Muṣṭafà, Mírzá, 61-65, 67, 76, 79-81, 87, 148, 284  
 Muṣṭafà, Prince, son of Sultán Sulaymán, 28  
 \*Muṣṭafà, Sayyid, 259  
 Muṣṭafà, Shaykhu'l-Islam, Mullá, 103  
 Muṣṭafà Efendi, Shaykh, 292  
 Muṣṭafà Feyzî (Faydî), 187  
 \*Muṣṭafà ibn Muḥammad, called Sirrî (Sarî)-záda, 246  
 Muṣṭafà-qulí ibn Muḥammad Ḥasan al-Músawí as-Saráwí as-Sabalání, 115  
 al-Muṭahhar ibn Muḥammad... al-Jamál al-Yazdí, 287, 288  
 Mu'tamadu'd-Dawla, the. *See* Farhád Mírzá  
 Mu'tamanu's-Sultán, Mírzá Músà, 101  
 al-Mutanabbi, 214  
 Muẓaffar ibn Muḥammad al-Ḥusaynî ash-Shifá'í, 76  
 Muẓaffarí dynasty, the, 90, 107

## N

Naaman, J. J., of Baghdád, 6, 32, 33, 45, 47-49, 115, 127, 136, 138, 154, 196, 210, 212, 214, 226, 238, 239, 242, 243, 245, 246, 249, 250, 256, 273, 279  
 Nábí, Yúsuf, 134  
 Nádír Sháh, 30, 102, 103, 114  
*Nafá'isul-Funún*, 104  
 Ibnu'n-Nafís, 168. *See* 'Alá'u'd-Dín Abu 'l-Ḥasan... al-Qarshí  
*Nahju'l-Balágha*, Persian translation of the, 10  
 Na'ím, Mírzá, of Ábádé, 286  
 an-Najafí, Muḥammad ibn Raḍí, 160  
 Najaf-qulí, Mírzá, 62  
 Najátí, 272  
 Najíbu'd-Dín of Samarqand, 169  
 Najmu'd-Dín Dáya, 27  
*Námús-i-Akbar*, 281. *See* چهل ناموس  
 Napoleon, 266  
 "Náqidín," the, 87  
 Naqshbandí Order of Dervishes, Rules of the, 38  
 Naqshí Efendi 'Ikrimání, 35  
 an-Nasafí, 'Abdu'lláh ibn Aḥmad, 5  
 an-Nasafí, Abú Ḥafṣ Najmu'd-Dín 'Umar, 5, 36  
*Nasá'im-i-Gulshan*, 32  
 Nashát, Mírzá 'Abdu'l-Wahháb, of Iṣfahán, 247, 266  
*Násikhu't-Tawárikh*, 133  
 Nasímí, 49  
 Naṣír, Mírzá, 268  
 Naṣír-i-Bukharí, 255  
 Naṣíru'd-Dín 'Alí-shír, 296  
 Naṣíru'd-Dín of Karbalá, Shaykh, 62  
 Naṣíru'd-Dín al-Mankalí, 224  
 Naṣíru'd-Dín-i-Manşúr, 256  
 Naṣíru'd-Dín Sháh, 68, 145, 222, 251, 287  
 Naṣíru'd-Dín Túsí, 154, 158, 159, 160, 174, 190, 196, 235  
 Naṣír-i-Khusraw, 219, 255  
 Naṣíru'l-Mulk, the, 298  
 Naşru'lláh ibn 'Unayn, Abu'l-Ḥasan, 289  
 Naşru'lláh Zaytúní, 293  
 Abú Naşr Faráhi, 211, 250, 262  
 Abú Naşr Ḥasan Beg Bahádur Khán, Sultán, 231, 235  
*Naw Bahár*, Persian newspaper, 252  
 Nawá, Mír Naşr, 267  
 Nawá'í, Mír 'Alí Shír, 132, 213, 276  
 Náẓim, 248  
 Náẓimu'l-Islám, 67  
 Nef'í, of Erzerúm, 272  
 Nicholson, Dr R. A., 34, 127, 214, 215, 224  
 Nicolas, A. L. M., 64  
*Nigáristán*, by the Qádí Aḥmad ibn Muḥammad, 93  
*Niháyatu'l-Hikmat*, 240  
 Ni'matu'lláh al-Ḥusaynî al-Jazá'irí, 18, 19, 36  
 Ni'matu'lláh of Nakhjuwán, Bába, 32  
 Ni'matu'lláh, Sayyid, 92, 256  
 Ni'matu'lláh, Sháh, 29  
 Níqúlá, 177  
 Niráqí, Aḥmad, Mullá. *See* Aḥmad-i-Niráqí  
 Niráqí, Muḥammad Mahdí ibn Abí Dharr, Mullá, 20  
 Nizámu'd-Dín, Dr Muḥammad, 279  
 Nizámu'd-Dín Maḥmúd of Shíráz, called *ad-Dá'í*, 32  
 Nizámu'l-Mulk Ásafjáḥ, 119  
 Nizám-i-Shámí, 109  
 Nizámí-i-'Arúḍí-i-Samarqandí, 95  
 Nizámí of Ganja, 244, 255, 261, 296  
 Nizárí of Quhistán, 236, 255  
 Abú Nu'aym al-Iṣfahání, al-Ḥáfiz, 15



Núh ibn 'Abdi'l-Mannán, 177  
 Núh ibn Manşúr, Abu'l-Qásim, the Sámání, 93  
 \*Núh al-Wadnawí, 264  
*Nuqţatu'l-Káf*, 77, 78, 81  
 Núr 'Alí (Sháh), Şúfí, 36  
 Núru'd-Dín, Khwája, 231  
 Núru'd-Dín Aḥmad ibn 'Abdi'l-Jalíl, 213  
 Núru'd-Dín 'Alí ibn Muḥammad ibnu's-  
 Şabbágh, 15  
 an-Núr-bakhshí, Bahá'u'd-Dawla ibn Si-  
 ráji'd-Dín Sháh Qásim, 186  
 Nuşayrís, the, 43  
 Nuşrat, Mírzá, 67  
 Nuşratu'd-Dín Yúsuf Sháh... Hazárasp, the Atá-  
 bek, 89  
*Nuzhatu'l-Arwáh*, 41  
*Nuzhat-náma-i-'Alá'í*, 288

## O

Oghlán Shaykhí Ibráhím Efendi, 35  
 O'Grady, Stanlish, 282  
 Oribasius, 170  
 Ottoman Sultáns, the, 102, 103, 110, 118  
 Ouseley, Sir Gore, 230

## P

Pahlawání, Persian dynasty, 251  
 Palmer, Professor E. H., 225  
 Panáhi, 45, 50  
 Paul, St, 139  
 Phillott, D. C., 147  
 Pietro della Valle, 208  
 Pír Jamálu'd-Dín Muḥammad of Ardistán,  
 239-241  
 Pír-záda, Hájjí, 37, 286  
 Ptolemy, 158  
 Púr-i-Bahá-yi-Jámí, 255

## Q

Qá'ání, 148, 269  
 Qábús ibn Washmgír, Shamsu'l-Ma'álí, 204, 276,  
 277, 288  
 Qáđí Rađí, 256  
 Qáđí-záda, Músà ibn Maḥmúd, 159  
 Qahramán Mírzá, 115  
 Qá'imí, Turkish poet, 295  
 Qájárs, the, 102, 103, 115, 116  
*Qaşıda fi'n-Nahw*, 7  
 Qásimu'l-Anwár, Sayyid, 200, 201, 238, 239

Abu'l-Qásim-i-Findariskí, Mír, 29, 100  
 Abu'l-Qásim al-Ḥusaynı, 114  
 \*Qásim ibn Muḥammad an-Naşrábádı, 173  
 Abu'l-Qásim an-Naysábúrí, 173  
 Qásimı, pen-name of Qásimu'l-Anwár, 239  
 Qaṭra, 102. *See* 'Abdu'l-Wahháb of Chahár  
 Maḥáll  
 Qaṭrán of Tabríz, 219, 255, 270  
 al-Qiftı, 118  
*Qıřasu'l-'Ulamá*, 19-22  
 Qiwámı-i-Rázı, 255  
 Quatremère, E. M., 146  
 Qudáma ibn Ja'far, 276, 277  
 Qum, 116, 122-124  
*al-Qur'án*, Commentary on, by Abú Isháq Mu-  
 ḥammad ath-Tha'labı, 2  
 Qurratu'l-'Ayn, 62, 82, 83  
 Quṭbu'd-Dín ibn Ḥusayn ibn 'Umar of Ṭáyábád,  
 Mawlána, 128  
 Quṭbu'd-Dín ar-Ráwandı, 15  
*Qútu'l-Qulúb*, 140

## R

Rab'i-Rashídı at Tabríz, 147  
 Rabino, H. L., 24, 124, 126, 210, 298, 299  
 Rađı, Mírzá, of Tabríz, 102  
 ar-Rađı al-Kúfı, 88. *See* Muḥammad b. Aḥmad  
 b. Abı Naşr  
 Rafá'ıl, Persian artist, 206  
 Rafı'ı, the Ḥurúfı, 45, 49  
*Rafıu'l-Khidr 'an qat'i's-Sidr*, 7  
 Rághib, 138  
 Raḥmat, 138  
 Ra'ıs-i-Lunbán, 224  
 Rajab 'Alı, Mullá, *Janáb-i-Qahir*, 53, 62, 63  
 Rámchand, 66  
 Rán-i-Kúh, 299  
*Rasá'il*, by Jámı, 212  
*Rasá'il-i-Ikhwáni's-Şafá*, 152, 154  
 Rashíd, 138  
 Rashıdu'd-Dín Fađlu'lláh, 142, 146, 147  
 Rashıdu'd-Dín Muḥammad ibn 'Alı ibn  
 Shahr-áshúb as-Sarawı al-Mázandarání,  
 15  
 Rashıdu'd-Dín Waṭwát, 255, 277  
 Raverty, Colonel, 91, 142  
 ar-Ráwandı, Quṭbu'd-Dín, 15  
 Rawḍa-khwáns, the, 149  
*Rawḍatu'l-Adhkár*, 185



- Rawḍatu'l-Aḥbáb*, 104, 134  
*Rawḍatu'l-Jannát*, 14, 21, 22, 28  
*Rayḥānātu'l-Alibbá wa-Nuzhatu'l-Ḥayáti'd-Dunyá*,  
 132  
**ar-Rází**, Muḥammad ibn Zakariyyá, 162,  
 169, 170, 177  
 Riḍá Tawfiq. *See* Riḍá Tefvîq  
 \*Riḍá-qulí Adíb, 205  
 Riḍá-qulí Khán "Hidáyat," 102, 124, 220, 239  
 \*Riḍwán 'Alí, son of Subḥ-i-Azal, 58, 64, 65, 70-  
 74, 82, 84  
*Risála dar ma'rifat-i-Jawáhir*, 190  
*Risála-i-Inshá'a'lláh*, 67  
*Risála-i-Nának Sháh*, 119  
*Risála-i-'Unwán*, 140  
*Riyádu'l-'Arifín*, 239  
**Riyáḍí**, Turkish biographer, 136  
 Riyáḍí of Samarqand, Persian poet, 242  
 Riḍá Tefvîq, Dr, 8, 9, 27, 33-35, 45, 46, 49-52,  
 133, 160, 187, 207, 215, 219, 228, 231, 245, 248,  
 253, 257, 273-275, 283, 295  
 Rosen, Baron Victor, 91, 92  
 Ross, Sir E. Denison, 87, 220, 270  
 Rúdakí, 219, 270  
 Rúḥu'lláh, nephew of Subḥ-i-Azal, 82, 84  
*Rúḥu'l-Quds*, 240  
**Rúhí**, Shaykh Aḥmad, of Kirmán. *See* Aḥmad  
**Rúhí**  
 Rukḥṣat, 138  
 Ruknu'd-Dawla the Buwayhid, 289  
**Ruknu'd-Dín 'Alá'u'd-Dawla** of Simnán,  
 Shaykh, 31, 36, 41  
 Ruknu'd-Dín Da'wá-dár (Dawídár), 224  
**Ruknu'd-Dín** of Shíráz, 24

## S

- Ṣabá, pen-name of Fath-'Alí Khán of Káshán, 266,  
 267  
**Ibnu's-Ṣabbágh**, Núru'd-Dín 'Alí ibn Mu-  
**ḥammad**, 15  
 Sacy, Gabriel, 67  
 Sa'dawand, Kurdish tribe, 253  
 Sa'd-i-Hirawí, 255  
 Sa'du'd-Dín Ḥamawí, Shaykh, 31  
**Sa'dí**, 136, 226, 227, 255, 262, 269, 271, 285  
 Šádiq, Áqá, 206  
 Šadru'd-Dín, Šafawí, 112  
 Šadru'd-Dín, Shaykh, 31  
**Šadru'd-Dín ash-Shírází**, 155. *See* Šadrá  
**Ibn Šadri'd-Dín** of Shírwán, 52  
**Šadr-i-Jahán**, Maliku'l-Qudát, 94  
**Šadrá Mullá**, of Shíráz, 22, 23, 29, 36, 55, 57,  
 100, 148, 155  
 Šafá 'Alí, 221  
 \*Šafar, Darwísh, 275  
*Šafaṭu'l-Jawhar*, 278  
 Šafawís, the, 29, 30, 102, 111, 112, 114  
 Šafí, Sháh, 100, 102  
**Šáfí**, Shaykh, 249  
 Šafiyyu'd-Dín, Shaykh, of Ardabíl, 111, 112, 147  
**Šaháb**, son of Ḥátif of Iṣfahán, 249  
 Sahl ibn 'Abdi'lláh at-Tustarí, 138  
 Abú Sahl al-Masíhí, 170  
**Šá'ib**, 246  
 Abú Sa'id, the Mongol, 109  
 Sa'id, Mullá, 46  
 Sa'id, Samuel, 81  
 Abú Sa'id, the Tímúrid, 109  
 Sa'id ibnu'l-Ḥasan, 168  
**Sa'id ibn Hibati'lláh ibni'l-Ḥasan aṭ-Ṭabíb**,  
**Abu'l-Ḥasan**, 165  
 Sa'id-i-Hirawí. *See* Sa'd-i-Hirawí  
 Abú Sa'id ibnu'l-Khalaf al-Hamadání, 277  
 Sa'id Khán Kurdistání of Ḥasanábád, Dr, 79, 81  
 Abú Sa'id ibn Abi'l-Khayr, 277  
**Sa'id ibn Mas'úd ibn Muḥammad ibn Mas-**  
**'úd** of Kázarún, 128  
 Abú Sa'id ar-Rustamí, 277  
**Šá'ínu'd-Dín 'Alí Tarika (Turka) al-Iṣ-**  
**fahání**, Khwája, 42  
 Salemann, C., 207, 208  
 \*Šáliḥ Gháziyání, Mírzá, 257  
**Šáliḥ ibn Naṣri'lláh**, 188  
 Salím I, the Grim, Ottoman Sultán, 190, 242  
 Salím II, Ottoman Sultán, 118  
*Salím-i-Jawáhirí ú Ḥajjáj*, story of, 293  
**Salmán** of Sáwa, 229, 255  
 Salmon, Major, 125  
 Sam'ání, 138  
 as-Samannúdí, Muḥammad ibn Aḥmad, 218  
**as-Samarqandí**, 9  
 as-Samáwí, Abu'l-Qásim Aḥmad, 200  
**Saná'í**, of Ghazna, 220, 255, 270  
 Šan'án, Shaykh, 249  
**as-Šan'ání**, Yúsuf ibn Yaḥyá al-Yamaní, 18  
 Šaní'u'd-Dawla, Muḥammad Ḥasan Khán, 14, 113.  
*See* Muḥammad Ḥasan Khán Šaní'u'd-Dawla  
 Sarkhush, modern Persian poet, 127

- Sarmad, 257-259  
 Sayfu'd-Dín A'raj, of Isfarang, 255, 270  
 Sayfu'd-Dín Yúsuf ibn Muḥammad al-'Alawí al-Ḥusaynī, 213  
 as-Sayyid al-Ḥimyarī, 294  
 Schefer, Charles, 121  
 Schindler, Sir Albert Houtum-, 11, 90-93, 106, 107, 109, 110, 113-115, 117, 119, 121, 124, 125, 128, 131, 132, 136, 142, 143, 145-147, 150, 158, 162, 174, 177, 189-194, 203, 208, 209, 250, 260, 279, 281, 287, 288, 297  
*Schindler MSS., Catalogue of the*, 287  
 Schlechta-Wssehrd, O., 228  
*Sententiae* of 'Alí ibn Abí Ṭálib, 72  
 Shabistari, Shaykh Maḥmúd, 29, 32, 223, 228  
 Shafí'u'd-Dín Ḥasan ibn Ni'mati'lláh-i-Músawí-i-Shúshtari, 192  
 Sháh Ḥusayn, Ṣafawí, 269  
 Sháh Ni'matu'lláh, 29  
 Sháh Qásim an-Núr-bakhshí, 186  
 Sháh Shujá', the Muẓaffarí, 107, 237, 238, 256  
 Sháhí, 256, 257  
 Shahíd of Balkh, 259  
 Sháhidí, 50  
 Sháhinsháhs, the, of Párs, 251  
 \*Sháhmírzadí, Áqá Bába. *See* Áqá Bába Sháhmírzadí  
*Sháhnáma* of Firdawsí, miniatures illustrating episodes from the, 206  
 Sháhrukh Bahádur Khán, 193  
 Shamsu'd-Dawla Muníru'l-Mulk, 11  
 Shamsu'd-Dín, Wazír of Gházán Khán, 231  
 Shamsu'd-Dín al-Aṣíl, 105  
 Shamsu'd-Dín Muḥammad Mubáráksháh, 161  
 Shamsu'd-Dín Muḥammad Núr-bakhshí of Láhiján, 32. *See* Láhijí  
 Shamsu'd-Dín Shufurwah, 255  
 Shams-i-Fakhrí, 207  
 Shams-i-Tabríz, 36. *See* دیوان شمس تبریز  
 Sharafu'd-Dín, Persian poet, 256  
 Sharafu'd-Dín 'Alí Yazdí, 107, 108, 109  
 Sharafu'd-Dín of Bitlís, 110  
 Sharafu'd-Dín-i-Rází, 255  
 ash-Sha'rání, Shaykh 'Abdu'l-Wahháb ibn Aḥmad ibn 'Alí al-Anṣarí, 31  
*Sharḥu'l-Kunúz*, 240  
*Sharḥu'l-Wáṣilín*, 241  
 ash-Sharífu'l-Murtaḍà, 10, 11  
 ash-Sharífu'r-Raḍí, 11, 215  
 Sharíf ibn Sharífí, 135  
 ash-Sháṭibí, Abú 'Abdi'lláh Muḥammad b. 'Alí, 88  
 ash-Shaykhu'l-Mufid (Shaykh-i-Mufíd), 15, 36  
 ash-Shaykh ar-Ra'ís, 157. *See* Ibn Síná and Bírúní  
 \*Shaykh Ustád-i-Qummí. *See* Mahdí ibn Áqá Shaykh Ḥasan  
 Shaykhís, the, 53-58, 294  
 Shaykh-oghlu, 49. *See* Shaykh-záda  
 Shaykh-záda, 44. *See* Shaykh-oghlu  
 Shaykh-zádeh. *See* Aḥmad-i-Miṣrí  
 Shifá'í, Persian poet, 113  
 ash-Shifá'í, 176. *See* Muẓaffar ibn Muḥammad  
 Shihábu'd-Dín Aḥmad al-Maghribí al-Fásí, Shaykh, 88  
 Shír Khán Beg, 201  
 Shírawayhi of Daylam, 15  
 Shíráz, 136, 137  
 Shujá', Sháh. *See* Sháh Shujá'  
 Shúrída, 137. *See* Faṣḥu'l-Mulk  
 Shúshtar, 62, 125  
 Šiddíqí, Dr M. Z., 94  
*Šifatu's-Šafwa*, 15  
*Šihámu'l-Iṣába fi'd-Da'awáti'l-mujába*, 7  
*Šihru'l-'Uyún*, 200  
 Simon, Dr Max, 162  
 Ibn Síná, Abú 'Alí, 157, 168, 169, 170, 259, 277  
*Šiná'atu'l-Kitába*, 276  
 Sipíhr, 133, 259. *See* Muḥammad Taqí *Lisánu'l-Mulk*  
 Siráju'd-Dín Qumrí, 255  
 Sirájí, 255  
 Širširat (Siristád), 273  
 Síwand, 125  
 Smart, W. A., 137  
 Šubḥ-i-Azal, 53, 58, 59, 63-66, 70-75, 76-81, 82-84  
 Sudhoff, K., 184  
 Súdí, 227  
 Sufra-sabzí, a Zoroastrian rite, 150  
 Sufyánu'th-Thawrí, 36  
 Sufyánís, the, 52  
 \*Suhráb ibn Ḥájjí Alláh-Karam of Sinandaj, 142  
 Suhrawardí, Shihábu'd-Dín, called *al-Maqtúl*, 66  
 Sulaymán I, "the Magnificent," Ottoman Sultán, 6, 28, 96, 283



Sulaymán Khán, Hájjí, 68  
 Sulaymán, Sháh, the Šafawí, 96, 111  
 Sulaymán, the Sharíf, 68  
 Sulṭán ibn Murshid al-Ya'rubí, 218  
 Sulṭán Shaykh, 135  
 Sulṭán Walad, 196, 200  
 \*Sulṭánsháh ibn Sanjar ibn 'Abdi'lláh, 214  
*Sunan*, the, of Abú Dáwud Sulaymán ibnu'l-Ash'ath, 15  
 Surúrí, Muḥammad Qásim ibn Hájjí Muḥammad of Káshán, 208  
 Surúrí, Muṣliḥu'd-Dín Muṣṭafá ibn Sha'bán, 28, 212  
 as-Suyúṭí, Jalálu'd-Dín 'Abdu'r-Raḥmán, 6, 7, 205  
 Súzaní, 255, 269  
 Sykes, Sir Mark, 224

## T

aṭ-Ṭabarí, Abú Ja'far Muḥammad ibn Ay-yúb al-Hásib, 156  
 Tabarí, Muḥammad ibn Jarír, 104  
 Tabaristán, 124  
 aṭ-Ṭabarsí, Shaykh Abú Naṣr al-Ḥasan, 16  
*Tadhkira*, the, of Ibn Ḥamdún, 15  
*Tafsíru Ahl'l-Bayt*, 2  
 aṭ-Ṭaháwí, Aḥmad ibn Muḥammad, 291  
 Abú Ṭáhir al-Khátúní, 259  
 Abú Ṭáhir ibn Muḥammad 'Arabí (?), 176  
 Ṭahmásp I, Sháh, 112  
 Ṭahmásp II, Sháh, 290  
 Tá'ib, 134. See 'Uthmán ('Osmán)-záda Aḥmad Efendi  
*Tajridu'l-'Aqá'id*, 154  
*Tajridu'l-Kalám*, 154  
*Tamhídát-i-'Ayni'l-Qudát al-Hamadání*, 32. See زبدة الحقايق  
*Tanbíhu'l-'Árifin*, 241  
 at-Tanúkhí, 277, 278  
*Taqdím Abí Bakr*, 217. See شرح البديعية  
 Taqí-záda, Sayyid Ḥasan, 262  
 Ṭarafa, 213  
*Ta'ríkhu'l-Akrád*, 104  
*Ta'ríkh-i-Ál-i-Ayyúb*, 104  
*Ta'ríkh-i-Alfi*, 95, 96  
*Ta'ríkh-i-Bidáři-yi-Írániyán*, 67  
*Ta'ríkhu'l-Ḥukamá*, 118  
*Ta'ríkh-i-Thábit ibn Sinán*, 278  
*Tarjamatu'l-Aḥádíth*, 222

Ṭarzí, 268  
*Ta'ziyas*, collection of six, 286  
 ath-Tha'álíbí, 126, 288  
 Thábit ibn Sinán aṣ-Šabí, Abú'l-Ḥasan, 278  
 ath-Tha'labí, Abú Isháq ibn Muḥammad, 2  
 Thawrís, the, 52  
 Tholuck, F. A., 228  
 Thurayyá. See Ḥusayn, Mírzá, of Ṭihrán  
 Ṭihrán, 145, 146  
 at-Ṭijání, Abú 'Abdi'lláh Muḥammad, 174  
 Tímúr al-Kamálí, Sayyid Hájjí, 152  
 Ibnu't-Ṭiqṭaqá, 89  
 Tisdall, Rev. W. St Clair, 253, 286  
 Ṭughán-sháh, 220  
 Ṭughrá'í, 200  
 Turábí, 48  
 aṭ-Ṭúsí, Muḥammad ibnu'l-Ḥasan, 15, 18, 36  
 Tweedy, Sir John, 246

## U

'Ubáda ibnu's-Šámit, 292  
 \*'Ubaydu'lláh ibn Fayḍi'lláh, 152  
 'Ubayd-i-Zákání, 237, 250, 255  
 Ulfat, 137  
 'Umán, the Imáms of, 218  
 \*'Umar ibn Aḥmad ibn Muḥammad, known as Ibn Jibrá'il al-Búširí, 31  
 'Umar ibnu'l-Fárid, 42, 215  
 'Umar ibn Farrukhán (?) aṭ-Ṭabarí, 158  
 Umm Ḥarám, 292  
 Umraosingh Sher Gil, 258-259  
 'Unṣurí, 269  
 'Urfí of Shíráz, 245, 261, 265  
 Ibn Abí Uṣaybi'a, 164, 165  
*Ushtur-náma*, 222  
 Uṣúlís, the, 56  
 'Uthmán ('Osmán)-záda Aḥmad Efendi, 134  
 Uways, Sulṭán Shaykh, 231, 232, 235  
 Uways ibn Fakhri'd-Dín ibn Ḥasan ibn Ismá'il of Mu'minábad, 128  
 Uways al-Qaraní, 29  
 'Uyúnu'l-Ḥaqá'id, 200  
 Uzbeks, the, 25, 102, 242, 245  
 Úzún Ḥasan, 189

## V

Vehbí Bába, 51  
 Veliaminof-Zernof, V. V., 110



Veysí, 107, 134  
**Vírání Bábá**, 52. *See* **Vírání Dedé**  
**Vírání Dedé**, 48. *See* **Vírání Bábá**

## W

**Wahbí Bábá**. *See* **Vehbí Bábá**  
 Wahídu'l-Mulk. *See* 'Abdu'l-Ḥusayn Khán, Hájji Mírzá, of Káshán  
 Wahíd-i-Samarqandí, 255  
 Wahshí, 270  
 Waṣṣáf, 104  
 Waysí. *See* Veysí  
 Wetzstein, J. G., 207  
 Whinfield, E. H., 32, 228  
 White, Joseph, 205  
 "White Sheep" Dynasty, the, 189  
 Williams, Basil, 287  
**Wírání Bábá**. *See* **Vírání Bábá**  
 Wiṣál, 259, 270, 286  
 Woodland, Vincent R., 9  
*Wuṣlat-náma*, 222  
*Wuṣulu'l-amání bi-uṣúli't-tahání*, 7

## Y

al-Yáfi'í, 96, 104  
 Yaghmá of Jandaq, 219, 253, 259, 280  
 Yaḥyà, Hájji Mírzá, of Dawlatábád, 297  
 Yaḥyà, Sayyid, of Dáráb, 62, 78  
**Yaḥyà ibn Ísà ibn Jazla**, 169, 171, 172  
 \*Yaḥyà ibn Muḥammad Taqí Sumayramí Iṣfahání, 262  
**Yaḥyà Rayḥán**, 252  
**Yaḥyà Síbak**. *See* **Fattáhi**  
**Yaḥyà, Ṣubḥ-i-Azal**, Mírzá, 53. *See* **Ṣubḥ-i-Azal**  
**Ibn-i-Yamín**, 228, 255  
 Yamínu'd-Dín, Amír, 228  
**Yamíní**, 49  
 Ya'qúb ibn 'Alí an-Naṣrání, 158  
 Ya'qúb ibn Dawlat Khán, Sulṭán, 174

al-Yazdádí, 'Abdu'r-Raḥmán ibn 'Alí, 276  
 277  
 al-Yazdí. *See* al-Muṭahhar ibn Muḥammad Young, Captain Arthur, 83, 84  
 Yuḥanná Dáwud, Mírzá, 69  
 Yúnus Imré, 52  
 Yúsuf al-Baḥrání, Shaykh, 36  
**Yúsuf Nábí**, 134  
**Yúsuf ibn Yaḥyà al-Yamaní as-Ṣan'ání**, 18  
 Yúsufí, 185

## Z

Záhid, Shaykh, of Gilán, 111  
 Zahr, 66  
 Zahrú'd-Dawla 'Alí Khán Qájár, 222  
 Zahrú'd-Dín (Zahr-i-) Fáryábí, 255, 277  
**Zahrú'd-Dín ibn Sayyid Naṣíri'd-Dín-i-Mar'ashí**, 124  
 Zahrú's-Sulṭán, Prince, 221, 222  
*az-Zahru'l-básim fi-má yarúḥu fíhi'l-Ḥákím*, 7  
 \*Zahrá Bibí, 250  
 az-Zamakhsharí, Maḥmúd ibn 'Umar, 15, 36, 207  
**Zarífí Bábá**, 274, 275  
 Zaynu'l-'Ábidín, 280  
 Zaynu'l-'Ábidín, 'Alí ibnu'l-Ḥusayn, 12, 14  
 Zaynu'l-'Ábidín of Najaf-ábád, Mullá, 81  
 Zaynu'd-Dín ibn 'Alí ibn Aḥmad ash-Shámí al-'Ámilí, 8  
 Zaynu'd-Dín Ismá'íl, of Jurján, 178  
 Zaynu'd-Dín Muḥammad of Jám, 193  
 Zaynu'd-Dín as-Suhrawardí, 224  
*Zinatu't-Tawárikh* by Mírzá Raḍí of Tabríz, 102  
 Ziyá, Persian poet, 269  
 Ziyá'u'lláh, son of Bahá'u'lláh, 82, 84, 85  
 Ziyá'u'd-Dín Káshí, 269  
**Ziyá'u'd-Dín Nakhshabí**, 281. *See* **Ḍiyá'u'd-Dín an-Nakhshabí**  
 Zoroastrians of Yazd and Kírmán, the, 150  
 Zuhayr, 213

















